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# CATAWBA TEXTS

BY

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## INTRODUCTION

The Indians of the once famous Catawba Nation, inhabiting the upper waters of the river bearing their name in North and South Carolina have been a center of interest for American linguists and ethnologists for almost a century. It was Albert Gallatin who in 1836 first called attention to the peculiarities of Catawba and its difference from neighboring languages, and who in the first attempt to list American Indian tongues gave it an independent position. In 1881 Dr. Albert S. Gatschet of the Bureau of American Ethnology discovered its relation with the Siouan languages which was accepted by Mr. J. O. Dorsey (See Powell, 7th Annual Report Bureau of Ethnology, 1891), and rediscovered by Dr. A. F. Chamberlain (1886)<sup>1</sup>. Gatschet then devoted himself to the preparation of a grammatical sketch of Catawba and a word list which was extended by Dr. J. R. Swanton of the Bureau of American Ethnology. His grammatical sketch appeared in the *American Anthropologist*, N. S. Vol. 2, No. 3, 1900.

Nothing of particular note was then done upon the task of analyzing Catawba until after 1910, when, by the turn of fate, the language had neared the precipice of oblivion which it has now practically reached. By this time Billy George, the last of the Catawba men of the old régime who had helped Gatschet with his study in 1881 had died, and the remaining members of the tribe who were still conversant with the language were not rhetorically fluent in their native idiom. My own first contact with a Catawba informant was in 1913 with Mrs. Samson Owl, who left the Catawba reservation upon her marriage with a Cherokee and moved to the home of the latter in the mountains of western North Carolina. A short collection of texts was taken by me from Mrs. Owl's dictation without prior knowledge on my part of the grammatical structure of the language. This material was published in 1913<sup>2</sup>. Dr. Swanton subsequently visited the Catawba reservation in the interests of the Bureau of American Ethnology and recorded grammatical and lexical material

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<sup>1</sup> Chamberlain, A. F., *The Affinities of the Catawba Language*. Toronto, 1888. He independently pronounced Catawba to be a branch of the Siouan stock of languages.

<sup>2</sup> Speck, F. G. *Some Catawba Texts and Folk Lore*. JAF. Vol. XXVI, No. CII, 1913.

from several speakers of the language then living there<sup>1</sup>. A trip was also made by Dr. Michelson to interrogate sources on the reservation. No other work was attempted with Mrs. Owl until my return to her home in 1921 through funds supplied by the Bureau. These were renewed in 1922 and 1923. Provision was also made at the same time by the Bureau to include text recording from Margaret Brown, who was then living on the Catawba reservation, and her daughter Sally (Mrs. Gordon). In 1928 the Council of Learned Societies made an appropriation to continue this important task to 1931, as occasion arose for me to undertake it during spare time available from University duties. The results of these periods of work are now made available in collected form to remain as a foundation for grammatical analysis of a now defunct Siouan language. The texts are marked with the individuality in style and fluency of their narrators. I shall mention some of these varied qualities later. To identify them, the narratives in the collection are numbered by Roman numeral references indicated in parentheses following the titles:

- I. Mrs. Samson Owl (née Susan Harris) living at Cherokee, North Carolina, aged 83 in 1930, narrator of 21 tales. She was born at the mouth of Sugar (Sugeree) Creek on Catawba River above the Catawba reservation, York County, South Carolina.
- II. Mrs. Margaret Wiley Brown of the Catawba Nation who spent her life on the reservation, and died in 1922 at the age of 85, narrator of 33 texts.

Mrs. Brown said that among the older people she was known when a young girl by the Indian sobriquet of *E'ntini hi'nowa'*, "Anthony's daughter". Her father was a very old man when he died, as she thought, in about 1845. He bore the marks of smallpox,<sup>1</sup> evidence of his being a victim of the epidemic of 1800. Mrs. Brown through him had her bringing-up under circumstances which should have left her a far deeper memory heritage of native institutions had she been a woman of better mentality.

- III. Mrs. Sally Gordon, (née Sally Brown), daughter of Margaret Brown (II) of the Catawba reservation, born 1865, narrator of 62 texts.
- IV. Sam Brown, son of Margaret Brown (II) who, although not responsible for complete text dictations, rendered invaluable service by interpreting and acting as personnel manager of his women folk, born 1873.

<sup>1</sup> Swanton, J. R. Catawba Notes, Journal of the Washington Academy of Sciences, Vol. VIII, No. 19, 1918.



It is apparent from findings for which Dr. Swanton should be credited, that Catawba with Woccon and the dialects of Chicora and Duhare, falls into a southern subdivision of languages and dialects within the larger southeastern Siouan grouping, as the latter was proposed and defined by James Mooney of the Bureau of American Ethnology in 1894. This leaves Tutelo and Saponi, with other Siouan tongues spoken in that part of the southeastern area from North Carolina through the Virginia plateau region, to form a northern subdivision of the southeastern Siouan idioms. These conclusions are outlined with contributory evidence in several separate articles by Dr. Swanton<sup>1</sup> and myself<sup>2</sup>.

While the literary merit of the Catawba tales and narratives may indeed be low, the same cannot be said of the historical or philological value of the dictations. No more specimens of Catawba speech may henceforth be hoped for from native sources. Regrettable as the circumstances are, the fact remains that scarcely a score of Catawba terms, and these at best badly pronounced, could be recorded from the one hundred remaining members of the tribe now living on and around the reservation. The language is gone..

Texts dictated by Indian narrators are inevitably much like other classes of spontaneous literary product in their arrangement of thought, the choice of subject, the scope of ideas and in their fullness or meagerness of expression. Much depends upon the personality of the narrator. And some of them dictate with deliberation and clearness. In groups where it is possible to choose individuals to serve as dictating informants some consideration can be given to their qualities of intellect and power of expression. This was not possible in the case of the Catawba, since there have been but four persons living during the period of my investigation who were capable of expressing themselves in their native tongue. Three of them were women, one a man, which circumstance might ordinarily be expected to have been of advantage in recording the last echoes of a dying speech, inasmuch as women are better talkers and better versed in the knowledge which the ethnologist desires to preserve. But of the three, two, Margaret Wiley Brown and her daughter, Sally Brown Gordon, happened to be women of unusually low intelligence. In recording information of this character from native dictation one often finds himself dealing with individuals endowed with qualities really intellectual, so far as unsophisticated groups

<sup>1</sup> Swanton, J. R. *New Light on the Early History of the Siouan Peoples*, *Journal of the Washington Academy of Sciences*, Vol. 13, No. 3, 1923.

<sup>2</sup> Speck, F. G. *The Possible Siouan Identity of the Words Recorded from Francisco of Chicora on the South Carolina Coast*. *Journal of the Washington Academy of Sciences*, Vol. 14, No. 13, 1924.

can nurture such qualities, and still more often with those who are extremely intelligent. But truth compels me to confess that Margaret Brown fell into neither of these categories. This condition had its effect upon the text narratives recorded from her.

Mrs. Susan Harris Owl, although an exception to the foregoing classification, was handicapped from the ethnological angle of estimate by extreme religious prejudices. And as for Sam Brown, my only male narrator, who realized his inability to dictate fluently, he had the good sense to act in the capacity of mediator. Without his aid his mother and sister would have been incoherent. I may even go so far as to ascribe the success of text recording during the last three years largely to his help, so admirably did he manage the task of focusing the attention of his sister upon our work. Circumstances like those outlined seldom confront the linguist studying in the field. And it is better that they be mentioned in the introduction in order that due allowance be made in estimating the character of Catawba thought and its expression as well, as they come to light in the texts that follow. Personally, it is my own feeling that the characteristics of staccato style and poorly united expression, so apparent in the narratives, are typical of Catawba thought complexes covering a period of at least fifty years. I reach this conclusion after an examination of the linguistic material recorded by Dr. Gatchet in the 80's, from the standard of which my material seems not to have deviated to any considerable extent. And in addition it may be noted that his major informant was Billy George, then an extremely old man whose memory went back into the early part of the 19th century to a period when the morale of the tribe and presumably the spirit of the language could not have been affected detrimentally by contact with English-speaking Europeans. In support of this supposition it should also be added that my three women informants had spoken the language continuously and, it is claimed, fluently in their younger days when there were still a number of older people whose constant habit was to speak Catawba. Nevertheless a strong impression is gained by close analysis of the style and the composition of the texts offered here that their experience with the language, if not their memory of it, had been seriously affected for the worse. To the student of Siouan languages there is nothing strange in the lack of clarity, in the ambiguity of reference in direct and indirect discourse, in the references to person characterizing its verbal morphology. Yet to me these weaknesses, defects perhaps, are more than usually conspicuous in Catawba. It may be archaism; it may be due to collapse. Biloxi impresses me as being open to approach from a similar angle.

With the introduction of schooling upon the Catawba reservation, hardly more than a generation ago, has come a momentous change in the conditions of culture. The younger Indians are a different people from those of even their parents' generation. They possess practically no knowledge of the native tales and traditions which made animal life and nature in general so mysterious to their ancestors. Indeed they had no interest in the treasures of a literary heritage until my coming among them. Only in the minds of about a dozen of those over fifty years of age, who were still illiterate, was there a residuum of native belief to differentiate their attitude toward the world from that of the modern prosaic school-children who know that the sun does not move majestically across the sky, that the comet can not by any flash of the imagination be that great hero of mythology, Ugni, falling from the rope that he stretched to the realm above to carry him and his mother there, that the whippoorwill does not refrain from uttering his spring call until the lady's slipper has blossomed so that he can use it for his hat, that the saying regarding the little wild dwarfs inhabiting the old Catawba village ruins are mere superstitions. For the older people referred to the only source of education was the lore of their forbears, a picturesque and highly imaginative body of learning with the characteristics of classical creative explanation which has yielded place to the universal facts of the primary school text book. In consequence the young, though literate, have lost the charm of personality, and even the outlook on the world that marks the mentality of their elders. Unfortunate anomalies! It is, however, no place to carry such comparisons further. There would be no occasion to speak of them were it not for the need of a few comments upon the estimable simple and affectionate elderly persons who unconsciously through ignorance of school teachings have preserved for us the fragments of age-old Catawba nature-reasoning that appear in these pages. To them the animal heroes are still the „ancient terrible ones (*dəpə-*)“, as the syllables imply (the same in Biloxi). Ugni and the sky-rope has Siouan analogies; but aside from this there are few tales to connect Catawba types with those beyond the southeastern frontier.

The Catawba texts, a last feeble voice from the grave of a defunct native culture of the southeast, are presented with a certain after-sense of satisfaction, not caused by the manner in which they are handled but in having had the opportunity to preserve them for future students of human achievement in its simpler phases.

The ethnological material embodied in the texts, together with what was directly recorded and observed during my period

of residence with the tribe as work went on, is reserved for separate handling in a subsequent memoir.

The widespread custom in North America of restraint against reciting tales in summer times lest snakes overhear and punish the tellers by lying in wait and biting them is varied in Catawba in the following manner.

We learn here that to narrate after dark is to invite annoyance from snakes. Should a snake hear a person relating tales it will lie in wait in the path to bite him or her. The same danger applies to telling stories in the summer, but this ruling is not so strictly observed as that covering day and night yarning.

Finally we may consider old Bob Harris's statement of how it was understood by the Catawba of a generation ago that story-telling was intended to develop the mind, to make children think, to teach them the ways of life. It gave them, he says, something to think about; otherwise they would lack the means of developing their minds through the experiences recounted of others concerning human beings and animals.

# EXPLANATION OF SYMBOLS FOR SOUNDS USED IN THE TEXTS.

## Consonants

- p, b*, bilabial
- t, d*, alveolar dental
- k, g*, medial palatal

In the above series the surds and sonants are generally fully distinguishable from each other. When aspiration is as strong as it is following the corresponding English stops, it is so marked, *p<sup>h</sup>, t<sup>h</sup>, k<sup>h</sup>*. *s* as in English.

*r* weak anterior palatal trill, similar to Spanish *r*, soft, the contact period not being distinguishable. In Catawba this sound is not confused with *d*.

*tc* affricative like English *ch* in *much*.

*ts* apical affricative, not a common sound.

*m, n*, as in English, when weakly aspirated so indicated, as *m<sup>h</sup>, n<sup>h</sup>*.

*ŋ* palatal *n*.

˘ breath release or aspiration following stop or vowel.

˘ glottal stop, medium in strength.

*h* clear open breath.

## Vowels

*a*, medium as in English *father*.

*i*, short open as *i* in English *pin*.

*i˘*, short closed as English *ee*.

*o*, medium short, often confused with *a* and *a*.

*o˘*, longer than the preceding with lip closure, sometimes heard as *u*.

*ɔ* as *o* in German *voll*. Not a common sound but occurring when *-owa* coalesces to *-ɔ*. *ɔ* same nasalized.

*u*, medium short, similar to *oo* in English *spoon*.

*e*, short open, similar to *e* in English *met*.

*a*, short obscure open vowel.

*α*, short open, similar to English *u* in *sun*.

*q, e, i, ɛ, u*, nasalized vowels.

Nasalization tends to lengthen vowels. When followed by the glottal stop they suffer shortening perceptibly. Syllables are occasionally recorded without either when so heard in dictation.

As noted also by Gatschet vowels tend to be short.

Stress accent, marked by ' , is important. Syllables not accented are pronounced with the word preceding them.

> denotes rhetorical lengthening of vowels, + denotes prolongation.

The symbol ' indicates a long, accented vowel.

Consonant groupings

<i>tk</i>	<i>td</i>	<i>tb</i>	<i>tm</i>	<i>tn</i>	<i>tr</i>	<i>ts</i>	—	—	—
—	<i>gd</i>	<i>gb</i>	—	<i>gn</i>	<i>gr</i>	—	—	—	—
<i>pk</i>	—	—	—	—	<i>pr</i>	<i>ps</i>	—	<i>ptc</i>	—
<i>bk</i>	—	—	—	—	<i>br</i>	<i>bs</i>	—	—	—
<i>nk</i>	<i>nd</i>	—	—	—	—	—	<i>nt</i>	<i>ntc</i>	—
—	—	<i>kb</i>	—	—	<i>kr</i>	<i>ks</i>	<i>kt</i>	<i>ktc</i>	<i>kp</i>
—	—	—	—	<i>dn</i>	<i>dr</i>	—	—	—	—
—	—	—	—	—	<i>cr(?)</i>	—	<i>ct(?)</i>	—	—
—	—	<i>mb</i>	—	<i>mn</i>	—	—	—	—	<i>mp</i>
<i>sk</i>	<i>sd</i>	—	—	<i>sn</i>	<i>sr</i>	—	<i>st</i>	<i>stc</i>	<i>sp</i>

The consonant groupings never exceed two members. Consonants are not lengthened and doubled. Any stop consonant can terminate a syllable, and stops and spirants can initiate a syllable. Clusters, however, begin but do not terminate a word. Acoustically the above groups are syncopated syllables composed of two consonants separated by an obscure vowel. They are frequently so written in the dictations, i. e., *pær* = *pr*, *sær* = *sr*, *tær* = *tr*, *sæn* = *sn*. When rapid dictation was first taken down from Mrs. Owl, *tr* was frequently heard as English surd *th* and was so recorded until it could be resolved into *tr* — and even *tær*. Similarly *br* sounds like *vr*, bilabial *v* + *r*, and was so recorded under the same conditions of dictation by Mrs. Owl. Otherwise *v* is absent. It was included by Gatschet in his list of sounds. Historically then the consonant combinations with *r* are coalescences through the loss of intervening obscure vowel (*ə*) in colloquial utterance. The speakers who perform these contractions give value to the vocalic interval when clearer and slowed-up pronunciation is required. In the texts, however, I have not systematically attempted to normalize the syllable forms given, as they varied on this point. For instance, the same forms may be found written as they were heard in their context with or without the interconsonantic vowel, hence *-særə*" = *-sre*", *-kæri*" = *-kri*", *senu*" = *snu*".

Semi-vowel combinations with consonants

<i>hw</i>	<i>ky</i>	—	—	<i>kw</i>	<i>ky</i>	<i>kʰh</i>	<i>kh</i>
<i>gw</i>	<i>gy</i>	—	—	<i>dw</i>	<i>dy</i>	—	—
—	—	<i>ph</i>	—	<i>sw</i>	—	—	—
—	<i>ny</i>	—	—	<i>tcw</i>	—	—	—
—	<i>ty</i>	<i>tʰh</i>	—				

In rapid utterance the *y* groupings approach in value palatized consonant forms, the *h* groupings aspirated forms, and the *w*

groupings labialized forms, with which they may be historically related in Siouan phonetic development.

Some aids to the reading and handling of the texts, though not intended to state phonetic laws as yet, are as follows.

The variability of vowel pronunciation does not dissolve with the accumulation of dictated material. They seem rather to show motility of *e* and *i* (*i'*), *a* and *ə*, *o* and *u* as coordinates in a series. Rhetorical variance may possibly be due to influence of surrounding sounds, too irregularly controlled by the living informants to permit construction of laws of use at the present time. Consequently variances will be found in recording, such as *wi'pære*, (19.5) *we'bi're*, *we'bære* "catch" (22.11); *mi'*, (25.6), *me* "only, self," and the like. For *yap*, "tree, wood" Gatschet records *ya'p*, *yo'p*, and *ye'p*, as sounds that "permute or interchange among themselves."

Neither nasalization of vowels nor the frequency of the glottal catch can be ignored in Catawba, as did Gatschet, to render the pronunciation of isolated terms in the reading of the texts intelligible to native ears. I have experienced this difficulty during the process of checking up with my informants previously recorded forms, both my own and those of other recorders of Catawba.

Nasalization of consonants gives a series *nd*, in which either element, *n* or *d*, becomes so weak as to approach the mute, i. e., *dæpe'* "one", or *næpe'*. Also *mb*, *mp*, may be a strong labial, heard as *b*, preceded by nasalized vowel. Where *m* was audible it was indicated, accounting for variances *i'pi'*, *i'mpi'* "fire".

*c* (English *sh*) occurs in a few words, its rarity was noted by Gatschet.

*ç*, surd palatal spirant, was at first occasionally heard, and so written; but proved to be variant of '*k*'. Gatschet recorded it as infrequent, but his examples were not intelligible when read to informants. (He gives *taxticide*, "kindle up", in place of *wa'katci-de*.)

The glottal stop (voiceless) is indeed an important sound in Catawba. It seems to have been entirely ignored by Gatschet and underestimated by others who have added to the Catawba material. So frequent is the sound that I may have overlooked it perhaps more than I realized.

Sentence formation and the grouping of syllables into words are largely arbitrary, being based upon sense and meaning and pauses in pronunciation. Sentences in the translations correspond to those in the Indian text.

The spacing of word elements and articles in the texts is not made uniform. Irregularities follow the manner in which they were combined or separated by pauses in dictation and by accentuation.

Brackets, [ ], appearing in the interlinear translations are synonyms or explanations added to clarify meaning.

# CATAWBA TEXTS

BY

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## PART I

## MYTHS AND TALES

1. *U'gni, the Comet.*a. *The Bad Woman Who Stole a Boy and Became a Comet* (III).

*ya yi'tca' de'tcire. yepasi'ha ya' ki'.*  
 Woman person child lost. Person poor she woman the  
*hinu'rare. no we'kitq'rare. kutci'n pa'kpi' ki' mōhotq're.*  
 stole him. Then cried come. Bird woodpecker the in came.  
*əni' ya' ki' duksunu'wi'ere ki'mō'səre. kustq'*  
 Then woman the ear metals [ear bobs] asked for. Corn bread  
*ki'ye hita' mobəro'həre kustq' ki'. i'swqtak*  
 the her breast in put corn bread the. River across  
*kutpi' yi'tca ka'nəre. kustq' ki' nq'həre kustq'ki'*  
 beyond person child find. Corn bread the ate corn bread the  
*yi'tca'wa ku'həre. kustq' ki' nq'parq'həre yu'ksu*  
 person child her gave it. Corn bread the ate all up his mother  
*ki' ma'həre. yi'tca' ki' duksu'gmōtare*  
 the he knew it. Person child the back to the house in took  
*yuksu' yapi'te mōtuke'həre. odapəda're*  
 his mother tree hollow [hollow log] in put her. Went hunting  
*wi'dəbo'ye hi' kowa're. wi'ya ki' kai'həre ki't'həre hi'tak*  
 deer a he kill. String the cut it broke on breast  
*bəro'həre wi'dəbo'ye ki' nu'wi'həre nu'wi'ya ki't'həre.*  
 when put on deer the tied tie string broke.  
*yamusika ki't'həre yit'ki't'ha, "apo' + apo' +*  
 Woman old now it broke broke in pieces, "Apo' + apo' +!  
*ta'ma hyu' + i'!" mo'no mōhuktuikəre "suknu*  
 tama hyu' + i'!" [She cried] ground in on downfell, "House my  
*wi'rare." yitca hi' yuksu' duruk'tcu'k'həre*  
 burned down!" Person child a his mother back again took away

*yekəri' hære.*      *wi'ya*      *huk'ho"tcære*      *wi'ya*      *hukda"tcære*  
 people good.      String      down let      string      down make let

*u'gni·*      *huktu' khære*      *ki'*      *ya' musi·*      *ki·*      *huktu' kære*  
 u'gni [comet]      down fell      the      woman old      the      down fell

*wapitnu' tusa'*      *huktu' k'ha*      *ya' ki·*      *bara' hære.*  
 star tailed [comet]      down fell she      woman the      bad.

*yekəri'*      *hi'mba'ri*      *möku'tcære.*      *ya' ki·*      *kuri'hi'nu namö'*  
 People good      heaven      in went.      Woman the      son small      cloud

*hærere*      *aya'bari' hære*      *namö' hatcu're.*      *yitca'na*  
 was [in] clear, pretty, blue sky      cloud very.      Person child my

*kəri'na'*      *namö' hære.*  
 good son my      cloud is.

## FREE TRANSLATION.

A woman lost her child. It was a poor woman who stole him. The mother went about crying. A bird, the woodpecker, came along, [and told the mother that he would give her some bread for her lost boy to eat and show her where he was hidden if she would give him her ear ornaments]. Then [the woodpecker] asked for her ear ornaments [and she gave them to him] and put the corn bread in the breast of her dress. Then she found her child across the river. She had eaten some of the corn bread herself, then she gave some of it to her child which he ate up greedily [as the woman who had stolen him was very poor and was starving him]. The stolen child knew it was his own mother [when she came and gave him the bread]. The child took his mother into the hut and concealed her in a hollow log. Then he went deer hunting and killed one. [He sent the woman who had stolen him to bring back the deer meat]. [In the meantime] he cut the packstrap in a number of places so that it broke when [the woman who had stolen him] put it on her breast when she had tied up the deer to carry it back. The tie-string broke, it broke in pieces for the old woman now, "Apo +! apo +! Tamahyu + i' +!" (Exclamations), she cried. The load fell on the ground. "My house is burned down," [she cried as she saw a smoke where the boy had set her hut on fire and ran home]. The boy then took his mother away with him to where the good people lived. [They rose in the air to the sky]. He let down a string as they rose and the old woman [as she took hold of it to go above with the boy and his mother] fell down. *Ugni*

[the comet] fell down [through the sky] a tailed star, the bad woman fell down. The good people [the boy and his mother] went up to the "Where they never die" [Heaven], where the son is now a cloud in the clear blue sky. "My boy, my good son, is a cloud!" [she said].

b. *The Eagle Kidnapper, the Pileated Woodpecker, U'gni the Comet, and the Sky Rope.* (π).

<i>we'ara'dre</i>	<i>yamusi'</i>	<i>wi'taki'are.</i>	<i>witciktci'</i>	<i>yintərs'</i>
Long time ago	woman old	potatoes dig.	Bald eagle	child
<i>inu'yere.</i>	<i>yamusi''</i>	<i>kj. mu'kip'ha</i>	<i>kəmarə'həre.</i>	<i>witciktci''</i>
steal.	Woman old	the crazy	nearly.	Bald eagle
<i>kj. kadumi're</i>	<i>mu'si.</i>	<i>ka</i>	<i>dugya'ne.</i>	<i>pakpi'</i>
the raise [him]	grown now	[before]	again got back.	Pileated
<i>kəre</i>	<i>ka' hi'ne're</i>	<i>"kuri'ya'</i>	<i>dugda'nire</i>	<i>ugra'nere</i>
Woodpecker a	told	"Son your	again I back [get]	wash[ing]
<i>yantca'montu''</i>	<i>da'nire."</i>	<i>pakpe ki'</i>	<i>hi'here</i>	
creek in	I saw."	Pileated Woodpecker	the who saw	
<i>yamusi' kj.</i>	<i>hi'ku'hi're</i>	<i>duksəni'</i>	<i>kj. wi'ni't'</i>	<i>hinai're</i>
woman old the.	He told her	earring the	give told [her]	
<i>"ye'ta hi'nai're</i>	<i>kuri' ya'</i>	<i>tcip'ha'nire</i>	<i>hi. nai're."</i>	<i>pakpe'</i>
"You [I'll] tell	son your	where saw the	[I'll] tell."	Pileated
<i>kəre hi'ni''ire</i>	<i>duksəni' wi'ndo're.</i>	<i>"ha'wo'</i>	<i>naitco're</i>	
Woodpecker who told	earrings give.	"Thanks	say much	
<i>kri'ndugda'nkj'ye'</i>	<i>namusa'tcore''.</i>			
son my back again	the get	I glad	much''.	

## FREE TRANSLATION.

A long time ago an old woman went to dig potatoes. A bald eagle stole her child. The old woman was nearly crazy. The eagle raised him and he was grown before he got back. A pileated woodpecker told [the old woman that her son was back saying] "I saw your son washing in the creek. I will get him back again." The pileated woodpecker saw the old woman's [ear-rings]. He told her "If you will give me your ear-rings, I will tell you where your son is." The old woman gave the ear rings to the woodpecker who told [her where her son was]. [She said], "I am very thankful to get my son back again. I am very glad."

<sup>1</sup> Contraction of *kuri'na dugda'n kj'ye.*

1c. *The Eagle Kidnapper. Variant* (II).

<i>Hi'mba'ri'we</i>	<i>meu'tcere</i>	<i>wa'riwe.</i>	<i>hapmō're</i>	
Heaven,	alone there is	Never-Dies. (God)	Up above go	
<i>maho'tcire</i>	<i>hi'mba'ri</i>	<i>monamu' 'rere.</i>	<i>kuri'wa' ni'nuha'prare</i>	
go there	Heaven	world want go.	Son her up go	
<i>na'pre</i>	<i>ko' 'rere</i>	<i>ni'nuha'prare</i>	<i>wi'yaru'p hukai'hare.</i>	<i>ume'</i>
two	went	up go	rope down hang.	Alone
<i>Ugni'</i>	<i>huktu'gere</i>	<i>wi'ya ki't'here.</i>	<i>"huktu'ksere</i>	
Ugni' (Comet)	down back [fall]	rope break.	"Down fall I	
<i>naci'a'tcore,"</i>	<i>kq'uhatcore</i>	<i>"hopo' &lt;</i>	<i>ha'na</i>	
I am frightened,"	cry out much,	"[exclamation]	[you see]	
<i>kuda're</i>	<i>hopo' &lt;</i>	<i>naci'a' tcore</i>	<i>dopora'p</i>	
where I am going	[exclamation]	I am frightened much	some hurt	
<i>dantco're."</i>	<i>yamusi' ki.</i>	<i>we'tco're.</i>		
I find much."	Woman old the	cry much.		

## FREE TRANSLATIONS.

[All the people in the] world want to go up above to Heaven where God alone is. [A woman and] her son went up and left a rope hanging down [from the sky]. Ugni [the comet] took hold of the rope and tried to go up alone and the rope broke. [She] cried out, "I am falling down, I am frightened." "Hopo!" (Exclamation). "You see where I am going." "Hopo!" (exclamation). 'I find that I am badly hurt and I am very [badly] frightened.' The old woman cried and cried.

2. *Origin of the Red Winged Blackbird and Dove.* (III).

<i>kutci'n</i>	<i>hawok'tce"</i>	<i>hitci'psakq're</i>	<i>itu'se</i>	<i>tq'tukta're</i>	<i>tcu'wi'</i>
Bird	black	wing red	dove	quarrel	bugs
<i>kusa'waha.</i>	<i>ituse'ki.</i>	<i>tatu'kha</i>	<i>emi'krure.</i>	<i>yamusi'ha</i>	
about.	Dove the	quarreled	fought.	Old woman now	
<i>moho'</i>	<i>"duwe'</i>	<i>tantca"</i>	<i>yetcu'wi' nq'suwe,</i>		
there came,	"What	doing you ?	I take you with me will,		
<i>do'pa'</i>	<i>hiritpa'awe."</i>	<i>ituse' ka</i>	<i>ko'we</i>	<i>yamusi'.</i>	
something	shoulder some may."	Dove now	she killed	old woman.	

*kəri'hi'we.*" *kutci'n* *kɨ tu'* *kowa're* *tu'gi'na-*  
 "Good she seems like." Bird the little she killed she ate it  
*para'p'hare.* *yamusi'* *kɨ* *ku'kawe* *hitci'psakq'kɨ.*  
 entirely. Old woman the gave it may have wings red the.

FREE TRANSLATION.

The black bird with wings red [Red-winged Blackbird] and the dove quarreled about insects. The dove quarreled and fought. An old woman now came along saying, "What about you? I will take you with me and something may be [put] on your shoulder". Now, the little old woman, she killed that dove. [She said], "She seems like a good person." She killed the little bird and ate it all up. The old woman evidently gave it its red wings.

3. *How Pileated Woodpecker Got his Red Crest and Robin his Red Breast.* (II).

*pa'kpe* *ki* *kutci'n* *agəre'* *uksəre'here* *utka'nereko'.*  
 Woodpecker the bird other look like was long while ago.  
*wi'ya'ske'* *sakq'* *hiskq'* *nuwi'here* *ye təro'wa'krere.*  
 String red [ribbon] red his head tie child had.  
*yetərowa'* *hiskq'* *sakq're.* *huka't* *pa'kpe* *kɨ' ni'te'm* *hiska'*  
 Child her his head red [was]. Now woodpecker the all head  
*sakq're.* *ya'səse'* *wi'raq'tcure* *ota'* *wi'rahi'we* *kutci'n*  
 red [are]. Tree cut (brush) burn much he burned got bird  
*wi'rahi'we.* *wi'spakpa'k* *hi'ta'* *sakq're.*  
 burned got. Robin his breast red is.

FREE TRANSLATION.

A long while ago, the woodpecker looked like the other birds. A child had a red ribbon on her head and she tied it on his head. And the woodpecker's head became red. Now the woodpeckers all have red heads.

The brush was burned and he, the bird, got burned. [The] robin got burned [and that is why] his breast is red.

4. *How Yellow Hammer Got her White Inner Wings.* (II).

*watca'k* *tcinda'* *i'swaq'* *ya'ktca* *kuna'nire* *i'swaq'* *təri'ksere.*  
 Flicker shake river cross branch try river wade.

*yatatu'ntare wi'dyo di'gdaha na'mani' digda're.*  
 Across coming meat on back carry bundle on back.

*nunta'ktce ha'kpanare hani'ki' kata'ktci're*  
 Covering white inside [was] this how the now white is

*nunisi'wq' ha'kapa' hitcipi'n ta'ktci're.*  
 blanket inside wing white.

## FREE TRANSLATION.

The flicker was trying to wade across the river. And he was coming across carrying a bundle of meat on his back. It was covered with a white blanket [inside his wings] and that is how the inside of his wings became white.

5. *How the Wolf was Frightened and Became Wild.* (II).

*tasi'su'rie' na'pri' i'ro're nape' tciri'k'hare, "naci'a'-*  
 Dog wild (wolf) two went one ran away, "I am frightened  
*tcore sa'wana tcuwi' ha'au're." nape'ra ki'ye hi'yoha're,*  
 much Shawnee many are coming." One and the forbid,  
*naci'atco're udyi'tce". wari'k'hade! sa'wana*  
 "I am frightened much, say don't. Hush! Shawnee  
*yε mbara'tcure." ipake' ki' hapko'ere yaphapko'ere do'pa*  
 people bad much." Partridge the up fly tree up fly something

*yu'yaretcure. ta'si'su'rie' demé'tceb.*  
 noise rolling much. Wolf alone there.

*ta'si'surie' ya'phakapa na'te wq'wq'stere. "ta'ntci' webia're*  
 Wolf tree under then howl. "Can not I catch  
*pi'kat ke'hareare." ka't hi'mi'para'antare.*  
 fly far away." Indeed, who alone completely gone.

*ta'si'surie' mo'tce".*  
 Wolf wild.

## FREE TRANSLATION.

Two wolves were going along and one ran away [saying], "I am much frightened, many Shawnee are coming." The one with him told him to stop saying, "I am frightened much. Don't say that, Hush! The Shawnee are very bad." The partridges flew up.

flew up a tree like something rolling heavily. The wolf was alone there. The wolf then howled under the tree. "I cannot catch them [the partridges] they fly far away." Indeed, he was left completely alone when they went. [That is why the] wolf [is] wild.

6. *How Opossum Lost his Bushy Tail.* (II).

"deme' hetce hitci' p mba' resa' <sa." dapatu'stré' ku' tere  
 "I alone here who top pretty tail." Opossum<sup>1</sup> say

"pa' yqtus wi' here." haktco' kq' tukta' re tarq' ntcure.  
 "Squirrel tail like." Hole now in he went when out so [come].

"waku't di'tusisi" para' here. unia' t' dika' k diksito' para' sere  
 "Snail my tail hair finished. Then my body my back turn I [did]

ditusisi" pai' hare." yare' mitco' re duktcowa'  
 my tail hair no more." Ashamed much back come not

mo' nu da' panire. hi' skq' haksera' utko' re ya' remi hitca-  
 year one. His head down low turn ashamed who

paso' hatcu' re.  
 slobber fluid much.

FREE TRANSLATION.

The opossum said, "I alone have a tail with a pretty top. It is like the squirrel's tail." He went in his hole and came out [saying] "The snail has finished [eaten off] my tail hair. Then my body, my back I turned and my tail hair was not there." He was very much ashamed and did not come out for one year. His head was low and "He-who-slobbers-fluid-much", (opossum) turned away ashamed.

7. *How Tree Frog Taught Toad to Cry.* (II.)

dapatici' kpo ki' ya' katci' wa' rære hi' saretcu' re  
 Ancient [who] steps (toad) the woman spouse die who sorry very

we' hara ka' here ta' ntcu' we' ha' re. wa' rara' ki' hi' nkui' re  
 cry try could not cry. Tree frog the who told

hi' nai' wi' wei' ki' nawati' we. ni' sa' renaitcu' i' re!"  
 "[I] tell you cry the I teach you, I sorry say very!"

we' ta' ta' hewe kq' hatco' re.  
 cry ta' ta' may weep much.

<sup>1</sup> Literally "Ancient-One-tail-clear (pale)."

## FREE TRANSLATION.

The toad's wife died and he was very sorry. He tried to cry but he could not. The tree frog told the toad, "I will teach yow how to cry. Say, 'I am very sorry,' then you may cry and weep (mourn) much," [the tree frog said].

8. *How Chipmunk Got his Stripes.* (II).

	<i>dá pəndataksoso'</i>		<i>na'prəri</i>		<i>tumo'</i>
One [who]	back pretty (chipmunk)		two [were]		acorns
<i>atku' hruwe</i>	<i>kaktcu'</i>	<i>ntu'gbako're</i>	<i>we'ra</i>	<i>ki' wi'hira'we</i>	<i>u'nti'</i>
gather going	hole	then in put	winter the	eat some	bag
<i>ditugbaka're.</i>	<i>we'ru</i>	<i>ka'ktcu</i>	<i>tugbaka're.</i>	<i>"dasui'stere,</i>	<i>tcirikste're</i>
in put.	Winter	hole	in put.	"Play I do,	run I do
<i>tumq'</i>	<i>a'tkowa</i>	<i>de'ra</i>	<i>tuko'tcere.</i>	<i>kaka'sənapara'"</i>	
acorn	gather	my and	back itches.	Scratch, thoroughly	me!"
<i>ure're kutere</i>	<i>kakasənapara'</i>	<i>sunta're</i>	<i>ndatuko'</i>	<i>kuri'tcure.</i>	
True	said is	scratch completely	went	then back	pretty very is.

## FREE TRANSLATION

Two chipmunks were going to gather acorns in a bag and put them in a hole. They would put them in a hole and in the winter they would eat some. One said, "I play, I run and gather acorns and my back itches. Scratch me thoroughly." It is said to be true that he scratched his back so thoroughly that it left marks which make it look very pretty.

## RABBIT TALES

9a. *Rabbit Steals the Fire from the Buzzards.* (II)

<i>utka'nihere</i>	<i>i'səne'</i>	<i>i'mpi'</i>	<i>ba't'here.</i>	<i>i'səne'</i>	<i>ba'gre</i>	<i>tc'i'hi'</i>
Long time ago	buzzard	fire	keep back.	Buzzard	around	cold
<i>wa'here</i>	<i>hi'tci'p</i>	<i>di'ta'are.</i>	<i>dəpəhwa'</i>	<i>kj' i'mpi</i>	<i>wi'ni'pa'</i>	<i>wi-</i>
sit	wing	open.	Rabbit	the	fire	his foot
						warm
<i>kintcu're</i>	<i>haka't'e,</i>	<i>"ni'pa'</i>	<i>tc'i'tcure</i>	<i>ni'pa'</i>		
[want] much	now indeed,	"My foot	cold much	my foot		
<i>pa'tcure."</i>	<i>"wa'hare</i>	<i>ye'ka</i>	<i>ta'i'tciki'hare."</i>	<i>hu'gdu-</i>		
near fire much."	"No!	you	you cannot [do it]."	Around		



*ki'here hapitko'ra*, "hakpi ni'ntcade ndo'wa taptaptcera"  
 back again behind came, "Help me for I frozen  
*wehere.*" *o'ta' wataptco're. dape' i'sane' hisa'rare hitcip'ha'*-  
 nearly." He frozen nearly. One buzzard who sorry his wing  
*brere daphwa' ki yap itcawesi'si hi'pi'ta aso'*-  
 raised up rabbit the wood pine splinters his toes between  
*sapsa'phere hi'pi motcu're. i'mpi' hqwakatcu're. i'mpi ki'*  
 put [them] his toe sing much. Fire blazed much. Fire the  
*hrere ya'p ki wa'khere daphwa' ki tci'rik'hatcu're wikintcu're*  
 go to wood the blaze rabbit the run much hot very  
*kate'* *yapwa'mqhere dabwo'hahauere ka't'e'*  
 indeed jump up and down singing through woods come indeed  
*i'mpi'tcuri're.* "daphwa' ki kuri'here. i'mpi patki kadwi'kaure.  
 fire much. "Rabbit the good is. Fire big now warm come.  
*ye'nite'mp wa'nt'hode hi'yara'we."*  
 People all sit down come may get warm."

Free Translation.

A long time ago the buzzard kept the fire back. It was cold and the buzzards all sat [around the fire with their] wings outspread. The rabbit was very cold indeed and he asked if he could warm his foot. [He said,] "My foot is very cold. My foot I must put by the fire." [The buzzard said,] "No, you cannot do it." [The rabbit went away and] came around behind them again [and said,] "Help me, for I am nearly frozen." He was nearly frozen. One buzzard who [felt] sorry for him raised up his wing and the rabbit put pine splinters between his toes, singing all the time. [He went under his wing and lighted them.] The pine splinters blazed up. The fire got into wood. The rabbit ran off because the fire [that he was carrying] was very hot. He came through the woods jumping up and down singing. "The rabbit is good. The fire is big and warm now and all people may come sit down and get warm."

9b. Rabbit Steals Fire from the Buzzards (III).

*isane' i'pi bat'hare. daphwa'pq'se itciwe' sese'hare*  
Buzzard fire hold back. Rabbit belly-old<sup>1</sup> pine splints

<sup>1</sup> The usual name for rabbit, *daphwa'* means "one jumps or sits". The term *pq'se*, "Belly-old" is one way of referring to rabbit and is locally rendered as "Old Rabbit", while another term *pawq'* "belly or foot jumps or sits", is given as a short form.

*hi'pa'as*    *ki'p'ki'p'are.*    "*ni'pa'*    *tci'hare*"    "*i'pe*  
his foot bottom    stick in.    "My foot cold," [said rabbit].    "Fire  
*atci'rikwa'*    *hade.*"    *hi'pa'*    *wokare*    *ya'psetas*  
a little closer sit    do."    His foot take fire    wood cut made (prairie)  
*wokare*    *ki'he'*    *i'pa*    *hara'hare.*  
take fire    close he    foot    warms.

## Free Translation.

The Buzzard held back the fire. The rabbit, "Belly-old", stuck pine splinters in the bottom of his foot. [The rabbit said] "My foot is cold." "Do sit a little closer to the fire," [said the buzzard]. [The splinters in] his foot caught fire and set the prairie on fire. [He was so] close [to the fire he got his] foot warm.

## 10. Rabbit Steals Water from the Snapping Turtle (II)

*kaya'skataro*    *yahi.*    *ye'ki.*    *ba't'here.*  
Turtle head big (snapping turtle)    water    the    keep back.  
*yatci.*    *ki'*    *sukho'*    *ware*    *ba't'here.*  
Water branch (spring)    the    over (covered)    sit    keep back.  
*kaya'skataro*    *mba'ratcure*    *ota'*    *ome'bat'here.*  
Turtle head big    bad much    he    alone keep back.  
*dapahwa'*    *ki.*    *oku'mara're.*    "*de'ta*    *ye'ki.*    *namu'ere*  
Rabbit    the    came up with him.    "I    water the    want  
*yehi'ye'*    *pagye'ra atcu're.*"    "*yeta'ntci'wa're.*"    *kaya'-*  
water some    need much."    "Water cannot [have]."    Snapping  
*skataro' ki.*    *hi'yohare.*    "*mi'nin kru'ksare*    *ha'wo'nai're*"  
turtle the    forbid.    "Give me I drink [I'll] say, "Thank you!"  
*kaya'skataro'ki.*    *hi'yoha're.*    *motui're*  
Turtle head big the (snapping turtle)    refused.    meanwhile  
*dapahwa' ki.*    *mo'na*    *pa'sore ka'ya'*    *hakapa'*    *ki'ki'hare*    *yehi'ye'*  
rabbit the ground scratch turtle underneath    ditch water  
*tciri'k'here.*    *tci'rik*    *hatcu're*    *mo'na*    *ni-ta'hare*    *ya'tca'-*  
run.    Run    much so    earth    all over [was]    water branch  
*haktco'.*    *yehiye'*    *sq'ntakuri'tcure.*  
hole.    Water    flows well much.

FREE TRANSLATION.

The turtle-with-the-big-head (snapping turtle) kept back the water [from the people]. He sat over the spring and kept the water back. The snapping turtle was very bad. He alone kept the water back. The rabbit came up to him and said, "I want the water. Some water [I] need very much." "[You] cannot have the water", [said] the snapping turtle. [If you] give me a drink I'll say, "Thank you." The snapping turtle refused. In the meanwhile the rabbit scratched the ground underneath the turtle [and made a] ditch [and the] water ran [out]. So much ran out all over the earth that it made gullies. The water flowed very well [since that time]. (Explains reason why water flows now).

11. Rabbit and Snail Go for a Doctor. (I)

*dəpəhwə' hɪ' watku't hɪ' hɛ' yɛ da'kta i'na'hɛ'. dəpəhwə*  
 Rabbit a snail a person doctor go for. Rabbit  
*kɪ' kora'hahɛ'. dəpəhwə' kɪ't dugho'yat watku't kɪt*  
 the went right on. Rabbit the back came snail the  
*su'nti hapi' sakowə'hɛ'. watku't kɪ dugho'mətu't,*  
 door step on top sat. Snail the back came when [said],  
 "da'kta hone'?" "ha'gwani'hɛ"! da'kta ha hɛ".<sup>1</sup> yɛ'  
 "Doctor come did he?" "Yes, he did! Doctor did come.<sup>1</sup> Person  
*ware sa kɪ't wə'resawɛ nu'nti nə'pri hɛ'."*  
 sick the dead moon two."

FREE TRANSLATION.

A rabbit and a snail went for a doctor. The rabbit went straight on. When he returned he found the snail sitting on the door step. When the snail came back he asked, "Did the doctor come?" "Yes he did! The doctor came.<sup>1</sup> The sick person has been dead for two months," was the answer.

TERRAPIN TALES.

12. How Terrapin Married Chief's Daughter and Made an Ice House. (II)

*kaya' ya akpi'no. yɛ' mi'ra kɪ' nowa'*  
 Terrapin woman marry. Man great (chief) the daughter

<sup>1</sup> The ensuing passage was added by Mrs. Owl's husband who had heard it while living on the Catawba reservation. Mrs. Owl then furnished the translation. A similar tale is common among the Virginia Powhatan.

*akpi'no. dukha he' (sa'ware* *kaskqtero'hi'*  
 marry. Back long time ago terrapin head big (snapper) and the  
*kaihi'nohi'?* *kaya'tci're'*  
 terrapin small (box tortoise) and the turtle small (mud turtle)  
*hi'?* *kasami'?* *hi'?* *ra'here.* *ye'mi-ra'*  
 and the turtle smell (stink turtle) and the together. Chief  
*ki' nowa' hi'ma'retcure. ni'te'm hi-wi-ni' i-mu'rehe'.*  
 the daughter his sleep much. All who marry want did.  
*ni'te'm ko'hrere yasude'are ku' bayi're u'mbani' tco'ware*  
 All run road side of slow go go slow much  
*kqu'hacure do'potci'kanehi'we. dape' tci-ka mara're ume'*  
 cry out much something wrong like. One there arrive alone  
*mara're. kaya' ye'mi-ra ki' nowa' akpi'no hitca'wa*  
 arrives. Terrapin chief the daughter marry night  
*sukare' eka'tcere. su'k himbaretcui're mo'hi' suk*  
 house fine caused to build. House nice much ice house  
*ka'tcere. ya'kitca' dumara're. hitca'wa ki' uksotco're*  
 built. Woman wife took there. Night the rain much  
*mo'hi-tci' para'here. hitca'wa ki' tara'ηkupe ya'here*  
 ice there completely melt. Night the outside lie down were  
*su'kopai' hare. su'gwa wataq' para'here uni're ku'tore.*  
 house none was. House his wash away completely so he says.

## FREE TRANSLATION.

The terrapin married a woman. He married the chief's daughter. Back a long time ago the terrapin-with-the-big-head [the snapping turtle]<sup>1</sup> the small terrapin [box tortoise]<sup>2</sup> and the small turtle [mud turtle]<sup>3</sup> and the turtle that smells [stink turtle]<sup>4</sup> were all together. The chief and his daughter were asleep. All [of them] want[ed] to marry [her]. They all ran along the roadside going slowly, slowly and crying out as though something was wrong. One of them arrived there alone. The terrapin married the chief's

<sup>1</sup> Chelydra serpentina.

<sup>2</sup> Cistudo Carolina.

<sup>3</sup> Cinosternum Pennsylvanicum.

<sup>4</sup> Cromocheles odoratus.

daughter that night and build a fine house. [He] built a nice house of ice. The woman, his wife, he took there. During the night it rained so much that the ice completely melted. [They were] lying outside at night [because there] wasn't any house. His house was washed away completely, so he said.

13. Race between Deer and Terrapin. (I)

<i>wi·debo'ye</i>	<i>hî·</i>	<i>kaya'ra</i>	<i>ukantce'tiri·e'</i>	<i>tci'rik'ha</i>
Deer	the	Terrapin	with going race it is said	run
<i>utkera'</i>	<i>unia't'</i>	<i>kosa'ha</i>	<i>"taiyedo"</i>	<i>unia't'</i>
certain distance.	Then	stop,	"Where are you?"	Then
<i>kaya</i>	<i>kînt</i>	<i>"ha' nitci' rire"</i>	<i>unia't'</i>	<i>hataatko'wq'</i>
Terrapin	the,	"Here me!"	Then	in front sat,
				"Here me!"
<i>widebo'ye</i>	<i>kî't</i>	<i>du'gəra'ha'</i>	<i>tci·ri' k'hətiri·e'</i>	<i>buruk'</i>
Deer	the	again	run it is said	again back
				stop
<i>hati'rie.</i>	<i>unia't'</i>	<i>"taiyeni"</i>	<i>hataatko'</i>	<i>wq' hani'</i>
it is said.	Then	"Where are you?"	in front	sit here,
				"Here
<i>tci'rie"</i>	<i>kaya'</i>	<i>kî't hadu'tatirie'</i>	<i>kaya' kî't</i>	<i>mi·ra'hati'rie.</i>
me!"	Terrapin	the said it is said.	Terrapin	the excelled it is said.

FREE TRANSLATION.

A deer and a terrapin were going to race together, it was said. They ran a certain distance then stopped. "Where are you?" [said the deer]. Then the terrapin said "Here I am!" Then there in front of him [the deer] he sat. "Here I am!" The deer ran again, it is said, and back again and stopped, it is said. Then [he called] "Where are you?" In front of him sat [the terrapin]. "Here I am!" the terrapin is said to have cried. The terrapin excelled him, it is said.

14. Recitative from story of Bull Frog, Terrapin and Snail go to Bring Doctor Toad. (IV)

<i>Yu'mi·</i>	<i>ta'na</i>
I start to	go somewhere
<i>tcintu'</i>	<i>pəraq'de</i>
sliding	roll
<i>wq' nki</i>	<i>ya's datkohi'</i>
Going	again up yonder

suktci' pki. ha't'kut'  
hill top down hill

da'pa' ara'ara'  
pond bull-frog

ya'mukwa ha tciku'.  
in water jump splash!

Note. — The above is a recitation in verse, representing some notion of meter in the Catawba ear. It is to be repeated rapidly in a sing-song tone, the measures appearing as follows: —

^	—	^	—
^	^	^	^
^	—	^	^
^	—	^	—
^	—	^	^
^	^	^	^

The word form is so mutilated to conform to some scheme of rhythm that the translation is only a rough one.

*Bull-Frog, Terrapin and Snail go to bring Doctor Toad (IV).*

The story of a bull-frog and a terrapin who were sent to get the toad who was a medicine man. The frog jumped so fast that he arrived before the terrapin had gotten more than part way. And the terrapin felt so ashamed that he went back home. The next time they sent the snail to get the medicine man, but the snail was so slow that he never got beyond the door-step. Someone made a complaint against him, so he too felt ashamed. Finally the terrapin and bull-frog were again sent to bring the toad doctor. This time the terrapin took the toad on his back and brought him so promptly that the bull-frog was left behind. He was so ashamed that he jumped into the pond — *tciku'*! "ker-plunk!" and has lived there ever since.

*15. Logger-Head Terrapin, the Snake and the Man. (III)*

ara't'kanire ye yi'baritca' dapada' i'swatak.

Long time ago Indian man hunting went across river.

unia't ka'ya ya' hi ewi'tkaru'. unia't i'ti ya' ki'  
Then terrapin snake the fight with. Then on rock snake the

iticka' o'watca' ye ma da motu' ki'hære. ya patki'  
how using man coming went when shot him. Snake big

*ha i'ti mq'hare. ka wota're, kqwo-*  
 now from rock came out. He cried out, cried out for someone

*na'ire yama'yi mq'hare. "mosa'pade dukho'wade!"*  
 to come boat ask for. "Hurry do brink it back here!"

*ya' ki ye'ye he' kowa're nq'wi'hare. i'swatak*  
 Snake the man the killed tied [coiled about] him. Across river

*ka patki' kusa' ka pa'tki ki'ye katuke'hare. ye'ye*  
 hole big standing there hole big the hole in put. Indians

*kare i'sa'retcuré i'swatak wa'ye we'ki'ye. i'swa hugda're*  
 these sorry very across river sitting crying. River fell

*mqtu' i'ya'nare no'suk ha'kapare ya' ki i't'pak*  
 when found him arm under snake the blood flowing

*kamq'tare.*  
 sucked it.

FREE TRANSLATION.

A long time ago an Indian man went hunting across the river. Then terrapin [there] was fighting with a snake. Then when a man came there using a bow he shot the snake on a rock. The big snake came out from the rock. He [the man] cried out, called out for someone to come, asking for a boat. "Hurry up, bring it here!" The snake killed the man by coiling about him. Across the river a big hole (cave) was visible and [the snake] put him in there. The Indians felt badly sitting crying on the opposite bank. When the river fell they found him, from under his arm the snake had sucked the blood.

MISCELLANEOUS TALES.

16. *Opossum Tricks the Deer and the Wolves.* (III)

*dəpətu'stre' ki wə' ki mqtu' ko'hrere.*  
 (Opossum) One-tail-clear [of-hair] the snow the in go.

*ədré su puka'nire. dəpətu'stré' "deme hatce'nq sa'sa.*  
 Persimmon tree find. Opossum [sings] "I by myself here I.

*ədré'wi tca'we." pa'səm ki ədré'wi nq'dja. wi'dəbo'ye*  
 Persimmon eat may." Opossum the persimmons eat. Deer

*ko'ware. wi'dəbo'ye ki su'k ki mqtu' hakwa're. yap kida'*  
 came up. Deer the hill the in him[self] kill. Tree up

*ya'p ki' bo'hære ya'hakowa're. dæpæustrẽ" ki' ædrẽ wa'sap*  
tree the butt him kill. Opossum the persimmon basket

*ti bu'gære. yaphi'tcẽ're mo'nuki'pære. tqasi su're ki'*  
the put. Wood sharp in ground stick. Dog wild [wolf] the

*ha'ure. "ædrẽ tq'tci yæpana'næne?" "ya'p ki' hap kwq'hade*  
come. "Persimmon how you get?" "Tree the up jump do

*ædrẽ" pana're." eni tqasisu're yap uktu'kha hakwa're.*  
persimmon get." Then wolf stick fall him kill.

*"deme'hæcena sa'sa" "yæm'e hatcẽ're?" "det' demehatcẽ'na."*  
[Sings] "I myself here I." "You alone here?" "I myself here I."

*tqasi su're ki' dæpa'hære "mqsatcu're ye'te tai'ya do'pæ*  
Wolf the met, "Glad I very you where you something get

*ni'yanæ ye'na dæpẽ" de'ntcæno" wi'k hade bara'tcure kæde*  
is it not man my one 'I lose." Hush do bad very truly indeed

*sa'wane haha'ure wirik'hædeha nacia're." tcirik'hære*  
partridges come quiet be I am frightened." Ran away

*wa'sap kai'here. yap ha'p tca're. tqasisu're ki' hap'watcu're.*  
basket down [threw]. Tree up climb. Wolf the up jump much.

*dæpæustrẽ" ki' hapowa" hitcæpasu'tcure. tq'asisu're*  
Opossum the up [tree sit] his slobber froth much. Wolf

*ndo'tatcu're. pa'sæm ki' yap'hap'daretcu're hida' ki'*  
chase him much. Opossum the tree up go much. Shadow the

*wo'nq. yamukwq'ha yap'ha' sæmaq'ha. tci'rikha yap'ha'p*  
like bite in water jump tree leaves mouth full. Run tree up

*da're ka'datugda're. isæne' ki' yap'ha'pdareha. itu'se ha'p dane*  
go now hole in go. Buzzard the tree up go. Hawk up go

*watku't hap'ke'nq. "tq' yætciha'pdane?" dæpæustrẽ" ki'*  
snail up. "How you up get?" Opossum the

*yaræmi'tcu'na. watku't' ki' hitu's so'ha.*  
ashamed very. Snail the his tail trimmed [by eating the hair].

*yupi' sære't' hate ki'datuke'hære. pa'sæm ki' we'stewe*  
Vehicle slide [sled] the on top in put. Opossum the cry

*we'satcu're. "ni'wo'de!" "i'pi'sere ni'we'. mqtu' dade*  
cry hard. "Kill him!" "Fire this kill may. [Put] in do



*i-swaq'sere.*" "yupi'sare't'ha debó' tugo' wahade'." *tciri' k*  
 river this." "Sled [vehicle slide] the thicket in take do." Ran  
*ha dugwe'tame we' mi'a'we. a'tahani'hare.*  
 off back home always [his] town been. That finish.

## FREE TRANSLATION.

The opossum, "One-tail-clear-of-hair", went out in the snow. [He] found a persimmon tree. The opossum [sang to himself] "Here I am by myself. I may eat persimmons." The opossum ate the persimmons. The deer came up the hill and killed himself. [He saw the opossum] up the tree and butted the tree and it killed him [the deer]. Opossum put the persimmons in the basket. [Then he took a piece of] sharp wood [and] stuck [it] in [the] ground. The wolf came. [Said he] "How do you get persimmons?" [Opossum said,] "you jump up the tree to get persimmons." Then the wolf fell on the stick and was killed. [Opossum singing to himself said,] "I am here by myself. I am." "You alone here?" The wolf said. "I am here by myself, I am," said the opossum. Then he met a wolf. [The wolf said,] "I am very glad to meet you. You have something there, where did you get it? Is it not the one man I lost?" [Opossum said,] "Hush, do be quiet. It is very bad indeed, the partridges<sup>1</sup> will come. I am frightened." Opossum threw down his basket and ran away. He climbed up a tree. The wolf tried to jump up. Opossum sat up in the tree slobbering. He came down and the wolf chased him. Opossum went up a tree. The wolf saw his shadow in the water and jumped in but he only got his mouth full of leaves. Opossum ran up the tree and went in his hole. The buzzard went up, the hawk went up, [and the] snail [went] up. Opossum said, "How did you get up?" Opossum was very much ashamed. The snail trimmed his tail [by eating the hair]. They put him on a sled [vehicle slide]. Opossum cried. He cried hard. [Some said]. "Kill him." Some said, "Put him in the fire, this fire may kill him; or put him in this river." [Others said], "Put him on a sled and take him into the thicket." Opossum ran off back home [to the thicket] which had always been his town. That's the finish.

17. *The Deer and the Sleeping Hunter.* (III)

*napa'na' wi'dabo'ye da'para're. ata' hugnapi' na'mære ya*  
 Hunter deer hunt went. He down lay want path

<sup>1</sup> Partridges become in folk-lore a figurative reference to enemies; the Shawnee.

*mōtu'*. *wi-dābo'ye niakia'tere ota' hi'mbare. hi'makupé're omé'kupe*  
in. Deer pass by he sleep. Sleep lying alone lying

*hi'mbare nama'p nia'wo'here wi-dābo'ye ki' kuwo'hare.*  
sleep sleep until pass him deer the pass by fast.

“*yaphasku' hi'wo ye'ye hi'wo tamahi'o< naciato're.*”  
“Tree stump maybe man maybe [exclamation] I fear much.”

## FREE TRANSLATION.

A hunter went out to hunt deer. He lay down in the path. The deer passed by when he was asleep. He was asleep, lying alone asleep, sleeping until the deer passed by him going fast. The deer said, “Maybe it is a tree stump, maybe it is a man, *tamahi'o<*, I am afraid.”

## 18. Deer Jumps across Catawba River. (II)

*ya' ki' yi-tca'here yi-tca'kawq'rare o'ta ka'nire*  
Woman the fishing fishing the now sitting she saw

*wi-dābo'y'e i'swaq' yata' wq'hare wi-de'e' nuntera a're wq'hare.*  
deer river across jump deer calf small with jump.

## FREE TRANSLATION

A woman was fishing. Sitting there fishing, she saw a deer jump across [the] river, a small fawn jumped with [it].

## 19. Fox and Raccoon. (III)

*tcigne' tēpāya'muye itēpa'e. “tcēpāta” dō'pa*  
Raccoon fox met together. “Somewhere something

*tcāwe.” “ye'ka, tcigāne' kī, “mi-ra'su'we.”*  
we eat will.” “You, [said] raccoon the, outdo I can.”

*tēpāya'muye hī “o'ka mi-ra'su'we.” da' aha'*  
Fox the [said], “Him outdo I can.” He went goose

*wi'pāre. tēpā tcigāne' kī't' yaremi're. ya'remiki'da'-*  
caught. Terrible raccoon the was ashamed. So ashamed he

*hāre. “ye'ta hi-sa'rāre.” aha' kī: hīsqā' ku'rāre,*  
lay down. “You I am sorry for.” Goose the head he gave him,

*tcigāne' kī: nā'rāre.*  
raccoon the ate it.

FREE TRANSLATION

Raccoon and fox met together. "We will get something to eat somewhere," [said they]. "You," [said] the raccoon, "I can outdo." The fox [said], "I can outdo him." He went off and caught a goose. The terrible raccoon was ashamed, so ashamed that he lay down. "I am sorry for you," [said fox]. He gave him the goose head and the raccoon ate it.

20. Hawk and Buzzard. (III)

*do'pa hi·nu'yeta' itu'si· ki'ye. i·səne,* "taŋci-  
 Something steals hawk the. Buzzard [said to], "How  
*wayi' katcəne'.*" *i·səne' ki' uta* "warəwe' *ki·*  
 living make do you?" Buzzard the said, "Never dies [God] the  
*ha'ksəre.*" *an itu'si ki·* "yu' *yaŋq'daretcu're*  
 I wait for." Then hawk the, "yu' you will be very hungry  
*det ni·yanido'!*" *pi'k'həre wi'tkq' ki· wi'p'həre.*  
 [always]. Me see what I do!" He flew off chicken the caught.  
*hakowar'e i·səne' ki· nq̄pəŋq'həre.* "wa'rəwe  
 He was killed. Buzzard the at him up completely. "God  
*haga'we hagakəba'reho'we."*  
 wait on if, wait on better will."

FREE TRANSLATION

The hawk steals things. He said to the buzzard, "How do you make your living?" The buzzard said, "I wait for God [to take care of me]." Then said the hawk, "Oh! you will always be hungry. Me, see what I do." He flew off to catch a chicken, and was killed. The buzzard ate him up completely. "If one waits for God, one will wait for the better."

21. Buzzard Steals Fish. (II)

*yemusi' ki' yi'tcəp harare. i·səne ki' yi' ki' hi·nu'yere*  
 Man old the fishing went. Buzzard the fish the who steal  
*dəpəp kuru'k'həre ni'te'm duk'ha'rare yemusi' ki' yi ki'*  
 one swallow all home carry man old the fish the  
*ni'te'm inde'tcere. i·səne ki' ni'te'm dotciri'k'həre.*  
 all lose. Buzzard the all take run off.

## FREE TRANSLATION

An old man went fishing. The buzzard, the one who steals, swallowed all of the fish and carried them home. The old man lost all of his fish. The buzzard took them all and ran off.

22. *The Bear and Wolf on the Mountain.* (II)

*nəmə*° *kɪ*· *kusəmi*° *hinu*'*yere* *saktci*'*pki*· *himu*'*re*  
 Bear the corn pounded who steal mountain top who sleep  
*i*'*mɸi*· *da* *patkɪ*'*re*. *kus* *katka*'*t*'*here* *tə*'*so* *wə*'*pkado*'*re*.  
 fire the big [was]. Corn shelled wolf [obj.] feed.  
*yap* *patkɪ*' *wanaku*° *hapatkɪ*'*re* *nəmə*° *tugəra*'*re*. *o*'*ta* *pahi*'-  
 Tree big hickory up big [was] bear home [was]. He some  
*mure* *o*'*ka* *wi*'*rə*'*re* *kutci*'*n* *napkado*'*tci*'*re*. *o*'*ka* *ni*'*tə*'*m*  
 roast he eat , bird his own feed. He now all  
*wi*'*i*'*re* *o*'*ta* *wi*'*sə*'*rə*'*re* *wə*'*b*'*hamə*'*rere* *tə*'*si*· *o*'*ta*  
 [could] eat him watch[ed] [to] catch and eat wolf. Him  
*wi*'*səra*'*re* *o*'*ta* *nəmə*' *kɪ*· *kəri*'*here* *wə*'*b*'*hamə*'*ratcu*'*re*  
 watch[ed] him bear the. Good [was] catch and eat much  
*wi*'*dyo* *mə*'*tcuware* *i*'*ba*'*hi*'*re*. *du*'*hri* *na*'*də*'*here* *ka* *wə*'*b*'*hare*  
 meat taste sweet roasted. Work hard the catch  
*hi*'*m**ba*. *wə*'*b*'*i*'*re* *i*'*ba*'*tcore*.  
 sleep[ing]. Caught roast[ed] much.

## FREE TRANSLATION

The bear who stole some pounded corn on the mountain top was asleep by the big fire. Some shelled corn he fed to the wolf. The bear's home was up in the big hickory tree. For his own feed he roasted and ate some birds. Now, that he had eaten all that he was able to, he watched to catch and eat the wolf. The bear watched him. It was good that he could catch and eat so much meat which tasted sweet when it was roasted. He worked hard to catch the wolf sleeping. He caught and roasted him [the wolf].

23. *Tree Frog and Bull Frog Compete in Crying* (III)

*kare* *kɪ*' *wə*'*hatcu*'*re*, "do'*ka* *mi*'*ra*'*suwe*,"  
 Tree frog the was crying hard, "I now am better [than you],"

*arara' i· ki· haduta' t̄are. "are' kud̄ȳare."* *arara' i· ki·*  
 bull frog the so said. "True now say you." Bull frog the  
*w̄ehatcu' re. tu' k̄i· nu' si· hawa' r̄are ci' r̄aci' r̄a*  
 cried hard. The little one got scared and died mud all about  
*ham̄otu' kawa' r̄are. arara' i· ki· haha' hare. ya wa' k' t̄ci· ki' ye*  
 the in now died. Bull frog the laughed. Snake black the  
*kuru' k' h̄are.*  
 swallowed him.

## FREE TRANSLATION

The tree frog was crying hard. "I am better [at crying than you]," said the bull frog. "How true you speak!" The bull frog cried hard. The little one then got so scared that he died, he died in the mud. Then the bull frog laughed. But the black snake [came along] and swallowed him.

24. *The Boy who was Raised with the Hogs.* (II)

*ye' t̄a' wa' de' t̄cerede' monap̄ni' yere yani ki' motu'*  
 Child lost year one. Found the when  
*yap̄seta' s. ntukore' re nu' mantu' ndu t̄ci' t̄ci' k' -*  
 wood fence made pasture. Then in come bell ringing [imitative  
*kere w̄itkerq' musa' kre musa' derq' re nu' mantu'*  
 exclamation] hog with was with ate bell ringing  
*t̄ci' t̄ci' k' kere. w̄ara' yemu' s̄are. it̄cigne" ukra' re*  
 [imitative exclamation]. Lived man grown. Child[ren] had  
*nu' manki' dukre' bmo' s̄ar̄are. w̄itherq' dowa' su' huḡnapi' r̄are*  
 bell the home kept did. Hog bed down lay  
*"hisumq̄ si t̄ca' k̄stere nenena".* *h̄inkawa' re.*  
 "His face hair feel I father my." Somebody [he] thought [it].  
*"h̄imba"!* *ha' ha."* *w̄itkerq' ka um̄e' t̄e*  
 "Yes indeed! [grunting exclamation]." Hog the now alone there  
*ba' r̄ina.*  
 [he was].

## FREE TRANSLATION

A child was lost for one year. [The child was] found when [they] made the wood fence in the pasture. Then the hog came in with a bell tied around its neck ringing ting-a-ling-a-ling. [The child was accustomed to] eat with the hog with the bell ringing ting-a-ling-a-ling. The boy lived with the hog until he was a grown man. The children had taken the bell home and kept it. The boy lay down in bed with the hog. [He said,] "I feel the hair on my father's face." He thought it was his father. "Yes, indeed," the pig grunted. He was alone there with the hog.

25. *A Boy Eats a Partridge Raw.* (III)

*yuksu'na'*    *yanəpa'*    *kutca'*    *kusi*    *yap'təro'*    *kida'*  
 Mother my    mill    went    corn    bushel [tree big]    carry on  
*kora*    *bara'na'*    *kida'*    *kora.*    *i'kpa*  
 back going along    brother my    carry on back going along. Fence  
*pida're wəde'*    *tcu'ithəre*    *sə'ya.*    *təpəke'k'*    *tutəpə'*    *wi'p'ha*  
 crossed    cattle    many were scared. Partridge the small one caught  
*bara'na'*    *nəpəraq'ha*    *hi'pa'*    *mi.*    *wi.*  
 brother my    ate completely right away    foot    all but.    All  
*nəpəraq'ha.*  
 ate completely right away.

## FREE TRANSLATION

My mother once went to the mill carrying on her back a bushel of corn, and also carrying [on top of the load of corn] my brother as she went along. Crossing a fence she met a lot of cattle and was frightened. [When she put my brother on the ground to enable her to cross the pasture alone and came back] he had caught a small partridge and eaten it completely except for a foot.

26. *The Child-eating Alligator.* (II)

*dəpəhi'yī.*    *itci'gəni*    *wə'b'oki're*    *wi'raq'para'*    *ki're.*  
 Terrible alligator    child    catch    eat full.  
*səptcui're*    *yəmqtu'*    *yapsə'tas*    *i'tcuwa're*  
 Bone[s] much were    water in    wood fence made (old field)    rest  
*da'patcui're.*    *patki'*    *ki.*    *igwa're.*    *təro*    *ki'*    *i'ya'nere*  
 pond much was.    Big    the    kill[ed].    Big    the    found

*dəpəhi''yi*                      *tamahi·yu<*                      *hapri·tcu're*                      *do'pa*  
 terrible alligator [exclamation of fear] big much was something  
*itcigəni·'* *wi·ratco'* *patki'ware* *nə'* *watcu're.*  
 child eats much big was fat very was.

## FREE TRANSLATION

An alligator caught a child and ate it completely. Many bones were in the water in the old field and the rest were in the pond. They killed the Big One [the monster]. When they found and killed the big alligator he was big from eating something. He had eaten so many children he was big and very fat.

27. *The Flood.* (II)

*atkani·re' ko*                      *uksu'tcore*                      *i'swaq'* *kəra''* *patki'hare* *mó'nə*  
 Long while ago rain much river rise big [was] earth  
*kəpapara''re*                      *yé'ye*                      *iwatəraq''para''are.*                      *a'gre*  
 under completely [was] people washed away completely. Few  
*yapha'pi'nare* *sq'we* *motu'ina're* *utka'ni.* *tusiki·ye'* *atke'*  
 tree up climbed island in climb longtime. Dove the far away  
*ku'tcere* *ko'ratcere.* *itu'si ki·ye'* *araske'se* *ya'p'ha* *duho're*  
 he left go made. Dove the first time for tree leaf brought  
*kat'é'se*                      *dukha'dukho're*                      *kus* *doho're* *dukho' kus*  
 then time back came back brought corn brought back corn  
*hisumq''* *duho're.* *huka't bahi're* *mona' yira'ha* *amaho'tcire.*  
 his mouth brought. Now knew land dry to go to arrive.  
*uri'rekutəre.*  
 True it is said.

## FREE TRANSLATION

A long time ago it rained so much that the river rose and the big earth was completely under the water and the people were washed away. A few climbed up trees on an island [and remained there a] long time. The dove left [and went] far away. The first time the dove came back it brought a leaf back and the next time brought back corn. It brought back corn in its mouth. Now [the people] knew that there was dry land to go to. [This is] true it is said.

## WITCHCRAFT.

28. *A Cherokee Witch in the form of an Owl*<sup>1</sup>. (II)

*wi'tca'wa dæpe'*    *yuksoda'*    *i'ya*    *nq'prære*    *ye*    *mætæra'ki'*  
 Night    one    mother    my    woman    two    man    Cherokee  
*yebæri'tci'*    *i'ya'kære*    *mosa'kære're.*    *etusi'ki'ye*    *i'pi'ki'*    *wa'*  
 man    woman    this    was    with.    Owl    the    fire    the    sitting  
*pi'k'ha*    *yapi'hapda're*    *wat'kat'u'*    *sawq'sæwa'kære.*    *su'gba*  
 flew    joist    upon    flew    feathers    stood    up    all    over.    Broom  
*owæcæka'ha*    *hagda're*    *ka'hawda're*    *næ*    *mætæraq' ki'*    *kusa'hasæta're*  
 using    now    took    hit    then    Cherokee    the    stopped    her  
*yuha'tare.*    *uyi'*    *mætæraq' ki'*    *hini'da'ko itare'*  
 prevented.    Same    as    his    own    Cherokee    the    he    was    talking    [to owl].  
*su'ti'*    *pi'k'hanqta're*    *sakmo sa'hære.*    "su'gna-  
 Out    door    flew    and    left    mountains    to    whence    came.    "House    my  
*maho're*    *sakoka'*    *i'ya'wahære*    *dæ'ka*    *i'ya'hrære*    *mætæraq' i'ya'*.  
 come    in    house    now    woman    my    woman    Cherokee    woman.

## FREE TRANSLATION

One night my mother [was one of] two women who were going home with a Cherokee man. An owl sitting near the fire flew up to a joist [of the house] with its feathers ruffled up all over. The Cherokee making use of a broom hit [the owl] and stopped it from doing anything. In his own language the Cherokee talked [to the owl]. It flew out of the door and left, going to the mountains whence it had come. [Said he] "Into my house, right into my house, here comes that woman, my woman is a Cherokee woman!"

29. *A Cherokee Wrestles with his Wife who is a Witch*. (II)

*wæ'monætu're*    *wæ'mqtu'*    [*mo*]nætu'    *kowa'hære*    *ki'*  
 Town    from    coming    town    when    in    coming    [home]    the

<sup>1</sup> The narrative refers to an incident that took place a number of years ago between George Owl, a Cherokee, who was going with two Catawba women, Margaret Brown and Nancy Harris. He was reputed to have spiritual power and to have communion with witches. Events like these related caused suspicions of his witchcraft in their minds and they both decided not to marry him. To vindicate this opinion of his character, they said he was subsequently shot to death at a feast in the Cherokee Nation.



*mōtu'*      *wanaku'ka*      *i'yakərə'*      *mātarā'*      *hatati'*  
 when Hickory [Flat] the woman this Cherokee wrestled with  
*do'pa*      *yetu'*      *i'ye'*      *nā'prəre.*      *yuksuna'*      *sə-*  
 something person small person two. Mother my was  
*yata're.*      *dəpé'*      *tcip'ha*      *iya'kəre*      *yeki'ye*      *mātarā'ki'*  
 frightened. One kicked down woman this man the Cherokee  
*uyi'*      *hinda'koya"*      *nə'həstā're.*      "dē'ka  
 same as himself spoke to them left and went home. "My  
*i'yanere* *hagwoni'həre."*  
 woman follow me."

FREE TRANSLATION

Once when coming from town, having been in town and on the way home at the Hickory Flats this Cherokee woman wrestled with something in the shape of two small persons. My mother was frightened. While she was afraid, this woman kicked down one [of them]. The Cherokee man spoke to them in his own language [and said], "My woman is following me."

30. *The Woman who Became an Owl.* (II)

*yamusi'*      *hi'tca'wa*      *i'mpi'*      *ya'musa*      *terā'rare.*      *ya-*  
 Woman old night fire road chimney out went. Old  
*musi'*      *ki.*      *nā'prire*      *e'ku*      *bara'yere.*      *ustugri'o'me*  
 woman the two were these now sisters were. Hoot owl alone  
*ya'kacere*      *du'g*      *ya'phapki-wā're.*      *ustugri'*      *hi'χhi'χ*  
 transformed home tree up sat. Hoot owl [imitative  
    *hā'tkire*      *yamusi'ki'ye.*      *dapa*      *ikto'nere*      *ustugri'-*  
 exclamation] exclaims woman old the. One witch is hoot owl  
*kəre*      *watkā' inu'yere.*  
 this chicken steal.

FREE TRANSLATION

An old woman sitting beside the fire one night went up through the chimney. The two old women were sisters. One had become transformed and had taken the form of a hoot owl and sat up in

a tree near her home. The old woman imitated a hoot owl. The one who was a witch took the form of a hoot owl so that she could steal chickens.

31. *The Women who Escaped by Transforming Themselves into Animals.* (II)

<i>ara'tkanere</i>	<i>ye</i>	<i>imbara'tcure.</i>	<i>iya'</i>	<i>kawa'are.</i>
Long time it is	people	not good very.	Woman	some kill.
<i>ya'</i>	<i>ya'kacere</i>	<i>ya'wakatci'</i>	<i>ya'kacere</i>	<i>ya'kri wapi're'</i>
Snake transformed	snake black	transformed	woman this	lizard
<i>ya'kacere</i>	<i>ya'kri</i>	<i>yatciku't'kut</i>	<i>ya'kacere.</i>	<i>do'po</i>
transformed	woman this	cricket	transformed.	Something
<i>we'ki.</i>	<i>i'nere.</i>	<i>"ta'yutci'hi'mna?"</i>	<i>ume'</i>	<i>ha'wi'ru'ire</i>
cry the	heard.	"Where went to?"	They alone	hide went
<i>ni'te'm</i>	<i>dug'ro're</i>	<i>dugra'yowa'.</i>		
all	back again come	again next day.		

FREE TRANSLATION

A long time ago some people were not very good. [They were going to] kill some women. One woman became transformed into a blacksnake; another became transformed into a lizard and another into a cricket. Something was heard crying. [They said] "Where did they [the women] go to?" They [the women] all went and hid alone and the next day they came back home again.

32. *The Mischievous Dwarfs and How to Avert Them.* (II)

<i>yehasu'ri.</i>	<i>tcuwi'here</i>	<i>ya'bwq'myrire</i>	<i>mo'naka</i>	<i>ntugra're.</i>
People wild	much [are]	in woods live	ground the	in stay.
<i>tcuwi'</i>	<i>itcigni'</i>	<i>we'kere.</i>	<i>hitumq'</i>	<i>wi'yqre</i>
Much [like]	child	cry.	Acorn	eat tree
<i>memi'kare'</i>	<i>wi'yq'ki're</i>	<i>kasami''</i>	<i>ki.</i>	
around grow (fungi)	eat	turtle stink (mud turtle)	the	
<i>waticamu'</i>	<i>ki.</i>	<i>wi'rqre.</i>	<i>ya'pkusa ap</i>	<i>itci'gami.</i>
tadpole	the	eat.	Day some	child
<i>bo'yqyire</i>	<i>bo'ki'</i>	<i>yqyire</i>	<i>yawa'riwe</i>	<i>ta'ntci.</i>
Shoot you	shot the	you are	you die	cannot
				<i>baya'rire.</i>
				know you [it].

*ya musikare itci'we' mqtu' nuwi'i're hiska'se nuwi'*  
 Woman old was pine to tie whose head hair tie  
*para'here ye suri'ki'ye. [korq'bi ya'ore sutki korq'bi*  
 completely people wild the. [Colombia you go down Colombia  
*sak kre'tcure]. witsagwa'i itu'si i'wa'tcere. di'ska'*  
 house pretty much are]. Horse tail hair braid. My head  
*napatciste're ndopo'rap ni'tca're. uniat' hwa'k't'*  
 I tobacco I rub then any pain me cause not. Then now  
*hanere deta u'tsere, "du'gare ini'para'ti'na" yesu'ri.*  
 here I say, "Again not me bother come people wild.  
*deme'hana'ta we'stere yanamusisere." namakari'hare*  
 I alone here cry I woman I old I am." Then good are  
*ini'pare. dape' inuyere mbara'na' tu'kare inu'yere*  
 me bother not. Once stole brother my little stole  
*da'pa' du'nare yebhasku' patk'i'sakigwa'ntcere. hiksa'*  
 pond took tree stump big on sat made. His arm  
*iwa'sipara'here. da'kta uwati'rare. yewa' yehi'ye'tire*  
 blood suck completely. Doctor teach him. People water wade  
*imq'tu' web'ire web'ki' mqtu' wa're wi'ye'hare.*  
 in catch catching the when die nearly.

## FREE TRANSLATION

Many wild people [dwarfs] live in the woods; they stay in the ground. They cry like children. They eat acorns. Tree roots, and fungi that grows around trees, the stink turtle and tadpoles they eat. Some days they carry off children. If they shoot you, you will die, you cannot know [it]. An old woman was tied to a pine tree by her hair by the wild people. ["Have you been down to Columbia? There are lots of pretty houses in Columbia."] They [dwarfs] will braid a horses tail. I rub tobacco on my head, then they cannot cause me any pain. Then, now I say, "Do not bother me again, wild people. I am alone here, I cry and I am an old woman." They are good, they don't bother me. Once [they] stole my little brother and made him sit on a big tree stump in the pond. [They] sucked the blood out of his arm completely. They taught him to be a doctor. His kin waded in the water to catch him and when they caught him he was nearly dead.

33. *Revenge On the Shawnee Raiders.* (II)

*na'mənəre sa'wanq itci'gəni ipkoa're. ye'ye'hinu'*  
 Three Shawnee child[ren] kill[ed]. People (Catawba) little

*ipkoapara're wi'b'ki're ye'ye*  
 kill[ed] completely [whom they could] catch people (Catawba)

*sa'wanq we'b're. sa'wanq ki' we'b'igwa're. hiska'*  
 Shawnee caught. Shawnee the catch [and] kill. Whose head

*isto're hiska qasuyi' hapki'pere. mo'nu-*  
 skin tore off head road side up top [pole] put. Ground

*nituka'ere i'nti'tcui' sa'ktcipki'. igiwa're kora'motu'.*  
 in buried rock much hill top. Kill[ed] came when.

FREE TRANSLATION

The Shawnee killed three children. All of the little people [Catawba children] they killed. All of the Catawba people whom they could catch, the Shawnee caught. The Shawnee were caught and killed [by the Catawba], their scalps torn off and put up on a pole by the side of the road. They were buried in the ground on a hilltop among the rocks. When[ever the Shawnee] came [they were] killed.

34. *A Dog Tells the People how the Tuscarora Killed his People.* (II)

*ara't'hanere. we'tcore tasi' ki' yatca' tak*  
 Long while ago it was. Cry much dog the creek bottom

*wawe'tcore dome'dugrei'ru'i'ba'ri.*  
 cry much those alone at home [someone] were come [and] kill.

*ye pai'hare. yetcui' ke'sa i'rure ye-*  
 People none were. People much [from] far off come people

*imbara i'rio're ye ta'skara'. uniat' tasi' ki' yinterowa'*  
 not good come people Tuscarora. Then dog the child

*tu'ŋki tasi' ka' takəre're. ta'si' tu'ŋki kusta' du'raku'nere.*  
 little dog the now by stay. Dog little corn bread brought.

*mu'sirere'c yintəra'ki' hi'ŋkui're sakmqtu' a'tkanihat'*  
 Grew up child the who stay mountain on long while

*ku'tcere mʉsi'tcere. tʉsi ki we'tcore su'kpa'mʉtu'ra're*  
 it is told raised him. Dog the cry much house some in go

*we'tcore "tani ku'dyane"?" "ye ni'te'm i'wa're."*  
 cry much, "What now you [ails]?" "People all killed."

*"tai'tciba'yane"?" "mbarese'rere da'ni're!" sa'kmʉtu'*  
 "How do know you?" "Know I do I saw [it]!" Mountain on  
*ya'ni're." yudu'grore.*  
 you [will] see [him]." Home went [and brought].

#### FREE TRANSLATION

It was a long time ago. A dog was crying by the bottom of the creek, crying much. Those who were alone at home someone had come and killed. There were no people. Many people from far off had come — the people who are not good, the Tuscarora, had come. Then the dog stayed by the little child. The dog brought [him] corn bread. The child grew up on the mountain side where they stayed a long time and [the dog] raised him, it is told. The dog went into a house and cried, cried. "What ails you now?" they asked. "My people are all killed," he answered. "How do you know?" they said. He said, "I do know. I saw it. Go on the mountain and you will see him." They went and took him [the boy] home.

#### 35. *The Catawba Kill a Chickasaw and Put him inside his Horse's Belly.* (III)

*i'ye'wi ma'tera'p'tcut'e'hære. kwɔ' para'hære ye'a'wi.*  
 People land outside different. Kill away people many.

*kwɔ' para'hære tcirikhatce' ak'e'hotcu'we. ye imbara'hære.*  
 Kill away run away far very. People mean.

*arat'ka'nære i'ye'yetcu'wi ita'na'. ye tcikasa' dape'*  
 Long ago long people many said. Man Chickasaw one

*he' i'ya' naprere' iru're. i'ye'motce'hære<sup>1</sup> yebæri'tce' he'*  
 the woman two come. People wild man the

*ya' na'pæri' ko'hære. ye kru'gi'hære nite'mp' ya'sahære.*  
 woman two with. People drinking all drunk.

<sup>1</sup> *i'motce* means "sing" as well as "wild, savage", so the term denoting the Chickasaw Indians may mean "Singing People" as well as "Savage People".

*yí'yé' kǐ' i'gwa'həre wi'tsəgwǎ'i' i'gwa're pə'se'həre yé'*  
 People the kill [him] horse kill belly cut open man  
*he' pə'tuke'həre. hi'skǎ' itusa' tuksa'pəre mətuke'həre.*  
 the belly in put. His head tail in stick ground in buried.

## FREE TRANSLATION

The people [who lived on the] land outside [were] different. [They] killed off many people. [They] killed off [the people and] ran away, far, far away. [They were] mean people. Long, long ago [there were] many people [it was] said. One Chickasaw man and two women came. [They were] wild people, the man [and] the two women together. The people were all drinking [and] all [got] drunk. The people killed him and killed his horse. They cut the horse's belly open and put the man in its belly. His head they stuck toward the tail and buried him in the ground.

36. *The Woman, the Deer and the Wolf.* (II)

*ara'dre' < dəpəna'tki're sakhabra'*  
 Long time ago one [who] hunts (hunter) mountain on somewhere  
*wi'dəb'ye na'pri' kawa're. nəpɛ' du'gdugra're yamusi' ki'*  
 deer two kill. One home bring woman old the,  
 "di'ra'hode." *yamusi' ki' daduho're wi'ya' ki't'here*  
 "Go bring." Woman old the went to get [it] cord break,  
 "wi'ya' ki't'kit'opo' <hatki're." *wi'dəb'ye huktuki'tcere*  
 "Cord break off [exclamation]." Deer down drop caused  
*kau'hatcure yamusi'ki'ye. ya'ki' ya'tci' hi'pa'*  
 cry much woman old the. Woman the ashes who foot  
*hata'tukere, "hani'do" nkatsəna'." ye'ki'ye yentca' ki'*  
 in from fell, "What then now I?" Man the (Shawnee) boy the  
*ra'here dutci'rik'hare odopo' dutciri'k'hare wi'dyoki' i'ba'rire.*  
 and with take run thing take run deer meat the roast.  
*Sawana' pi'k'i-re. "naci'ani'tcere" "wiri'k'hade na-*  
 Shawnee fly up. "I am afraid made." "Don't say it! I am  
*ciatco're sawana' imba'ri atcu're!" yamusi'ki' ho're*  
 afraid much Shawnee bad very!" Woman old the come,  
 "do're sukəri'tcure. do're yamusa'ne'?" "nde't' bara're."  
 "What smell nice so. What in fire?" "I know not."

*pa'ksutcore.* "ye'ta' ya'dopoyane'?" "saktci'pkira  
 Lied much. "You you thing get where?" "Mountain top and  
*kawa're sa'ktci'pki'ra tciri'khatcu'hukore yapkose'*  
 go on mountain top and run much go tree against  
*patcika'sere. ha'koare handa't' ka't'here. tusəpəse"*  
 bump it. Down die who neck break. Pot legged (cooking pot)  
*ntukai'here ha'rotcutcu're." tasi su'ri ki' e'rore "i'yəṭ*  
 then in put boil make much." Dog wild the come "People  
*yī'pa'harayane'?" "wa'hari!" i'gwanta're mitce'hī'ware.*  
 people foot [step] see you?" "No!" Kill [her] we dont say.  
*tā'si'suri' i'swəṭ mōteraṭ yapki' yapha'pərare*  
 Dog wild river out in tree the tree up went (climb)  
*hinda' ki'ye yamuri're. i'swəṭ mōtu'rere yapha'*  
 who shadow the in water was. River in went tree leaf  
*hisumṭəṭ pa'here.*  
 who mouth full.

## FREE TRANSLATION

A long time ago a hunter somewhere out on the mountain killed two deer. He took one home [and told] the old woman, "Go bring [the other]." The old woman went to get [it]. [And the] cord with which she tied it broke. "[The] cord broke off", she exclaimed. The deer dropped down and the old woman cried. The old woman fell and burned her foot in the ashes. "Now what am I going to do?" [She said]. The man [Shawnee] and the boy [Shawnee] the thing took and ran off with it and roasted the deer meat. [When the] Shawnee [appeared] she said, "I am frightened." [Don't say that you are so very much afraid of the Shawnee. They are very bad.] The old woman came and said, "What smells so nice? What is in the fire?" "I do not know," the man said. He lied. "Where did you get that thing?" They said, "We went on the mountain top and on the mountain top we made it run and bump against a tree. It broke its neck and fell down dead. We then put it in a cooking pot and boiled it. The wolf came and the people said, "Did you see the footprints of any people?" "No", he said. "Don't say [we] killed her".

(The<sup>1</sup> wolf went out in the river [after] the one who climbed up the tree (the opossum) and whose shadow was in the water. [The wolf] went in the river [and got his] mouth full of tree leaves.

<sup>1</sup> This section does not belong in the story but is a part of text 16.

PART II  
FOLK BELIEFS

REPTILES.

37. *Legend of the Ancient Indian Town and the Monster Water Serpent.* (II)

<i>sukatāba<sup>c</sup></i>	<i>sebē'hare</i>	<i>ara'ti</i>	<i>yetcu wi'tare</i>	<i>i'bare</i>
Town	ancient was	long ago	people many were	dancing
<i>tcu' ki·</i>	<i>ta'nq.</i>	<i>ha'naha waha'hare</i>	<i>i-wa're parq'he</i>	<i>hi'we</i>
much the.	All	disappeared	died away did	may be
<i>apate' hi·</i>	<i>hahi're.</i>	<i>iswa'tari</i>	<i>po'ta're yetca' dape'</i>	<i>de'tc'tare.</i>
few the	we left.	River across	wade a boy one	lost.
<i>ya'</i>	<i>wi'pare</i>	<i>ya'ki·</i>	<i>wi'p'hare.</i>	<i>ya'ki·</i>
Snake	caught him	snake the	caught him.	Snake the
<i>wi'bi'tare</i>	<i>igwa'tare</i>	<i>i'ti patki' ki·</i>	<i>yebri'tci</i>	
they caught him.	Killed him [on]	stone big the	men	
<i>kre'bama</i>	<i>igwa're.</i>	<i>ya'ki· yetca'</i>	<i>datau kamo'tare</i>	<i>it'ma</i>
caught	killed.	Snake the boy	his neck sucked	blood
<i>kamo'tare.</i>				
sucked.				

FREE TRANSLATION

The "ancient; everlasting" town was long ago (the home of) many people — much dancing there. All have now disappeared; died off it seems except the few of us who are left. Once a boy waded across the river there and was lost. A snake caught him. And they caught the snake and killed it on a big stone. It was the men who caught and killed it. The snake had sucked the boy's neck; had sucked out the blood<sup>1</sup>.

<sup>1</sup> A similar tale is found recorded in 1737 among the Indians of North Carolina, by John Brickell (*The Natural History of North Carolina*. Dublin, 1737, p. 371). It tells of a monster snake that killed many Indians until finally it was destroyed by an eagle.



38. *Monster Water Snake Crushes Children.* (III)

*ya hqmo' ya i'swq' ye tca'*  
 Snake in water snake monster (chief) person branch (child)  
*we'b'hare dugare' hand'we. ya' ki' yetca' ki' akwa're.*  
 catch back again never. Snake the child the kill.  
*ya' ki' ye'tca ki' nowe'hare. ya hamq'waki'ye.*  
 Snake the child the envelop. Snake in water lying the.

## FREE TRANSLATION

A monster water snake caught a child [and it] never [came] back again. The snake killed the child. The snake was lying in the water and it enveloped the child.

39. *The Monster Leech.* (III)

*watc'kamq' do'pa tca ha're i'ti' ki' kapa' paraq'hare.*  
 Leech thing so large rock the covered entirely.

## FREE TRANSLATION

A leech, a thing so large it was, that it covered a rock completely. (This hideous creature lived in the river and was occasionally seen by the Indians spread over a large boulder. It is still believed to exist somewhere down the river.)

40. *The Glass Snake.* (III)

*ya kat'ka'tare ka'mqtu' ka't*  
 Snake breaks in pieces [Glass Snake] hit when breaks  
*kataparq'ha kat'to'tapere. paha'wakeha'*  
 in pieces entirely breaks up. Somewhere hides itself [says],  
*"tca'hawatca'we."* *i'tkutnapara'* *howe*  
 "I will cause myself to hide." Joins itself together completely can  
*tape'. yamuke' ha waha'we itkutna'we.*  
 into one. Put it in fire now if not join together will.

## FREE TRANSLATION

The Glass Snake breaks in pieces, when hit it breaks entirely to pieces. It hides itself somewhere, saying, "I will cause myself to hide." It can join itself completely together into one. But if put in the fire, it will not join together again.

41. *The Whip-Snake.* (III)

ya yi-ha'hawa nowe'ya'ya'hi-we web'ya yiha'owe  
Snake whip tie may you may catch you he may whip you

dowe'kwi'nawe.

will be no good any more.

## FREE TRANSLATION

The whip snake may tie you [envelop you] catch you and whip you, after which you will be no good.

42. *The Salamander Barking — a Death Omen.* (III)

ta'si tuhi'ny' monatu'grare<sup>1</sup> wo'hore yawa'ri-we.  
Dog little tiny ground down in barks at you you die will.

## FREE TRANSLATION

If the tiny-ground-dog barks at you, you will die.

## BIRDS.

43. *The Wren Causes Laziness. Do not Touch its Nest.* (III)

kutci'n taro'taro' tap'e'icu're dows's monoka'tcare.  
Bird small very [wren] lazy very nest on ground makes.

mqtca'gi'tce' a'na tap'e'atcu'we. kari hahawe  
In hand put do not lest lazy we may be. Good not at all will be

kari'habara'we.

good luck not we will have.

## FREE TRANSLATION

The small bird [a wren]<sup>2</sup> is very lazy. It makes its nest on the ground. Do not put your hand on it lest you may become lazy. That will not be good, we shall not have good luck.

<sup>1</sup> The phrase denotes salamanders in general.

<sup>2</sup> The house wren (*Troglodytes aedon*) was indicated though it would seem to be an error.

44. *The Wren is Lazy.* (III)

*kutci'n tɨtəro' təp'e'həre tɨu'wi pəkə'nahi'we.*  
 Bird small, small lazy is worms he gets to eat.

## FREE TRANSLATION

The tiny lazy bird (house wren) searches for and gets worms.

45. *Bird Calls a Sign of Someone Coming.* (I)

*yé'pa ha'wəhə' su'ti'homotu' kutci'n wehahə'.* *Kutcin*  
 Somebody coming door around when birds calling. Birds  
*ni'da'ehe'.*  
 talking.

## FREE TRANSLATION

Some body is coming when around the door birds are calling. The birds are talking.

46. *The Whippoorwill's Hat is the Lady Slipper.* (III)

*wit kuyq'<sup>1</sup> hiska'so ki.<sup>2</sup> mɨ sap'howe yararaq' mɨtu*  
 Whippoorwill his hat the on head puts spring when  
*wé'tcuwe.*  
 he cries forth.

## FREE TRANSLATION

The whippoorwill puts his hat on his head when spring comes, and cries forth.

47. *The Humming Bird was Made from Man's Breath.* (III)

*kutçə səri'səri'həre<sup>3</sup> yeyé'katçəre yé bri'tci. wá't tu*  
 Bird sucking man made him Indian man. Dandelion-down  
*hi'ksumu' bɨ'k'həpu'həre. mɨ + pi'k'həre. yé pi'ktçəre.*  
 his hand put in blew. Yes! He flew off. Man very smart.

<sup>1</sup> Name derived from call of the bird (*Antrostomus vociferus*).

<sup>2</sup> The native designation for the pink lady slipper (*Cypripedium acaule*). It is worth noting that while everywhere imaginative ideas are associated with it, no recorded information from other eastern tribes gives a notion corresponding to the above. The Catawba hold the belief that the bird is never heard to call until the lady slipper is in bloom, that he waits for it to open so that he can wear it as a hat.

<sup>3</sup> Ruby-Throated Humming Bird (*Archilochus colubris*).

## FREE TRANSLATION

The humming (sucking) bird was created by man, an Indian man. He took — plant down in his hand and blew upon it and, verily — the bird flew off. He was a smart man.

48. *Seeing the Cardinal is a Sign of an Unexpected Occurrence.* (III).

*kutci'n sake*<sup>1</sup> *pi' kahawere hi'pa hawe hi'we, do'pa*  
Bird red flying up something coming probably, something

*nitci'ka' awa'hare.*

sudden now not expected [possibly a death].

## FREE TRANSLATION

The red bird flying up is a sign of someone coming, of something unexpected suddenly happening.

49. *The Errant Blue Jay.* (III)

*ti'nde' ki kore yap na'manere ka duk'ho'we.*  
Blue-jay the gone days three now back will come

*yembara' buk'u'tcere ya'wute' duk'ho'rare.*  
Man bad [Evil spirit] goes down to sand takes with him

## FREE TRANSLATION

The Blue-jay<sup>2</sup> goes away [on Saturday] in three days comes back [Tuesday]. He goes to [see the Bad Man] and takes sand with him.

50. *Owls Crying are Omens of Good News.* (III)

*iswq' hi'tak atuse' ta wewe'kire. wi'mba'hare we'i ki*  
River across dove the cries. Over-river owl crying the

*tare. istu'gri we'kire, wi'mba'ta we'kire,*  
makes. Great horned owl cries, Over-river owl cries,

*wi'yu kare'ha ha'niwe sugaki'ro we'kire.*  
news good hear will close to house and cries.

<sup>1</sup> Cardinal (*Cardinalis cardinalis*).

<sup>2</sup> *Cyanocitta cristata*.

## FREE TRANSLATION

Across the river the mourning dove<sup>1</sup> cries. The over-river owl<sup>2</sup> makes the crying, then the great horned owl<sup>3</sup> cries, and the over-river owl cries again, "Good, news may soon be heard, close to the house," he cries.

## CHARMS.

## 51. Nature Rejoicing after a Snow Storm — A Weather Charm. (III)

*wi'tca'ware*    *tcj'tcure*    *wa'wacu're*    *kutci'n*    *yuwi'qsi'hare.*  
 Last night    cold very    snow much    birds    were hungry.

*yawi'kha'*    *nu'ti*    *i'ti-sa'motu*    *ha'p'tci-wikha'*    *ya*    *wik'ha'*  
 Warm    sun    on rock comes out    shining hot    hot the now

*kari'tcu're.*    *kutci'n*    *ki imuse'rare.*    *kutci'n*    *ki*    *we' ki*    *tcapana'*  
 nice very.    Birds the    are glad.    Birds the    crying somewhere

*imamq'rare.*    *yapate'*    *pa*    *sawku'we*    *kutci'n*    *pa'*  
 roost.    Board flat [trap]    some    we set will    bird    some

*hagwa'harq'we.*    *yap isi'garare*    *ya'tci*    *buka'we*    *motu'*  
 kill and eat we may.    Day    bad    ashes    throw out may    when

*ayakari'howe.*    *atus*    *ta'we*    *tcuwi'atcuwe*    *atus*    *igda'we*  
 clear off nice may.    Pots    make will    lots make will    pots    go trade

*tcapana'.*    *do'pa*    *hari-harq'we.*    *hatana'ka*    *do'pa*  
 somewhere.    Something    hunt to eat will.    Now    something

*ha'ne'?*    *harq'we*    *do'pa*    *du'ri'a'he*    *nawe.*  
 is there?    We eat something    to work at    let us.

## FREE TRANSLATION

Last night was very cold, much snow. The birds were hungry. The sun comes out now warm and shining hotly so now it is hot and very nice. The birds are glad. The birds are crying somewhere from their roost. We will set some fall-traps to kill some birds to eat. On a bad day throw out ashes, it may clear off nice. Then we can make pots, lots of pots, and go trade them somewhere to hunt something to eat. Now will we eat something? Let us get some work.

<sup>1</sup> *Zenaidura macroura carolinensis.*

<sup>2</sup> Local name for the Barred Owl (*Strix varia*).

<sup>3</sup> *Bubo virginianus.*

52. *A Prayer-Charms for Good Weather.* (II)

<i>ya'tci</i>	<i>ba'k'here</i>	<i>tci'entcore</i>	<i>we'ya</i>	<i>hawo'naire.</i>
Ashes	thrown out	cold much	windy	thanks say.
<i>yawi'k</i>	<i>itina'</i>	<i>yawi'k</i>	<i>si'</i>	<i>usi' kitina'.</i>
[tomorrow]	warm come	[tomorrow]	warm nice	weather come.

## FREE TRANSLATION

When it is cold and windy, throw out ashes and say, "Thanks." Tomorrow it will become warmer. Tomorrow nice warm weather will come.

53. *The Rabbit's Foot as a Love Charm.* (I)

<i>dəpəhwə'</i>	<i>hi'pa'</i>	<i>qwatcahe'</i>	<i>yepa'</i>	<i>imosa'tcahe'.</i>	<i>hi'pa'</i>
Rabbit	his foot	using	person some	love cause.	His foot
<i>qwatca'</i>	<i>bakata'wotcahe'.</i>	<i>uniat'</i>	<i>imosa'he'.</i>		
using	neck use it.	Then	he love.		

## FREE TRANSLATION

Rabbit foot using will make anyone love another. Use the foot around [the person's] neck. Then he [or she] will love.

54. *Red-blossom for Luck Charm.* (III)

<i>sewa</i>	<i>sake'</i>	<i>ka</i>	<i>su'k'usua'we</i>	<i>duruk'i-</i>
Blossom	red	the now	house (?) (keep) we	good luck the
<i>tcu'we.</i>	<i>sənu'mi'</i>	<i>ha'ni'we</i>	<i>sənu'sake'</i>	<i>sənu'təpi'sa'</i>
much be.	Money some	get may	money red (gold)	money paper
<i>tcuwi're.</i>	<i>mi'</i>	<i>ha'ne</i>	<i>hanu.</i>	
much.	Some	get	may.	

## FREE TRANSLATION

We keep a red blossom<sup>1</sup> in the house now to bring much good luck. We may get some money — gold money, much paper money. We may get some.

## OMENS.

55. *The Ground Hog and his Shadow.* (III)

<i>monoq'</i>	<i>tu'gara'</i>	<i>wi'yi'hi'nda</i>	<i>ka'niwe</i>	<i>səya</i>	<i>nə'tuwe.</i>
Ground	in hog	own his shadow	sees if	scared	go back may.

<sup>1</sup> Unidentified botanically.

*oyi'hí'nda ka'níwe mó'na tuk utcäre yap'äsi'-*  
 His own shadow sees ground in back goes days weather  
*gri're.*  
 spoiled be.

## FREE TRANSLATION

If the ground hog sees his own shadow he is scared and will go back. If he sees his own shadow he goes back in the ground and the weather will be bad.

56. *The Omen of the Falling Star.* (II)

*wapi'tnu so'tcui're dopa tcui'ta bahq'hire. hapaki*  
 Star fall much some trouble some not know. up bright  
*dop'a tcui'hí' bahq're wapi'tnu so'tcui're ye sebé'*  
 some trouble. Who knew star fall much people ancient  
*aica'tcure ta'ntca hamba're.*  
 fear much could not sleep.

## FREE TRANSLATION

[A] falling star [means unforeseen] trouble. [When it shows] up bright [it means] some trouble [is coming.] The ancient people, [when they] knew [that a] star had fallen [they were so frightened that they] could not sleep.

57. *Snow Birds a Sign of Snow or Sleet.* (III)

*sənu' suré' tcuwi're wa'wo'we u'ktcowe.*  
 Money wild (money bird) many snow may sleet (rain) may.

## FREE TRANSLATION

When many wild money [birds are seen] snow or sleet may [be expected].

58. *Crows Cawing Means Clear Weather.* (III)

*e' we'tci' mqtu't' aya'we. e' kî' we'tcu*  
 Crow crying when clear will be. Crow the cry much  
*mqtu'häre i'swq'hiak i'swq'tak wik'käre' tcuwe.*  
 when does river across [river down] warm nice very will.

## FREE TRANSLATION

When the crow cries it will be clear. When the crow is crying much, down and across the river, it will be nice and warm.

59. *When Red Root Blossoms, Terrapin Lays its Eggs.* (III)

*kaya' ki pa'ro mqtu" ta'ktu si'wə mqtu"*  
Terrapin the comes out when red root blooms when

*i'nu'wuwe.*

laying [eggs] will.

## FREE TRANSLATION

The terrapin comes out when the red root blossoms, and will lay its eggs.

60. *Sign of Burning Soot in the Chimney.* (II).

*itisi' i'pi' wi'raq' wi'dyo' ya'ndəre bi'harə're hi'we.*  
Soot fire burn meat fresh we eat will.

## FREE TRANSLATION

[When] soot burns [in the] fire [chimney] [we will have] fresh meat [to] eat.

61. *Dreams of Luck.* (III)

*"dowe' yamusi'gri ne hitca'wa? yamusi'gri kəri'yəne'?"*  
"What your dream last night? Your dream good you did?"

*witca'wa ya' dəsəbatcu're na'musigri mbara're. witca'wa*  
Night snake bothers much my dream bad. Night

*namusi'gri sənu' tcuwi'həre dəru'k'hatcu're. witca'wase' na'musigri*  
my dream money much luck very. Night this my dream

*pa'i'ha're na'musi'gri ni'hare.*  
nothing, my dream not a bit.

## FREE TRANSLATION

"What did you dream last night? Your dream, was it good?"  
[At night if] snakes bother me, my dream is bad. At night, if I dream of much money, [that is] very [good] luck. Last night I dreamed of nothing, I dreamed not a bit.



62. *How to Avert Bad Luck when Meeting a Woman while Hunting.* (III)

*ye dapaya'ane? ya' ki' etapa'howe mbara'ta're.*  
 Man going hunting is it? Woman the meets will bad was.

*dowe' igwa'we ya' ki' itapa' ki'ye ya taro'hare. ya ki'*  
 Nothing kill will woman the meet the road big. Road the

*hagrade kasq'hade wutcu'hade mqtci'hade kari'howe.*  
 cross on do mark make spit do spit on it all right will be.

FREE TRANSLATION

So is the man going hunting? Should he meet a woman it would be bad luck. He would kill nothing if he meets the woman on a big road. [Make] a cross on the road, mark it, spit, spit on it and it will be good [luck].

63. *Sticks Turn into Snakes to Guard a Melon Patch.* (III)

*ye musu' yap hi'tce'rare muka'hare sarabq'ri monakari'hare.*  
 Man old stick sharp ground put melon patch land good.

*ye'pa sarab i'nu'rare. ya tcuwi'hare yapere' musa'wa*  
 Person some melon steal. Snake many stick come from  
*tcuwi'hare ya. ye tciri'k'hare.*  
 many snake. Person run away.

FREE TRANSLATION

An old man stuck sharp sticks in the ground in his melon patch. The land was good. Some person stole some melons. Many snakes came from the sticks. The person ran away.

MISCELLANEOUS BELIEFS.

64. *Thrust Iron into Fire to Drive away Witch-Owl.* (III)

*hq hq we'hare ka'ye hatcu're, dero'b yamu ke'a'we i'pi*  
 Barred-owl cry wail much, iron in fire put we fire

*muke'hade hqhq' ki' wi'k'howe.*  
 in put do barred-owl the quiet may.

## FREE TRANSLATION

When the barred-owl cries and wails we put an iron in the fire so that the barred-owl will keep quiet.

65. *Belief Concerning Crawfish in Springs.* (II)

*i'se'* *wi·harq're kuri'here.* *yesebe'* *i·rd'tqre yantce·i'*  
Crawfish fried good are. People ancient believe spring  
*ni·te'm* *hapa'bakare* *i'se* *ki'* *yi·ra'aure.*  
all throw [them] out on bank crawfish the dry go.

## FREE TRANSLATION

Crawfish are good fried. The ancient people believed that if the crawfish were thrown out of the spring onto the bank, the spring would go dry.

66. *How Storms Arise in the Mountains.* (III)

*ye'hotcu're sakmqtu'* *sa'hære wa'watcu'hære sakmq-*  
Wind in strong mountains in comes out snow much mountains  
*sa'wære mqhi'?* *tcuwi're.* *ya'pæ si'græri'tcu're.*  
comes from ice lots of it. Day bad very.

## FREE TRANSLATION

Strong winds come from among the mountains, quantities of snow come from among the mountains and lots of ice — that's very bad weather.

67. *Ghosts.* (III)

*wi'tca'use* *wi'tcau dara'ha* *ene'mqtu'* *ye' wi'*  
Tonight night middle [mid-night] heard when people the  
*koto'newe* *mo'wæ'e'we'* *mok'tci·mq'hæde* *kæri'hadæ*  
ghosts the wandering about will be pray do be good.  
*ye* *imbara'* *ima'rære.* *ye* *sebe'he* *itcigni'*  
Persons bad dont sleep. People ancient the children  
*ye* *tca'tcære.* *tciri'k* *ha'tcæde.* *saya'tcæde.*  
persons who frighten. Run away make them. Scare them.

## FREE TRANSLATION

Tonight at midnight when the ghosts will be heard wandering about, you must pray to be good. Bad people do not sleep [then]. The ancient people are those who frighten children. Make them run away! Scare them off!

## PRAYERS.

68. *Prayer to Avert a Thunder Storm.* (II)

<i>ara'tkanare</i>	<i>yeyē</i>	<i>sebe're</i>	<i>moyo't'kamo'kire</i>	<i>yehotcui'</i>	
Long while ago	people	ancient	pray[ed] sing	storm much	
<i>hāre.</i>	<i>uksotcui'</i>	<i>ha'aure.</i>	<i>hata't'hi'wāre</i>	<i>ni'te'm</i>	
coming (cyclone).	Rain much	come.	In front	all	
<i>sawa'ŋk'hitsa</i>	<i>maho'tka</i>	<i>mō'hi're</i>	<i>ume</i>	<i>iksa'</i>	<i>hapq'rare</i>
stand up	pray	sing	alone	hand	outspread
<i>"wa'ri'we</i>	<i>hakpi</i>	<i>nu'ntcide</i>	<i>hi'yē'</i>	<i>ki'.</i>	<i>nita'wohu're</i>
"Never dies (God)	up	help us	who people	the.	Divide
<i>hotcui'</i>	<i>haure</i>	<i>ki'</i>	<i>hawo'naitcu're</i>	<i>ninta'mohakpind'.</i> "	
storm much	come	the	thank say much	us protect [and] help."	

## FREE TRANSLATION

A long while ago, the ancient people would pray and sing when a bad storm was coming, when it was going to rain much. They would all stand up in front and pray and sing with hands outspread. "God above, help us, the people. Divide the storm so that it will not come, we say thanks, protect and help us."

69. *Prayer to Avert a Cyclonic Storm.* (III)

<i>yetcuwi'</i>	<i>haure.</i>	<i>yeki'</i>	<i>ki'kato'</i>	<i>para'qhure</i>	<i>mōktci</i>
Wind much	come.	Wind the	scatter	roll away	pray
<i>mahade.</i>	<i>wa'riwe</i>	<i>hak'pi-nu'tc-we</i>	<i>hawo'</i>		
do.	Never dies (God)	over watch may	(exclamation)	thanks!	

## FREE TRANSLATION

Much wind is coming. Scatter the wind and roll away [the cloud], pray do. May God watch over us: Thanks!

## 70. Prayer for Night's Rest. (III)

*hokəpi' wi'tca'wəse. ya'uhī'ak depé'. hokəpi'*  
 Lie down night this. Daylight through one. Lie down  
*ha'tci-wa'we ya'uhī'ak kərə' dəpé'ha'ni-we.*  
 rest we daylight through good [another] one see may.

## FREE TRANSLATION

We lie down this night. Another day we have lived through. We lie down to rest [hoping that through your] good[ness] we may see through the daylight of another day.

## 71. Supplication (III)

*kərəp' a'we waha' mōtu' yé mbara' kəpe*  
 Good we not when person bad lies [the Devil]  
*mō'na'we. kərəp'a'we si'mba're mō'na'we.*  
 go we may. Good we Heaven go we may.

## FREE TRANSLATION

When we [are] not good, when persons are bad [and] tell lies, we may go [with] the Devil. If we are good we may go to Heaven.

## TABOOS.

## 72. Against Going into a Corn-Crib for Three Days after a Death. (I)

*yəpawa'rit' ku's suk su'nti ka'ra'k wa'he' yab*  
 Person any dying corn house door open not day  
*na'mənehé'. ya'tci' baguap' yab na'mənehé', ye wa'ri*  
 three. Ashes throw not day three, person dead  
*kī'ye akotuke'wap' yāb na'mənehé'.*  
 the talk about do not day three.

## FREE TRANSLATION

When a person dies the corn-crib door is not opened for three days, and the deceased is not mentioned for three days<sup>1</sup>.

<sup>1</sup> This taboo probably indicates that the soul of the deceased was believed to remain about the scenes of life for three days. It seems that the Cherokee hold a similar belief, since they do not enter the corn-crib for any purpose for the same length of time, fearing that the "corn will all disappear if they do". I was told, however, that the Cherokee do not have the ruling about throwing out the ashes of the fire.

73. *Against Burning Sassafras Wood.* (I)

*ku'stapi' qwatca' uyawa'he' ipi' motu' ya'ra motu*  
 Sassafras using burn not fire in summer in

*yapakso'tce'.*

you tell lie dont.

## FREE TRANSLATION

Do not burn sassafras wood in the summer, or you will tell lies.

The taboo against burning sassafras, and grape-vine as well, is quite widely observed among the southeastern tribes, as far north as the Powhatan peoples of Virginia all of whom, even today, are faithful to the belief.

74. *Against Making Fire and Smoke before the Moon.* (III)

*kæi' yaha're ya'pse nuntit' ani' kæpi' motu' ya'pite'*  
 Good not is Sunday moon build fire when cut wood [brush]

*wirq'tcære i'pi da'tcu suksu'tcure nuntit' i'ndære.*  
 burn make fire make smoke much moon new.

## FREE TRANSLATION

It is not good, [especially when it is] Sunday, to build fire [under the moon<sup>1</sup>] or to set fire to brush, or make a fire [to cause] much smoke, especially when the moon is new.

75. *Taboo for Widows.* (I)

*ya ya'mpi' ta'ntci yepa' kura'he' monoda'panihe'.*  
 Widow can not person any speak year one.

## FREE TRANSLATION

A widow must not speak to anyone for a year, [outside of her own family].

76. *Against Cooking Deer and Turkey Meat Together.* (II)

*wi'dæboyo' hi' watkætæro'yo hi' ni'te'mphi'ri na'prip*  
 Deer meat the and turkey meat the all both

<sup>1</sup> The Catawba consider the moon to be male the sun female.

*hakba'kəre itus motu' kuri<sup>1</sup>hahare.*  
 mix in pot in good not.

## FREE TRANSLATION

It is not good to mix both the deer meat and the turkey meat in one pot.

## SONGS.

77a. *Song Used when Washing Children in the Creek.* (II)

*yu<sup>1</sup> mi tq' na tu ha tcin tu*  
*pra ne waŋk ya wakas dat kose*  
*tu kum <*  
 in plunge.

77b. *Verse for Blind Man's March Game.* (II)

*to<sup>κ</sup> tahan to<sup>κ</sup>, to<sup>κ</sup> tahan to<sup>κ2</sup>.*

Where am I going ?

---

<sup>1</sup> The syllables have the sense of counting out. Mrs. Brown suggested only disconnected meanings, *ya* = *woman*, *dat kose* = *deep hole*.

<sup>2</sup> The translation is not exact.

PART III.  
MEDICINE PRACTICES.

78. *Ghosts the Cause of Disease.* (III)

*yehi'da'      yewakoto'ne      wi'tca'wa      atu's ki'<sup>1</sup>      na'prare      ye*  
 Person shadow    person ghost    at night    o'clock      two    man

*musi'    ki'    duk'ho'we    nqwaresatcu're.    ntu    wa'riwe    nasa're-*  
 old    that    back    come    I be sick very.    Then    die may    I sorry

*tcu'we.      ya'brare      du'wehaca'rare      wi'ti'    ki'    hakatca'*  
 very may.    Daylight come    I will not fear    medicine the    use make

*karkuk'hu'we    kari'huwe      mi'barehu'we.*  
 drink will    do good will    get better will.

FREE TRANSLATION

[When] the shade, or shadow, of a dead person — a ghost — comes at two o'clock in the night; that old man coming back — I will become very sick. And I may even die. I should be very sorry. [But when] daylight comes I will no longer be afraid, but will make and use medicine and will drink it which will do me good and I shall become well.

79. *Sickness Caused by Eating Pipe Clay.* (III)

*atu's    ta'a    mqtu'    i'tu'    ki'    mi'harq'we.      wi'i're*  
 Pot    make    when    clay    the    eat some will.    It is eaten

*yapp'i'we.                      asaw'harqwe                      i'tu'    kari'ha're*  
 wormy will be.    A quantity eat we will    clay    good not is

*wa'resatcu're                      sabme'hiwe                      yi'taro'ki'kare'*  
 sick very    poor like will be (lit. "bone only")    child born

<sup>1</sup> *atu's ki'*, "pot, clock", denoting the hour, is interesting in Catawba semantics. A clay pot rings clear like the stroke of an old clock when tapped on the rim; two o'clock becomes "two pots, or rings", and so on. Even the dove, *itu'si'* (Texts 27, 50) earns a sobriquet from its call which resembles a stroke of the clock or a pot.

*mōtu'*    *ya'ki'*    *waresa're*    *ya'ki'*    *nywi'tca'*  
 when woman the sick woman the pregnant (lit. "fat, fleshy")  
*yī'tarō'*    *kī'*    *sabme'hi-we*    *atce'mi'harq'we.*    *ye*    *bo'ye mōtu'*  
 child the poorly will be a little eat will. People know when  
*ny'ha'owe*    *tāci'*    *mōkuya'we*    *wīt-i'*    *kāru' kī' we.*  
 whip us will cannot defecate you will medicine drink the will.  
*mō'ny*    *kī'*    *ya' kie*    *waresa'*    *ya'tci'we.*    *istci'na*  
 Dirt the eating sick you make will. Mother my  
*tā smōsakq'*    *ī-tu'*    *kī'*    *mōbo'k'hare mi'ra'*    *nata're.*  
 salt in red [red pepper] clay the in put more eat did not.  
*dē'ta*    *ī-tu*    *tcāta're*    *hadnōta'ra*    *kusa''*    *astare.*  
 I clay eat did went home did stop I did.

## FREE TRANSLATION

When making pots some clay may be eaten. It causes worms if much of it is eaten. Clay is not good, it causes sickness. The child will be poorly when born if the woman when sick with pregnancy eats clay. The child will be poorly if it eats a little. When a person knows it he will whip us. You cannot defecate without drinking medicine. Dirt eating will make you sick. My mother put red pepper in the clay and no more was eaten. I used to eat clay but I went home and stopped it.<sup>1</sup>

80. *Medicine Blowing by a Catawba Doctor.* (III)

*yekwe'*    *wī'ti'*    *tā'howe.*    *tus'pāse ti*    *wī'tita'hade.*  
 Person that medicine makes. Pot the medicine make do.  
*wāsa'*    *pu'hade mi'bari' howe.*    *wī'ti' kī' yo'tca pu'hade*  
 Bamboo blow do get better may. Medicine the you cause blow do  
*wik'ha mi'bari' howe.*    *pu'hapake're hade bo'bo'howe mōtu'.*  
 heat get better may. Blow up do bubble during.

## FREE TRANSLATION

The doctor makes medicine. [He] makes the medicine [in a] pot. Blow [the medicine through a] cane [tube and he will] get better. You blow the medicine and heat (up the sick one and he will) get better. Blow [the medicine and make it] bubble up.

<sup>1</sup> For discussion of this practice in various parts of the world, as a pregnancy diet (Africa, South America) and as a habit, see B. Laufer, *Geophagy*. Field Mus. of Nat. Hist. Chicago. Anth. Ser. vol. XVIII, No. 2, 1930.



BLOWING MEDICINE BY THE DOCTOR

The usual practice among the southeastern peoples of blowing through a cane tube into the medicine concoction to charge it with personal power was likewise well known to the Catawba. The herbs, roots or leaves, after being steeped in water in an earthen pot were subjected to this process by the aboriginal practitioner then given to the patient to drink and also blown or sprayed over him by being spouted through the hollow cane pipe after the concoction had been sucked into his mouth. The purpose of this operation, as given by the informant (Sally Brown), was to "steam the sick person and to heat him up". An external as well as an internal one. Unfortunately our information is limited concerning further theories and procedures of this important medicinal doctrine.

The blowing tubes of cane are from 24 inches to 48 inches long and from  $\frac{1}{2}$  to  $\frac{5}{8}$  inch in thickness. They remind one of the blow-gun used in hunting small game. Ordinary cooking bowls were used, the text in which this information was recorded mentions the "pot with legs". At the present time it is usual to see the Catawba steeping herb remedies in small pottery or tin cups.

81. *Singing when Giving Medicine.*<sup>1</sup> (III)

A.

*ya'sak do'po ikpo'tare ye wa'resa' wi'ti yu'tare.*

Bed thing down make did person sick medicine give did.

*i'mo'ki'tare i'bari ki' ta're i'mo'se ita're. mi'bare*  
Singing the did dancing the did glad did. Got better

*ita're sabme' ita're.*  
did [he who was] poorly did.

B. (I)

*yasa'k dukhapo'he' wi'ti miyo'he'. imo' tare i'ba'rire*  
Bed make up medicine give. Sing did dance

*imoso'tcure. mi'ba'retare sabme'hi'.*  
get glad very. Get better did a [person] who is poorly.

<sup>1</sup> In order to compare the diction of the two women who speak Catawba, the text (A) of Sally Brown was read to Mrs. Owl, who repeated it in her own wording (B).

## FREE TRANSLATION

## Text A.

When a person was sick, they used to make down a bed and give him medicine. And they used to sing and dance and act glad, they did. Then the ailing one used to get better.

## Text B.

[When a person was sick they used to] make up a bed and give [him] medicine. [They used to] sing [and] dance [and act] very glad. [The] person who [was] poorly [would] get better.

82. *Sucking as a Remedial Measure.* (III)

*təpa' yo'tcə' ka'ʔire hita'wara'pəre. wi'tkə'təro sa'k ki'ye*  
Pin you use scratch breast pain. Turkey bone the

*wi'ti' yo'tca məci'ha' pu'iki're it ki't' ko'wəre*  
medicine you use drop some blowing in blood the comes out

*i't ki'. kamətu'we mi'barare ka'awe wa'resa'*  
blood the. Now suck will get better and get up will sick

*tcutcuwe. wi'ti'ki' kuyi' yo'tcare kəru'gəre.*  
very much will. Medicine same you use drink to.

## FREE TRANSLATION

Using a pin you scratch the pain in the breast. You use a turkey bone, dropping some of the medicine in and blowing through it as the blood comes out. Now if you will suck the blood, the sick person will get better and also get up completely [recovered]. Some of the same medicine you also use to drink.

83. *Enema for Constipation.* (III)

*yetu'ki' məkuya're wi'ti'tu'ki' o'watca*  
Person little the defecate stopped medicine little the use

*hatə'de. wi'ti' ki' wik'ha'tcade. ya'cepis ki'ye wa'saki*  
wash do. Medicine the warm make do. Eel skin the cane the

*o'tcade o'tca atə'de. mi'bari' howe asəwa' otca'*  
use do use wash do. Get better will very much using

*mi'rotcuwe.*

strong too much will be.

FREE TRANSLATION

[When] baby is constipated use a little medicine for a wash. Warm the medicine. Use an eel skin and cane [tube]<sup>1</sup> to rinse out [its intestines]. It will get better, but using too much will be too strong for it.

84. *Scratching the Shoulder with Garfish Teeth for Strength.* (III)

*Yesebe' hena hadu' tnoya' kaikaja' we. yi' hiska' yane*  
 People ancient the told scratch we. Fish head long<sup>2</sup>

*ki hi' ya' p dari' t' ti kaikaisa' we yiksa mo' tu' yasigri' we*  
 the his teeth my shoulder scratch I sore when you sore  
*yatikyu' we yamirotcu' we yami' bari' yuwe.*  
 you strong you better much you better you be.

FREE TRANSLATION

The ancient people used to tell us to scratch ourselves. So I scratched my shoulder with teeth from the longheaded fish (the garfish) when I had sores. To do this when you are sore will make you strong and you will be much better.

85. *Rules for Gathering Herbs.*

*When Gathering Herbs Spare Some in the Ground.* (III)

*nu' ti' hatkut' ha kai' hade tci' pse ki' ye nuti' mi' ha. wi' ti' -*  
 Sun sets [side] the cut do top the sun rise. Medicine

*kuse' kuse' pi' t' koda kai' hode. iw' i' ti' ki' ye yamu*  
 vine stands behind cut do. Medicine root the in water

*ke' hade atce' ha' mo' notuke' hade duke' hade waha' matciri' k*  
 put do a little ground in put do back put do not run away

<sup>1</sup> The distribution of the internal syringe in North America appears quite irregular from recorded instances. Hallowell obtained it from the Saulteaux and these occurrences suggested the question to the Catawba with the above result. The Catawba syringe is described by Sally Brown as having a baked clay mouth-piece to the end of the cane tube to be inserted into the rectum. The medicine injected either by an eel skin bulb or another large piece of cane telescoped over the end of the smaller tube.

<sup>2</sup> Specific name for the Gar-fish (*Tylosurus marinus*).

howe pa'ĩ'howe mqtu'hawe tcapako'kutci'we. du'g mi' howe  
 may not will be in will somewhere else go will. Back come may  
 buru'kdugro're mo'notuke'y'u'we.  
 again back come in ground when put you will.

## FREE TRANSLATION

On the side of the sunset cut the top of the medicine. The medicine vine behind the side of sun rise, cut it. Put the root in water, and put a little back in the ground, in order that it may not vanish and there will be no more and that it may not go and get in somewhere else. It will come back again when you put it back in the ground.

86. *Gathering Medicines and Praying.* (III)

tcawĩ'ti'kĩ' mistcu're ya'p kĩ' desto're yap  
 To make medicine I bring some tree the I peel tree  
 pa'sa wi'ti' kĩ' kəri'howe. wa'rære  
 north side medicine the good will be. He who never dies [God]  
 hapi'nu'tci'de'. yemehapi'nu'tce'.  
 help us do! By myself help cannot.

## FREE TRANSLATION

When going to secure medicine I peel the bark on the north side of the tree so the medicine will be good. He-who-never-dies (God) helps me! I cannot help myself.

87. *Gathering Medicines in the Full of the Moon.* (III)

wi'ti' kĩ' ba'ri' mi'ra'we asəwɔ'kruga'we.  
 Medicine the better more will be a quantity drink will.  
 wa'ya atu'awe kruga'we hakbo'khade atu'hade ku'waresa'-  
 Winter save will drink will up put do save do give sick  
 mqtu'. an wi'ti' kĩ'ye yuku'hri'we atu'a'we  
 when. Then medicine the you give have will save we will  
 ake'yade payuyɔ'wətcu'we. wi'k ka'tcəde nu'ti' i'ndəre're  
 put down do some sell we will. Warm make it moon new

*nųt'i pə'həre wɨ'ti sərəta'we. ha ki'ye sərə'ruwe*  
 moon full medicine pluck will. Digging the to pull it going  
*te'ki padé'təce'*  
 beware some lose don't.

## FREE TRANSLATION

The medicine will do more good if you drink a quantity of it. Save it for the winter to drink and put it up to save it for sickness. You will then have the medicine to give if we put some away, and we can sell some. It will do more good if it is made warm. Make it during the new moon or in the full moon pull it up. In digging it be careful not to lose some of it.

88. Herbal Remedies.<sup>1</sup>

## Broom Grass Roots for Backache. (III)

*wɨ'ti sərə'k wɨ'ti sərə't'hade! wɨ'ti sərə'k hi'sda' warə'p'ha*  
 Root grass root pull up. Root grass back pain the  
*wɨ'ti ki' kəri'həre.*  
 medicine the good is.

## Rattle Box the Catawba Black Drink for Mental Troubles. (III)

*wɨ'ti sə'sərə'ha kəru'g'hade. kəri'howe yume'sə'*  
 Medicine rattle drink it. May do good your stomach  
*kəri'howe. yame'həra tɕu'awe mi'bari.yuwe.*  
 may do good. Your troubles will not be so much you may be better.

## Blunt Manna Grass for Backache. (III)

*wɨ'ti ki' yəhe' kəri'həre isda' warup'ha kəri'ha.*  
 Root the in water is good [for] back pain the it is good.  
*ti'ti'hade yehye' mətce'hade. wɨ'ti ki'ye atu's ki' mətce'hade*  
 Beat it up water in put it. Medicine the pot the in put it  
*waha'kusa kutca'hatcade' na'məndəde kəru'g'hade.*  
 awhile cause it to stay [stand], three times [a day] do drink it.

<sup>1</sup> Botanical identities when given are based upon specimens collected in the field with informants.

## Red-Root for Sore Mouth. (III)

*tu'ktu<sup>1</sup> kəri:kəri'hære. wí'ti· kəri'hære hi'samu' itci'gæne.*  
 Red-root good is. Root good is mouth child.

*tci'tci'samu' isi'grære atq'de!*  
 Child mouth sore wash do!

## China-Berry Medicine for Colds. (III)

*hetutcu' nostcuwe' haro'tcuwe kəri' ka'tci'we*  
 China-berry seed sugar may boil will good make may

*itci'gæne wí'ti· pí'satcu're.*  
 child medicine [for] cold severe is.

## Pipsissewa for Backache. (III)

*wí'ti· í'pi· sára'k, wí'ti· sára'k í'pi'hære hisda' warap*  
 Medicine fire flower, medicine flower fire is back pain

*kəri'kəri'hære. wí'ti· ha't mət' pa'tki'ye na'mprəri·*  
 good good is. Medicine leaf on ground flat both together

*məbo'k'hade kəri'howe.*  
 in put do. It good will be.

## Red-Root for Sore Nipples. (III)

*ta'ktu ti'ki'ye kəri'howe i'ha'sigri· motu'.*  
 Red-root root the good will be nipples of breast sore when.

*taktu'ki· ó'wətca tq'de mi'bari· yu'we*  
 Red-root the using make it [medicine] better you will be

*yí'təro'ki· mi'bari'ho'we.*  
 person small the better will be.

## Pin Weed for Sores. (III)

*wí'ti yəhat nuwí'hære wí'ti· ti'ti'hade wí'ti·*  
 Medicine leaf-tied root beat up thoroughly do medicine

*ka'tcide, yé'pa' si'gri· yuyə' atcemə ke'hade yə'mə*  
 make do, any person sore. Grease a little in put do water in

*ke'hade ha'ro kəri'hære. wí'ti·kəri' katcu'we.*  
 put do boil nicely. Medicine good make very will.

<sup>1</sup> The word is pronounced *ta'ktuwi* by Mrs. Owl.

Black Locust for a Beverage. (III)

*yapətə'*      *kɪ*    *wi·rə'həre*    *ədreyə'*      *kəruɡa'we*      *kustə'*  
 Tree flat [pod]    the    eat we    beer    drink we may    bread

*hɪ*      *həgrə'həre*      *kəruɡa'we*.  
 the    together put is    drink we will.

Milkweed Medicine for Snake-bite. (III)

*səra'k*    *wita'səre*    *ya'tcuk'ha*    *wɪ'ti*    *kəri'həre*    *ya*    *wɪ'ti*.  
 Flower    milk    snake bite    medicine    good is    snake medicine.

*wi-ta's*    *kɪ*    *owatca'*      *yə'pa'*      *tcuk hi·k wa'we*    *mi'bari*    *huwe*.  
 Milk the    using    person's foot    bite kills may    get better    may.

*ya'kɪ*      *tcuk'dawa'riwe*.      *ya*      *sigri'həre'*.  
 Snake the    bite somewhere go die will.    Snake poisonous is.

Mole's Foot and Sharp-Root for Baby Teething. (III)

*wapu'*    *hi·pa'*      *kai'i'we*,      *itci'gəne'*      *pakta'wəho'we*.  
 Mole    his foot    cut off may,    child    around neck put may

*hɪ·ya'p*    *kai i'we*    *kəri*    *ho'we*.    *wɪ'ti*    *hi·tci'həre*    *yə'paktā*-  
 his teeth    cut will    good    is.    Medicine    sharp    persons neck

*wəho'we*.    *uniat'*    *dəya'səde*    *kai*    *tə'we*    *tci·α'*    *kai·kai'*  
 put may.    Then    string it do    cut    teeth    make    cut it up

*pakta'wəhəde*    *wɪ'ti*    *hi·tci·həre*    *kəru'k'həde*    *nosure'*.    *ki·ye*  
 around neck put    medicine    sharp    drink it do    lives.    The

*yə təro'*      *wa'sa'tcure*      *hɪ' mətʉ'*      *mə'sərepəre*  
 person little    sick make very    sleeps when    scares it.

*baresa're*    *hi'mare*      *kəri'tca'*.  
 It gets better    sleep    good makes it.

Tobacco to Cure Horses. (III)

*i'pa*    *wi·tsəwə'i*    *wa'resa'*    *kəri'həre*.      *mi'bare*    *ho'we*.  
 Tobacco    horse    sick    good is.    [He] get better    will.

*haro'tcade*    *mi·ro'tcade*,    *wutepi'*    *mə*    *bu'k'həde*    *mətce'həde*  
 Boil do    strong make it,    bottle    in    put do    in pour do

*kəruk'hətcide*.  
 drink cause do.

Bear-Root for Rheumatism and Fever. (III)

*ni·ha'g*    *wará'p'hare*<sup>1</sup>    *kru'g*    *ki·*    *yehi·ye'*    *kare"aha're.*    *nəme"*  
 My body        pain        drink    the    water        good not.        Bear

*wi'ti*<sup>2</sup> *hi·*    *wi'ti·* *ki·*    *ho'tcu* *we*    *hapi·qci·* *we*        *kunitcu'hare*  
 medicine        root        use may        good be        good so (quickly)

*wi'tca'satcu'we.*<sup>3</sup>                      *nusa'pwaraptcu'we*<sup>4</sup>                      *wi'khatcure'sare.*<sup>5</sup>  
 chill I much may.        My bone pain much may                      hot wet I.

Devil's Shoestring for Rheumatism. (III)

*yē* *mbara"*    *wi·ya'hawa"*    *yap'ha*        *wəte'*        *tug bu'k*    *hade*  
 Man    bad        string the    tree leaf    moccasin    in put    do

*mi·bari·*    *yu'we*        *yəhagyó'*    *wará'p'hacure.*  
 better    you be    your body flesh pain much.

Heart-Leaf for Heart and Stomach Trouble. (III)

*"pi'tca'*        *ha'hore*        *wi'tina*        *ni'ta'wará'p hatcu're*<sup>6</sup>  
 "Pitcher" leaves come    medicine my        my heart pain much

*kare"tcure.*  
 good very.

Adam and Eve Root for Boils. (III)

*yē* *yaske"*    *ki·ye*        *ya*    *aske"*    *ki·ye*    *ya'*    *migra'ha*    *wi'ti*  
 Man    first        the    woman    first    the woman    with the    root

*ki·* *wi'ti* *ki'ti·.*        *ki'tia'we*        *si'gri* *ki·?*        *pa'a'we*        *mi·bari·ho'we*  
 the root    the.        Beat we        boil the powder we        better be

*hiská' ki·* *ho'we.*        *diská' warap hatcu're.*  
 head the be.        My head    pain        much.

<sup>1</sup> Term denotes fever.

<sup>2</sup> Bear-root.

<sup>3</sup> Denotes chills and ague.

<sup>4</sup> Denotes ague and rheumatism.

<sup>5</sup> Denotes sweating.

<sup>6</sup> Term denoting heart disease.

<sup>7</sup> Denotes also "something spoiled, decayed, salty."



Sour-Wood for Female Complaints.<sup>1</sup> (III)

*yap hita'are hi'tatcu're atce be'sawe. ya' ki'*  
 Tree sour sour very little bite (taste) I. Woman the  
*waresa'retcure<sup>2</sup> i'hi'ye tci'ha bo'k hade ihi'ye'ti tug bo'k*  
 sick very water cold the put do water the in put  
*hade. kru'g hade mi'bari ho'we.*  
 do. Drink do better be.

Bloodroot for Horse Tonic. (III)

*wi'ti saka' yira'tcide. yi'ra'tci ti'ti'de sami'*  
 Root red dry powder do. Dry powder crush do crush  
*hatcade witsagwai' ya kru'g'howe no'we tcu'we.*  
 make do horse your drink may fat very be.

Water-Root for Backache. (III)

*wi'ti ya'mubahe' ye sada'ha wi'ti hi' kusa' ya-*  
 Root in water the person back the root the stand your  
*sada' wara'p'ha kari'hare. wi'ti'ka tcakrug a'we.*  
 back pain the good. Root some cause drink we.

Daddy-Long-Legs in Dough Swallowed for Chills. (III)

*tcq suk se' hi'pa ipare'tcure kuspa'ta*  
 Insect house old (spider) his leg long very<sup>3</sup> corn meal the  
*taba'rare. karu'gsuwe wi'tca' pasa're.*  
 dough. Swallow I chills none I.

Rattlesnake Skin Bound on Head for Headache. (III)

*Ya' swa ki' pis isto'hare hiska'narehore*  
 Snake chief (rattlesnake) the skin skin skin one's head tie

<sup>1</sup> Knowledge of the efficacy of this remedy was derived from suggestion in a dream, by Sam Blue. When he tried it out he found it beneficial.

<sup>2</sup> Term denoting female complaints.

<sup>3</sup> Specific name for Daddy-long-legs.

*hiskq'warap*<sup>1</sup>    *kæɾə'hære.*    *tapəkɛ'*    *kæɾə'*    *tcu*    *we*    *tuki'ye*  
 one's head pain    good for.    Fiddle    good    very    be    button  
*tuki*    *k'i't*    *hade.*  
 off    take    do.

## Snapping-Turtle Heart Swallowed for Long Life. (III)

*kaya'*    *skq̄təro'*    *hitawɛp'*    *kæru'gære*    *wə'ra'*    *kane'hære,*    *wə'na*  
 Terrapin head big his heart swallow live long time, live  
*kane'hære*    *i'wə're*    *si'gri're*    *sigri'tcu're.*  
 long time    die    hard    hard very.

## Ball-Root for Sores. (III)

*wi'ti*    *kj̄*    *warup'ha*    *kj̄*    *haro'sæde*    *nu'yq*    *kj̄*    *ha'rosæde'*  
 Root the round the boil do grease (salve) the boil do  
*yahagyo'*    *wə'wæde*    *yɛ'pasi'grære*    *mi'ba'rære.*  
 your body flesh rub do person any boils better is.

## Pennyroyal for Colds. (III)

*sɛ'wə*    *kj̄*    *wi'ti*    *kj̄*    *sære'thæde*    *haro'tcæde*    *kæɾə'howe*    *tc'i'-*  
 Smell the root the pull up do boil cause do good be cold  
*wep'ha*    *h̄i'we*    *hitcəwə'tcæde.*  
 catch the may sweat cause do.

## Holly Leaves for Measles. (III)

*wə'tatcə'ne*    *i'satcure*<sup>2</sup>    *i'sigri'hære*    *yap'ha*  
 He has measles    badly    sores    tree leaves  
*hitce*    *hep'*    *wi'ti*    *kj̄*    *ta akru'g awe.*  
 sharp (holly tree)    the    medicine    the    make drink we.  
*yɛ'*    *sɛbe'*    *wi'ti*    *ti*    *kru'gære.*  
 People ancient medicine a drink.

## Cause of Diarrhea and Star-Grass Cure. (III)

*turi'ye*    *hep'*    *turi'tci'ne*    *hep'*    *mɔ'hi'ya'*    *yawe*    *itme'-*  
 Apple the [and] plum the diarrhea you may blood

<sup>1</sup> Equivalent for headache.<sup>2</sup> Specific name given for measles.

<i>mphi·ya'tcuwe.</i>	<i>wá'sahawáne</i>	<i>yehi·ye'</i>
diarrhea much may.	Cane leaves (star grass)	water [in]
<i>tug buk a'we.</i>	<i>krug a'we</i>	<i>mó'wokwe</i>
in put we.	Drink we	diarrhea much
<i>mi·ba'ri·tare</i>	<i>i·t'mé'hære</i>	<i>kahate</i> <sup>1</sup> .
better make	blood	at once, indeed.

Alder-Tag for Constipation in Children. (III)

<i>du'kəri'</i>	<i>ha</i>	<i>ye</i>	<i>təro'</i>	<i>waresa're</i>	<i>mótu'</i>	<i>mó'wo</i>	<i>kí·</i>
Next and	the	person	small	sick	when	diarrhea	the
<i>kusa<sup>2</sup>hatəre.</i>	<i>hi·tu'kí</i>	<i>wá'p'tu</i>	<i>ho'tcere</i>	<i>kəre<sup>3</sup>howe.</i>			
stop.	His little the	alder-tag	uses	good may.			

Yellow-Root for Jaundice. (III)

<i>wí'ti</i>	<i>nuse<sup>2</sup></i>	<i>wí'ti</i>	<i>kí'</i>	<i>há'rowe</i>	<i>kərugá'we</i>	<i>imba're</i>	<i>i'we</i>
Root	yellow	root	the	boil	drink we	get better	may
<i>ye' habe'hære.</i>							
man	looks	poorly.					

Bear Grass for Skin Diseases. (III)

<i>neme<sup>2</sup></i>	<i>səra'k</i>	<i>kí·</i>	<i>wí'ti·</i>	<i>kí</i>	<i>yəhagyo'pis</i>	<i>wawa'wəde.</i>
Bear	grass	the	root	the	your body flesh skin	rub on do.
<i>mi·bari·</i>	<i>yo'we</i>	<i>wí'ti</i>	<i>kəre<sup>2</sup>hære</i>	<i>napəre</i>	<i>tú' hi·</i>	<i>tcuwi'rere</i>
Better	you be	medicine	good	two	small	many
<i>mi·ro</i>	<i>kəre<sup>2</sup></i>	<i>yəwe</i>	<i>kru'gha</i>	<i>da</i>	<i>hopi'de.</i>	<i>dó'pəcuti·</i>
more	good	you be	drink	go	lie down do.	Something different
<i>q'wəcade</i>	<i>nəme<sup>2</sup></i>	<i>kí·</i>	<i>səra'k</i>	<i>wi·d·yo'ki·</i>	<i>sugbu'kpuka'we</i>	
use cause do	bear	the	grass	animal meat the	on put we	
<i>há'pəraq'a'we.</i>						
hang up	we.					

<sup>1</sup> Specific name for diarrhea.

<sup>2</sup> Specific name for constipation.

<sup>3</sup> This term denotes jaundice.

## FREE TRANSLATIONS

## Broom Grass Roots for Backache

Root grass, pull up the root. Root grass is the backache medicine. It is good!

## Rattle Box the Catawba Black Drink for Mental Trouble.

The rattle medicine drink it. It may do good to your stomach; may do it good. Your troubles will not seem so serious. You may be better.

## Blunt Manna Grass for Backache

Water-root is good for backache. It is good. Beat it up and put it in water. Put the medicine in the pot and cause it to stand a while. Drink it three times a day.

## Red-Root for Sore Mouth.

Red-root is good indeed. It is a good medicine root for the mouth of a child. When the little one's mouth is sore, wash with it.

## China-Berry Medicine for Colds.

China-berry (*Melia azedarach*) seed boiled well with sugar will make a good medicine for a child with a severe cold.

## Pipsissewa for Backache.

The medicine [known as] fire-flower, or medicine-flower (*Chimaphila umbellata*), for backache is very, very good. The medicine flat-leaf, (*Asarum arifolia*) put in together with it. It will be good.

## Red-Root for Sore Nipples.

The roots of red-root will prove good when nipples become sore. Using the red-root make it up into medicine. You will be better and the little child will be better.

## Pin Weed for Sores.

The medicine tie-leaf<sup>1</sup> root beat up thoroughly; make into medicine for anyone with sores. Put in a little grease and put it in water to boil well. It will make a good medicine.

<sup>1</sup> Identity of the plant is *Lechia* (sp ?). The Catawba name is derived from the deeply indented leaves.

Black Locust for a Beverage.

The flat (pod) tree<sup>1</sup> (Black Locust) we eat, and we can make beer of it, putting it together with bread and drinking it.

Milkweed Medicine for Snake-Bite.

Milk-flower<sup>2</sup> is good medicine for snake-bite. For snake medicine the milk (juice) is used. Rub it on the person's foot, the foot where the snake bite is, it may cause death. If it does get better the snake that bit (the person) will go away somewhere and die. The snake is poisonous.

Mole's Foot and Sharp-Root for Baby Teething.

If a mole's foot is cut off and put around a child's neck it will cut its teeth well. Sharp-medicine<sup>3</sup> may also be put around a person's neck. Then string it, cutting up the sharp-medicine into pieces, around the neck for teething, and drink it. The little-people<sup>4</sup> (dwarfs) cause hives, making the child frightened when it sleeps, by scaring it. When it recovers it permits it to sleep well.

Tobacco to Cure Horses.

Tobacco is good for a sick horse. He will get better. Boil it well, make it strong, put it in a bottle, pour it in and make him drink it.

Bear-Root for Rheumatism and Fever.

For body-pain (rheumatism) do not drink water. The bear medicine root may be good, very much good for my severe chills (and fever) when I am hot with severe bone-pain (ague).

Devil's Shoestring for Rheumatism.

The bad-man's (Devil's) string (Devil's Shoe-String, *Tephrosia virginiana*) leaves put in your shoe to get better from pain in the flesh of the body (fever).

Heart-Leaf for Heart and Stomach Trouble.

Pitcher leaves (*Asarum arifolia*) are my medicine for severe pain in the heart (heart disease). They are very good.

<sup>1</sup> *Robinia pseudacacia*, so named in Catawba after the shape of its pod.

<sup>2</sup> *Asclepias* (sp. ?).

<sup>3</sup> Herb unidentified.

<sup>4</sup> "Wild people".

## Adam and Eve Root for Boils.

The first man (Adam) and first woman (Eve) root (*Aplectrum hyemale*) is the medicine. We beat it up and boil the powder for boils and pain in the head. My head aches badly!

## Sour-Wood for Female Complaints.

The sour-tree (*Oxydendron arboreum*) is very sour tasting when I bite it. When a woman is very sick put some of it in cold water, and she drinks it to get better.

## Bloodroot for Horse Tonic.

Red-root (*Sanguinaria canadensis*) dry and make into powder and crush it up. When it is crushed up, if your horse drinks it, it may make him quite fat.

## Water-Root for Backache.

Water-root (identity uncertain, ?*Arnica acaulis*) or the medicine for the person's back, is good for a pain in the back. We make (the sufferer) drink some of it.

## Daddy-Long Legs in Dough Swallowed for Chills.

The old-house insect (spider) whose leg is very long (daddy-long-legs) rolled in corn meal dough. I swallow so that I will have no chills.

## Rattlesnake Skin Bound on the Head for Headache.

The snake-chief (Banded rattlesnake) skin (should be) taken off and tied on one's head for pain in the head to relieve it. It is very good for (the tone of) a fiddle if you put inside it a rattlesnake's rattle, i. e., "take off its button".

## Snapping-Turtle Heart Swallowed for Long Life.

The big-head terrapin's (Snapping-turtle) heart swallow to live a long time, to live a very long time, and to die very, very hard.

## Ball-Root for Sores.

The round-root (*Psoralea pedunculata*) boil, and boil the grease (salve) from it. Rub it on the flesh when a person has boils to make him better.

Pennyroyal for Colds.

The smell-root (*Hedeoma pulegioides*) pull up and bring to boiling. It will do good when one catches cold, causing to sweat.

Holly Leaves for Measles.

He who has measles badly has sores. Sharp-leaf tree (*Ilex opaca*) leaves made into medicine we drink. This was an ancient peoples' drink.

Cause of Diarrhea and Star-Grass Cure.

Eating the apple and the plum may cause dysentery, you may even have bloody dysentery. Star-grass-leaves (*Aletrias farinosa*) we put in water. We drink it for dysentery when bad. It will relieve and stop the blood at once.

Alder-Tag for Constipation in Children.

Next when a child is sick with dysentery stop (constipation). Using a little alder-tag may do good.

Yellow-Root for Jaundice.

The yellow-root (*Xanthorrhiza apiifolia*) we boil and drink to get better when we look poorly (have jaundice).

Bear Grass for Skin Disease.

The bear grass (*Yucca filamentosa*) root rub on your body flesh to get better. Two small pieces or more are good for the medicine. You will get better if you drink it and go lie down. We use the bear grass for another purpose, we use it to put meat on to hang it up.

PART IV.  
SOCIAL CUSTOMS

DANCES.

89. *The Catawba Round Dance.* (1)

<i>ye' ye</i>	<i>kata' pa</i>	<i>hi</i>	<i>iba' rihe'</i>	<i>ara' daret.</i>	<i>ibari' ha'</i>
People	Catawba	the	dance	long ago.	Dance they
<i>ni'tcehe'</i>	<i>katapa'ti'</i>	<i>ye' ye</i>	<i>terako'</i>	<i>i'pi' wi'a'</i>	<i>ehe' i'bare</i>
so did	Catawba	the	people	outside fire	some make dance
<i>umpa'tcehe'</i>	<i>i'baria'hahē'</i>	<i>ye'musi'kint'</i>	<i>ibari'a'hahē'</i>	<i>wi'tca'wa</i>	
around.	Dance lead	man old the	dance lead.	Night	
<i>iba' rihe'</i>	<i>wi'tca'wa</i>	<i>terarahe'</i>	<i>ya'bəri</i>	<i>ibara'he'</i>	
dance [they]	night	half (mid-night)	daylight	dance not.	
<i>ye'musikint mu'hiē'</i>	<i>a'gərapti</i>	<i>haga'rihe'</i>	<i>yəmbri'tce'</i>	<i>ni'te'm.</i>	
Man old the sing	other the	join with	man	all.	
<i>ya</i>	<i>katara'he'</i>	<i>ya'kent'</i>	<i>dagosa'hahē'</i>	<i>itci'gni</i>	
Woman	the with (partner)	woman the	behind stand.	Child	
<i>pa'i'ha'he.</i>					
none.					

FREE TRANSLATION

The Catawba people danced long ago. The Catawba people, they made a fire outside and danced around it. The dance was led by an old man. They danced at night until the night was half over (mid-night). They did not dance when it was daylight. The old man would sing and all the other men would join with him. The women stand behind their partners. Children (did not dance).

90. *The Catawba Horse Dance.* (1)

<i>wi'tsagwa'i'</i>	<i>iba' rihe'</i>	<i>iba'ri</i>	<i>tcute tcahe'</i>	<i>papi'tcini'</i>	<i>ibarihe'</i>
Horse	dance	dance	different.	About ten	dance
<i>hadihi' ina'</i>	<i>dugəro'he'</i>	<i>ni'tem</i>	<i>ya' katara'he'</i>	<i>ibari'</i>	<i>i'pi'ki</i>
forward go	back.	All	woman partner	dance	fire the



<i>ina' he'</i> go toward	<i>ani' du' gərohe'</i> then back go.	<i>yembri'tce</i> Man	<i>mei' mo' he'</i> alone sing.	<i>atci' kpe</i> Step
<i>wə'tca'tcohe'</i> jump fast.	<i>ya' kent</i> Woman the	<i>mitce'</i> don't	<i>tcakwa' he'</i> touch [them]	<i>ya' kent</i> woman the
<i>mitce'</i> don't	<i>mowa' he'</i> sing.			

## FREE TRANSLATION

The horse dance is different. About ten dance forward and then go back. Every woman has a partner and they dance toward the fire and then retreat. Only the men sing. They step and jump fast. The woman do not touch the men. The women do not sing.

## 91. The Wild Goose Dance. (III)

<i>eha' su're</i> Goose wild	<i>i'ba're.</i> dance.	<i>suko</i> House a	<i>i'ba'rəra</i> dance together	<i>yemusa'</i> chair
<i>nai'pa'tca</i> around going	<i>i'baretcwii'tare</i> dance much	<i>sū'ti'kəre'be</i> door open	<i>tə'yotca</i> going out	<i>sugi'pa'tca.</i> house around.
<i>təko'</i> Door yard	<i>ya ikəba' tase'tca</i> you sweep clean	<i>sū'ti' tatki'</i> door front the	<i>kəba' mono'kəba</i> sweep dirt swept	
<i>tə'bo'k'həre.</i> away from.	<i>i'ba'retcu're</i> Dance hard	<i>nəde</i> turn back	<i>su'grore.</i> in house come.	<i>i'ya'</i> Whiskey
[ <i>i'ya'həre</i> ]	<i>kru'grere</i> drink	<i>ni'te'm</i> all	<i>ya'sa're</i> get drunk	“yo+ ho+ i'ho+ yeki- “yo ho i'ho yeki-
<i>ya wa ne we ha yu yo wa hye+</i> yu wa ne we ha yu yo wa hye+			<i>de'hanesata'no.</i> I can do this way [by motions].”	
<i>do'ka hadu'dare</i> We say this	<i>i'yé'i'ba're</i> Indian dance	<i>hadu'da ki'</i> the way of saying	<i>hamuse'kəhi're</i> we are happy	
<i>ya musu'.</i> old women.				

## FREE TRANSLATION

The Wild Goose dance. In a house they dance together going around a chair considerably, out of the open door and around the house. The door yard is swept clean and from in front of the door the dirt is all swept away. Dancing hard they turn back and

come into the house. They drink whiskey and all get drunk. "Yo + ho + i'ho + yeki ya wa ne we ha yu yo wa hye + de'haneseta'no." We say this in the Indian dance manner of expressing that we are happy, the old women [and the old men, we dance together.]

92. *The Bear Dance.* (III)

*name'* *ba'rare* *i'mo'tu* *i'ba'rare* *wa'de* *ki'ye* *mo* *sare'*  
 Bear dance when dance gourd the when rattling  
*sare'howe* *i'ba'reture.* *ye* *migra'* *ki.* *ba'reture* *wat'katu'*  
 may make dance hard. Man great the dance hard feathers  
*kayoi'we* *ye'ksa* *o'watca'* *kayo'wade.* *yapke'* *mo* *nu'wi'hade*  
 waving in hand using wave them. Calf-leg on tie  
*wa'de* *ki'ye* *kaha'atcu'we.*  
 gourd the laugh much.

FREE TRANSLATION

When dancing the Bear Dance (they) dance when rattling the gourd (to make them) dance hard. The chief dances waving feathers, carrying them waving in his hand. On the calf of the leg tie the gourd (rattle) and laugh much.

MARRIAGE.

93. *On Marriage of Close Kin.* (III)

*ye* *ki'i'sahare* *agi'pe'tce'.* *kari'hare.* *ye* *ke'sa're*  
 Persons close kin marry do not. Not good. Persons distant kin  
*akpi'de.* *kari'hare.* *dopatcu'ksigri'*  
 marry do. Not good it is. Something very mean [spoiled]  
*ta'paya'ware* *itci'gni.* *na* *kari'wa'we.* *e'mogra*  
 might happen [to] children my not good might be. Minds  
*kari'hawe.*  
 not good might be.

FREE TRANSLATION

Persons of close kin, do ye not marry! It is not good. Persons of distant kin, marry ye! (otherwise) it is not good. Something might happen to produce spoiled (defective) children, if I did so it might not be good. Their minds might not be good.'

## DEATH.

94. *Burial Beneath the House, Giving the Ghost a Drink of Water and the Watch for Three Days after Death.* (III)

*iyé'ye se' i'wa'remqtu' su'kha pugbu'kære mo'notuke*  
 Indians ancient die when house under put ground in  
*kí' ya'su ké'bære mō'notuke'hære nuntu're. wi-yi'pi*  
 the grave dug in ground put house corner. Right there  
*wa'rere kot'pi-yi'pi mo'notuke're. yap na'mænere omo'notukewa'*  
 die there in ground put. Day three in ground bury  
*hida'<sup>1</sup> kí'ye duko'we yehi'ye' kru'gowe. yehi'ye'<sup>2</sup>*  
 his spirit the back come may water the drink may. Water  
*hi'da' kru'kha tci'na'sæna ho'we. mo'notukæ'we yé'wa*  
 his spirit drink shake may. In ground bury may people  
*ni'te'mp imakika'we. i'pa hi' ya'katcide hitca'wa*  
 all keep awake may. Fire the keep light do night  
*na'mini'we i'maki'ta're. dure'harq'we yap na'mæne i'maki'*  
 three will keep awake. Eat not may day three wake the  
*dæta'ka du'raq'we. itus kí' hug bu'k hade kus*  
 after awhile eat not may. Pot the down put do corn  
*tæ't' tug bu'k hade i'pi' pis kí'ye'hære*  
 baked (bread) in put do fire skin (ember) the (when out)  
*itus kí' mōbu'khade. ya'tci-bu'khade su'ti itci'gæne'. yi'ksa'*  
 pot the around put do. Ashes throw do door children. Your hand  
*pu'hade yé'wa kato'newe waha'te. tcirik'ha'we*  
 blow on do person dead bother may if not. Run away we  
*hate'.*  
 right now!

## FREE TRANSLATION

The ancient Indians, when anyone died, dug a grave in the ground underneath the corner of the house and put him in the ground. They buried him the ground near where he died. Three days after he was buried it was thought that his spirit would come back and drink water. If his spirit drinks the water will ripple. Before

<sup>1</sup> Denotes also "shadow, picture, ghost".

<sup>2</sup> Note how nasalization varies in sentence dictation.

they buried him in the ground, all the people would keep awake. For three nights they would keep the fire and lights. They could not eat for three days while they were awake (watching). After a while they could eat. In the pot they put corn bread and put embers all around the pot. The children threw ashes out of the door. It is said that they would take ashes in their hands and blow them on the dead person so that his spirit would not bother them. We run away right now!

## PERSONAL NARRATIVES.

95. *Mrs. Owl's Recollection of Going to Church.* (I)

<i>di'təro'sa</i>	<i>mōtu'</i>		<i>eskatre'</i>		<i>ya'psənda'kwə'he'</i>
I young	when	clear	complexion (white man)		preach had
<i>monuya'ni'he'</i> .	<i>uniat'</i>	<i>ye'yet</i>	<i>ya'psənda'</i>	<i>mona'he'</i> .	<i>unia't'</i>
mile one.	Then	people	preaching	go.	Then
<i>e'skatre'</i>	<i>e"ehē'</i> .	<i>uni'k'</i>	<i>təq'bag'</i>	<i>eti'riē'</i>	<i>hakutce"</i>
white man	not like it.	Then	out put	it is said	afterwards
<i>utkani'tco'ha</i>	<i>mōtu'</i>	<i>eskatre'?</i>	<i>kint</i>	<i>waresa'he'</i> .	<i>unia't'</i>
sometime	very in	white man	the	mortally sick.	Then
<i>uta"</i>	<i>ye</i>	<i>a'gərap,</i>	<i>"udwəpke"</i>	<i>dugəra'</i>	<i>yeye'kəre'</i>
he said	people	other,	"Tell not	again	people those
<i>təq'bagwotce"</i>	<i>de'rate'</i>	<i>unani'ya't</i>	<i>kuni'ya'hari."</i>		
out put do not	like I [did]	tried those	good not is."		

## FREE TRANSLATION

When I was young, there was a white man preacher a mile (from my home). Then the Indian people would go to church. And the white man did not like it, it is said. After a while the white man (preacher) was taken mortally sick. Then he said to the other people, "Let it be told never again to put those Indian people out (of church) like I tried to do. It is not good."

96. *Famine Time.* (III)

<i>mono</i>	<i>na'prəre</i>	<i>iswəp'</i>	<i>korə'tcure</i>	<i>kusəri're.</i>	<i>ani</i>	<i>dure'</i>
Year	two	river	rose	corn planting.	Then	work
<i>katca're</i>	<i>duka'ka</i>	<i>mona'hrəre</i>	<i>asəmi'ka</i>	<i>mona'hrəre.</i>		
made nothing	hungry the	nothing have	naked the	nothing have.		

*eskatre'*                    *kəri' hapi· nu'ntcere.*    *nite'mp ye kari'-*  
 Clear skin [white man] good help bring.      All people good  
*wahi'we*    *ye'ye pa si'ahrare*                    *do'pahani'.*                    *inu'-*  
 like may be Indian persons poor something which give.    We are  
*hawoa're.*  
 thankful.

## FREE TRANSLATION

For two years the river has risen over the corn planting. Then no work was done, hungry time, have nothing, nakedness having nothing. Good white people bring us help. May all good people be like that to give poor Indians something. We are thankful.

97. *Catawba Poverty.* (III)

*ye'pa*    *si'ye'sare.*                    *wate'pai'saha're.*                    *wate' mqsara'psara*  
 Person    poor am I.      Shoe not I have.      Shoe when I put on  
*na'musa'ratcure.*                    *ye'pa'*                    *senu'tcwi'hare.*                    *yeye' wa'hare*  
 I am very glad.      Somebody    money much has.      Man    rich  
*senu'mi'ni'de.*  
 money give me do.

## FREE TRANSLATION

A poor person am I. I do not have even a shoe. When I put a shoe on I am very glad. Somebody who has much money, some rich man, do give me money!

## PART V

## INDUSTRIES AND OCCUPATIONS

98. *How the Catawba Make Pots and Pipes.* (1)

<i>itu's</i>	<i>ta'sə</i>	<i>namu'rihe<sup>o</sup></i>	<i>ĩ'nto</i>	<i>dah<sup>o</sup></i>	<i>ĩ'nto'</i>	<i>hi'mi'</i>	<i>sərihe<sup>o</sup></i>	<i>itus-</i>
Pot	make	I desire	clay	I dig	clay	beat	I do	pot
<i>ta'sərehe.</i>	<i>ĩ'to'</i>	<i>dapara<sup>o</sup></i>	<i>itus</i>	<i>ki'</i>	<i>dakatcahe<sup>o</sup></i>	<i>ĩ'nto'</i>	<i>ki'</i>	<i>umpara<sup>o</sup></i>
make I.	Clay	I roll	pot	the	I make [it]	clay	the	rolled out
<i>ki'ye</i>	<i>sa'gwoha</i>	<i>o<sup>o</sup>nda'tcehe<sup>o</sup></i>	<i>hapki'sa'he<sup>o</sup></i>	<i>datcehe<sup>o</sup>.</i>	<i>tcí'm</i>	<i>odotca<sup>o</sup></i>		
that	on top	I make it	up	I raise	I make.	Shell	use	
<i>daka'waha<sup>o</sup>.</i>	<i>uniá't</i>	<i>yara<sup>o</sup></i>	<i>o<sup>o</sup>nda'tcehe<sup>o</sup></i>	<i>ya'raha<sup>o</sup></i>	<i>hayat'</i>	<i>tcwak-</i>		
I scrape.	Then	dry	I make it	dry	when	straight		
<i>ta'</i>	<i>datcehe<sup>o</sup></i>	<i>hi'&gt;</i>	<i>usa'ho<sup>o</sup>tcehe<sup>o</sup>.</i>	<i>yara'</i>	<i>mótu't'</i>	<i>datəri'rehe<sup>o</sup>.</i>		
and even	I make	handle	I put on.	Dry	when	I rub it.		
<i>paná'səmótu't'</i>	<i>namu'rehe<sup>o</sup></i>	<i>yanapi's</i>	<i>dowatca<sup>o</sup></i>	<i>namu're</i>	<i>ni'té'm</i>			
Done	when	I burn [them]	tree bark	I use	I burn	all		
<i>ĩ'pi'</i>	<i>ki</i>	<i>pa'ih<sup>o</sup></i>	<i>yanapi's</i>	<i>sakpa'sahe<sup>o</sup>.</i>	<i>itus</i>	<i>ki'</i>		
fire	the	turn [face down]	tree bark	on top	I put.	Pot	the	
<i>namu'</i>	<i>mótu't</i>	<i>yanapi's</i>	<i>ta'gikərə'</i>	<i>mótu'</i>	<i>hawu't</i>	<i>ka'he<sup>o</sup></i>		
burn	when	tree bark	touch well	when	black	make		
<i>yí·yantcí'</i>	<i>mótu't'</i>	<i>nuyá' ontcé'rahe<sup>o</sup></i>	<i>sinümü'tcí'&gt;sáhe<sup>o</sup>.</i>	<i>wami'su'ta'</i>				
ready	when	sell	do I	money	earn I.	Pipe		
<i>ta'a'sáhe<sup>o</sup></i>	<i>dapara<sup>o</sup></i>	<i>waru'hantca'</i>	<i>wará'ñksáhe<sup>o</sup>.</i>	<i>wamisú' keb</i>	<i>odo'tca</i>			
make I	I roll	round	bend I [it].	Pipe	borer	use		
<i>ke'bsáhe<sup>o</sup></i>	<i>simpa'</i>	<i>odotca<sup>o</sup></i>	<i>ke'bsáhe</i>	<i>yíye'</i>	<i>hiska<sup>o</sup></i>	<i>ta'asáhe<sup>o</sup>.</i>		
bore I [it]	knife	use	bore I [it]	person	head	make I.		
<i>paná'səmu'nt</i>	<i>nuyá'ntcehe<sup>o</sup></i>	<i>dəpé'</i>	<i>sinu'təri</i>	<i>mura'he<sup>o</sup>.</i>				
Done	when	sell	cause	one	money	little (25 cents)	worth.	
<i>itus</i>	<i>itcuti'</i>	<i>ta'asáhe<sup>o</sup></i>	<i>dəpé'</i>	<i>tusəpase'hi<sup>o</sup></i>	<i>dapəsi'wi·</i>	<i>itus</i>		
Pot	different	make I	one	pot	foot	cut the	flower	pot

*tərowa'* *ra'ahə'*. *ni-wori'ri* *mqtut'* *itu's* *pe'te* *ta'ehə'* *i'yeyə'* *ti*  
 little besides. I young when pot flat make people the

*iskatré'* *iya'* *nuyq'* *wahə'* *wi-ta's* *matce'ehə'*. *utke'*  
 white woman sell [them] milk pour in. Way far

*du'kuko'* *kata'pa* *yake'* *ta'ehə'* *nuyq'* *otcehə'*. *iskatré'*  
 back ago Catawba many for make sell do. White-

*i-ya'* *ka u'dihə'* *wi-ta's* *yəŋk* *sukpi''* *hap'ko* *kuni'itirie''*.  
 woman the say milk grease top up good it is said.

*i-nto'* *ya ki'* *motu'* *utkani (hə')* *duko'hə'* *huka't* *i-nto'ya'su'*  
 Clay dug the when long time back now clay-hole

*patki'hə'*. *i-nto'kint* *ya mqtut'* *u'nti* *tug'bagi'hə'* *yudugina'hə'*  
 big. Clay the dug when bag in put take home go

*into'* *yasu'* *mona'mqtut'* *kuye'* *darasa'hə'*. *uke'tca* *mɔtu'*  
 clay hole ground in there noon-time. Leave when

*nuwa'nti-ra* *motu't'* *manu ki'* *dug'ba'gihə'* *yasu ki' pa'* *i'hə'*.  
 depart when earth the back in put hole the fill up.

*uni'k'* *nuwa'nti'hə'* (*dugi'tcahə'*).  
 Then leave (home go).

## FREE TRANSLATION

When I desire to make pots I dig the clay. I beat the clay when I make pots. I roll the clay when I make pots. When the clay is rolled out I raise [build] it up to the top. Using a shell, I scrape it. Then when it is dry I make it straight and even and make a handle which I put on. When it is dry I rub it. When they are done I burn [them]. When I burn them I use tree bark. I burn them all in the fire turned face downward, and I put tree bark on top. When the pots are burning the tree bark touches them and makes them black. When they are ready I sell them to earn money. When I make pipes I roll [the clay] round and bend [it]. I use a pipe borer and bore it, using a knife I bore [make] a person's head. When it is done I sell it to make a little money, only twenty-five cents worth. I make different kinds of pots. One pot with flowers cut on the foot, besides little pots. When I was young I made a flat pot and a white woman sold them to the people to pour milk in. A long time ago the Catawba made many [pots] to sell. The white woman said that the milk grease came up to the top well, it is said.

For a long time back clay has been dug, now the hole is big. When the clay is dug put it in a bag to take home. Put it in the ground in the clay hole until you leave at noon-time. When you depart put some earth back in the hole to fill it up. Then leave, go home.

99. *How Cane Baskets are Made.* (I)

<i>wasap'</i>	<i>ta'ehē'</i>	<i>mora'mōtut</i>	<i>i'swātak</i>	<i>ina'hē'</i>	<i>wāsa'</i>
Basket	make	want when	river valley	go	cane
<i>kq'ehē'</i>	<i>tcayi'tca'</i> .	<i>dugi'na'hē'</i>	<i>wāsa'</i>	<i>ki se'ihē'</i> ,	
cut	much do.	Back again go [bring back]	cane	the split.	
<i>wasap'</i>	<i>katcāhē'</i>	<i>tcōyi'</i>	<i>tcāhē'</i> .	<i>yē'pa</i>	<i>hī hata'</i>
Basket	make	many	very.	Person the	many
<i>wasap'</i>	<i>ta'e mōtu'</i> .	<i>yapka'i'e</i>	<i>kida' hatca'</i>	<i>isto'hye'</i>	<i>wi'yata'ehē'</i>
basket	make when.	Tree cut	down cause	bark	thong make
<i>qwatca'</i>	<i>nūwi'yāhē'</i>	<i>kate'wohē'</i> .	<i>watka'se'he'e'</i>	<i>u'tca'</i>	<i>hisu' hī</i>
using	tie you	on edge.	White oak splints	use	handle a
<i>katcāhē'</i> .	<i>waru'pis</i>	<i>qwatca'</i>	<i>hawo't katcāhē'</i> .	<i>wayu'k</i>	<i>te'</i>
make.	Walnut bark	using	black make.	Puccoon <sup>1</sup>	root
<i>owotcāhē'</i>	<i>sik'</i>	<i>katcāhē'</i>	<i>wāsa'sē'he'e'</i> .		
using	red	make	cane splints.		

FREE TRANSLATION

When you want to make baskets, go down to the river bottom and cut much cane. Bring back a quantity of split cane. Make many baskets. Many persons will buy the baskets when they are made. Cut down a tree to get the bark for a thong to bind the rim [of the basket]. Use white-oak splints to make a handle. By using walnut bark a black dye, and puccoon root a red dye is made [to color] the cane splints.

100. *Tanning Process.* (III)

<i>wāde'</i>	<i>de</i>	<i>histo'de.</i>	<i>wāde'pisāre</i>	<i>yatci' hē'</i>	<i>ta'sāhē'</i>
Cow	the	skin do.	Cow hide	ashes the [and]	salt the
<i>sappukhu'k'hade.</i>	<i>wāde'</i>	<i>ki'</i>	<i>hiskq'tuksa</i>	<i>ki' du'ri'de</i>	
on put do.	Cow	the	head-in-fluid [brains]	the	take out do

<sup>1</sup> Blood-root (*Sanguinaria*) famous among the eastern Indians.



*o'watca kitki't hade pitse'hære. mo'no sa'g puk hade*  
 using rub do outside. In ground in put do

*mo'notuke'he' yap pa'rpære. mo'no sat du'ra de hise'*  
 in ground put day four. Ground out take do hair

*særet'ho'we atq'de tere'si'hacade. uni'a't' hapraq'hade*  
 clear off be wash it do clear hair make do. Then up hang do

*yap o'watca tce'tcetcade. ya'ra' aha kære' howe da nuye' qtcade*  
 stick use stretch it do. Dry the nice be go sell do.

*yap hi're yabæ pete' ki' ta'hære yukse' hi' o'watca*  
 Wood the wood [locust] flat the make spoon the use

*kai'kai' hade. nuyaq' ki' tcuwi' hi'wi' ta'ye ka'tcade. nuyaq'*  
 scrape do. Grease the much the soap make do. Grease

*ki'ye ya'tci tcirik ka'tcade mi'ro' kære' ka'tca de tæpa'haksæ*  
 the ashes run make do strong good make do clothes

*te'resæri'sæde.*  
 out clean do.

## FREE TRANSLATION

(First) skin the cow. Put ashes and salt on the cow hide. Take out the fluid-in-the-head (brains) of the cow and rub it on the hide. Put it in the ground leaving) it in the ground for four days. Take it out and the hair will be removed, wash it to clear off the hair. Then hang it up stretching it on a frame. When nicely dried it will sell well. Of flat-wood (locust) make a spoon, use it to scrape (the hide). The grease (scraped off) make into a lot of soap. Run the grease into ashes, make it strong (soap) and wash clothes with it.

101. *Catching Fish by Use of Poison.* (I)

*di' tæro' samutu' nanena' yi'wi' web'hada'he'. uni'k'*  
 I little when father my fish some catch went. Then

*di tca'wæhe'. warupi's yamq'bagik yi' sakhomi'hohe'.*  
 I fish. Walnut bark in water put fish top come.

*ya'tca haktco' kusaye' ya'tca hisuyi' ba'gi'he' warupis'*  
 Branch hole there branch edge out in walnut bark

*haktco' kusa'ye' yap o'watca mu'kri'he'. unia't' yi' sakhó'*  
 hole there stick using stir up. Then fish top

*sakho mi·hohé<sup>o</sup>. unia't webipké' tciitcoyi'tcehé<sup>o</sup>. uniat*  
 top come. Then catch shoot very much cause. Then  
*atkowa'rihé<sup>o</sup> tuska'ktei patki' pa'i·hé<sup>o</sup> yi'itu'wi·hé<sup>o</sup>. uniat*  
 gather bucket big full fish little some. Then  
*dugi·na'munt tce'ehé<sup>o</sup> dugi·na'munt tce'ehé<sup>o</sup> yi·*  
 home go when fry [they] home go when fry [they] fish  
*tero'mi·ra'kari tce' i·ma'tcowa'he<sup>o</sup>. ya'paya'kane hakutcehé<sup>o</sup>*  
 little more these fry taste sweet. Day several afterwards  
*yi·webaké' mosa'ra hapauko·hi'ha yepsaksé' atkowa'rehé<sup>o</sup>*  
 fish catch shoot from above a little brush cut heap[ed]  
*ya patki' kapegda'rihé<sup>o</sup>. naci·a'tciriksahé<sup>o</sup>.*  
 snake big lying I see. I am afraid run.  
*ye'ta ya'ci·ado'?*  
 You you are afraid?

## FREE TRANSLATION

When I was little my father went to catch some fish. It was then that I fished. He put walnut bark<sup>1</sup> in the water, whereupon the fish came to the surface. It was in a deep hole in a branch of the river, there at the edge of the branch he put walnut bark in the hole, stirring it up by using a pole. Then the fish began coming to the top of the water. Thus he was able to catch, by spearing them, a large quantity. He gathered a large bucket full of them, some big some little fish. Then going home he fried them and the smaller ones tasted sweet. Several days after when he was spearing some fish from a little ways above here, I saw a big snake lying on some heaped-up brush. I was frightened and ran away! You! Are you afraid (of them)?

## 102. Fish Shooting with Bow and Arrow. (I)

*yi'ye'e' yantca'mo'na' itikatu' i·yu'i·ye yi'ke'ehé<sup>o</sup>.*  
 People creek branch go to bow little take with fish shoot.  
*kuri'yip tcuwi'tcahé<sup>o</sup> itusta'katci tugba'gi·hé<sup>o</sup> dugi·na'nt*  
 Sometimes much get bucket in put home come  
*hi'ri·hi·hé<sup>o</sup> wi'ya'he<sup>o</sup>. wa ki'nt' dorab' hi'tci're tcupki· sahé<sup>o</sup>*  
 cook them eat. Arrow the iron sharp end at  
*qwtca' yi' ke'ehé<sup>o</sup>.*  
 using fish shoot.

<sup>1</sup> Juglans nigra.

## FREE TRANSLATION

The people used to go down to the branch of the creek taking a little bow with them to shoot fish. Sometimes they would get many, and put them in a bucket. Coming home they would cook and eat them. They would shoot the fish using a cane-arrow with a sharp iron at the end.

## 103. Trapping Fish with Baskets. (I)

<i>u'tkaniduko</i> <sup>o</sup>	<i>yeyé't</i> <sup>c</sup>	<i>yi'</i>	<i>wasap</i>	<i>ta<sup>o</sup>ehe</i> <sup>o</sup>	<i>yi'tcoyi'</i>
Long time back	people	fish	basket	make	fish much
<i>tugi'na'he'</i>	<i>wasap</i>	<i>ki' ikatca</i> <sup>o</sup>	<i>yamukai<sup>o</sup>ehe</i> <sup>o</sup>	<i>kustq<sup>o</sup></i>	<i>tukai<sup>o</sup>ehe</i> <sup>o</sup>
in go	basket	the make	in water put	corn bread	in put.
<i>uniat</i> <sup>c</sup>	<i>yi' kint</i> <sup>c</sup>	<i>tugna'he'</i> <sup>c</sup>	<i>unik</i> <sup>c</sup>	<i>wasap</i>	<i>ki' dutce</i> <sup>c</sup>
Then	fish the	in go.	Then	basket	the take out
<i>ihapa'ka'v'ehe</i> <sup>o</sup>	<i>yi'</i>	<i>ki'ye</i>	<i>we'b'ehe</i> <sup>o</sup>	<i>kuri'<sup>o</sup>p</i> <sup>c</sup>	<i>yi'</i> <sup>o</sup>
out on edge [of river] put	fish	the	catch	sometimes	fish
<i>patki' we'b'ehe</i> <sup>o</sup>	<i>watka'</i>	<i>yapse<sup>o</sup>ehe</i> <sup>o</sup>	<i>wasap</i> <sup>c</sup>	<i>katcehe</i> <sup>o</sup>	<i>tcupse'</i>
big	catch white oak	wood splints	basket	make	end cut
<i>na'prip</i> <sup>c</sup>	<i>haya'k'hahe</i> <sup>o</sup>	<i>uni'k</i> <sup>c</sup>	<i>tugina'he'</i> <sup>c</sup>	<i>wi'ya</i>	<i>qwozca</i> <sup>o</sup>
both	open.	And	in go.	String	using
<i>wasap</i>	<i>ki' muwi<sup>o</sup>ehe</i> <sup>o</sup>	<i>yapmonuwi<sup>o</sup>ehe</i> <sup>o</sup>	<i>unik</i>	<i>wataraki'hahe</i> <sup>o</sup>	
basket the	tie	tree ground tie	and	wash away the not.	
<i>i'ti<sup>o</sup></i>	<i>patki'</i>	<i>tuka<sup>o</sup>ehe</i> <sup>o</sup>	<i>uni'k</i> <sup>c</sup>	<i>ta'ntcia'</i>	<i>watara'he</i> <sup>o</sup>
Stone	big	in put	and	can not	wash away.

## FREE TRANSLATION

A long time ago the people made fish baskets. Many fish would go into the basket so made. They put it in the water, and put corn bread in it, and the fish would go in. Then they took the basket out on the edge of the river and secured the fish. Sometimes big fish would be caught. The basket was made of white-oak<sup>1</sup> splints. They made both ends cut open. Then (they) would go in. Using a thong they tied the basket, fastening it to earth by tying it to a tree, so that it would not wash away. A big stone would be put in it and it could not drift away."

<sup>1</sup> The baskets referred to are of the basket trap type with in-turned splints forming a funnel at the entrance.

104. *Formula to Make Fish Bite.* (II)

*wasya'wa'i'ye*    *duksi*    *u'ware*    *dəpə'i'tca'e*    *ɥmpa'tcire*    *yi*  
 Devil's shoe-string    line    put on    hook    rub on    fish  
*so'kəri'tcure.*    *dəpə'i'tca'*    *patkané'hære.*  
 bite well very.    Hook    big trout.

## FREE TRANSLATION

Devil's shoe string rubbed on the hook and line will make the fish bite very well. [You will] hook big trout.

105. "Bird Brushing", *Hunting with Torches.* (III)

*kutci'n*    *hi'mana'we.*    *etcuwe'*    *səseqa'we*    *etcuwe'*  
 Bird    sleeping<sup>1</sup> hunt we will.    Pine    split up we will    pine  
*ki*    *nqwetcu'we*    *da*    *yapiti'.*<sup>2</sup>  
 the    fat [in resin] much will    go    wood flat [brush heap].  
*pakai'a'we*    *kutci'ntcuwi'*    *hara're*    *yapsemqtu'*  
 Some cut we will.    Bird many    here are    tree cut [old field] in  
*yap*    *pətə'*    *kaḡ*    *tcuwi're*    *ku'tpi*    *ka*    *i'mare.*    *i'pi*    *ki'ye*  
 wood flat cut    much there    the now sleeping.    Fire the  
*duwe'yqana'we.*    *kutci'n*    *səkə*    *hə'*    *hagwa'we*    *kutci'n*    *hawo'k'tce*  
 blinds them will.    Bird    red    or    kill will    bird    black  
*hə*    *kutci'n*    *wa'wə*    *hə'*    *ti'nde'hə'*    *kutci'n*    *hi'tu'*    *ituse*  
 or    bird    snow or    bluejay or    bird [song sparrow]    small dove  
*hə'*.    *kutci'n*    *tatemp'*    *kəra're.*    *kutci'n*    *hi'mada'de.*    *pa*  
 too.    Bird    all kinds there are.    Bird brushing go do.    Person  
*na'məna*    *ka'ka'we,*    *yəka*    *wi'yu'we*    [*tcea'we*    *hra'we*  
 three    knock down will,    you carry will    [fry will eat will  
*yawəbti*    *wi'hra'we*    *kusta'ye*    *mi'harə'we.*]    *kutci'n*    *ki*  
 morning the    then eat will    corn bread    with eat will.]    Bird the

<sup>1</sup> This denotes more than is actually said by the phrase "bird sleeping [hunting]", for it implies that while the birds are sleeping the hunters will take advantage of their being blinded by the torches and kill them.

<sup>2</sup> The variation in pronunciation of the Catawba are guilty is shown here. Ordinarily this would be *na ya'p petə'*.

*monobok'ha' du'ræde di'te'mp<sup>1</sup> padu'de. di'te'mp'i*  
 on ground put pick [them] up do all some take do. All

*payu'hade. ya na'pære du'yare<sup>2</sup>, de'ta na'pære*  
 some [of them] take do. You two take, I two

*tcu'sære. wa'yahære tci'tca motu' kutci'n i'mana'hære. waya*  
 I take. Winter it is cold when bird sleep hunt. Winter

*mi' hani'tcære dapa'na tæpahwa' igwa're. ya'ra hi'*  
 only that do hunt I rabbit kill. Summer the

*yatca' ha'awe yace' wi'pata're. ya'ce ki'*  
 water branch fishing we will eel many catch. Eel the

*hiri'a'we wi'tca'use. hi'tcawatcu'we.*  
 cook we will evening. Sweet taste very will.

*eskatre<sup>3</sup> na'mænda ye'ye mi'ra' ki'ye ye'ye na'mænda*  
 White man three Indian chief the Indian three

*kutci'n hi'mana'do'? wa' mo'nokæba'para'hære.*  
 bird sleeping hunt? Snow on ground covered completely.

*kæri' hatcu're. na'musatcu're. kutci'n napære' digwa're, ye'ka*  
 Good very it was. I like it much. Bird two I killed, you

*na'prære yi'gwa're. pa'ktære hi'wo di'pkære hi'wo pi'ki-kowa'rære.*  
 two you killed. Five may be six may be fly away.

*ye imbære'tci ki' sa'retcure<sup>3</sup> indite'i para'hære. ya'otca'-*  
 Man Indian the sorry very lose completely. Tomorrow

*wa kohru'we. an tap'tci-ke'ÿk yaotca' tæpé'*  
 night go again may. Then guinea-hen tomorrow night one

*wi'ba'we tæpe' wi'bahara'we pa hakwa'we wi'tca'uset.*  
 catch we may one catch and eat some kill we may tonight.

*de'a're yaha' ki' tæpé' wi'ba'we hanoyu'we dukæna-*  
 Get lost goose the one catch may steal you may back home

*hi'ri'a'we. i'sæne' sebé'ræret<sup>4</sup> tæp' hadæba'a'we. wa'a'-*  
 cook we may. Buzzard ancient the one find we may. Let

*kohru'we tæ'tca<sup>4</sup> hacq'we suw i'tcu'we.*  
 him go will cannot eat we will stinks so much will.

<sup>1</sup> Note alternation of *d-* and *n-* in this term. Possibly the *n-* of *ni'te'mp'* is modified to *d-* through the proximity of *d-* in the preceding term.

<sup>2</sup> When repeated this was given as *du're*. <sup>3</sup> *sære*-English "sorry."

<sup>4</sup> Note *tæ'tcia* as Mrs. Owl (I) pronounces it.

## FREE TRANSLATION

["When the] birds [are] sleeping we will hunt [them]. We will split the pine with much fat [resin] in it and go to a wood flat [brush heap]. We will cut some. There are many birds there now sleeping in the wood flat [brush heap] in the old field where much wood has been cut. The fire blinds them. We will kill a red bird or black bird or snow bird or blue jay or the small bird [song sparrow] and also the dove. There are birds of all kinds. Do go bird brushing. If three persons go and knock down birds they will put them in a sack. I will carry or you will carry it. [In the morning we will fry them and eat them with corn bread.] Then put the birds on the ground, pick them up, all taking some. All take some of them. You take two and I take two. In the winter when it is cold is the only time we hunt birds when they are sleeping. In the winter I hunt rabbits, kill them. In the summer we will go fishing for eels in the water branch. We catch many eels and we will cook them in the evening. They will taste very sweet.

Three white men, the Indian chief and three Indians went out to hunt sleeping birds? The ground was completely covered with snow. It was very good, I like it very much. I killed two, you killed two. Five, maybe six flew away. The Indian man was very sorry to lose them completely. Tomorrow night we may go again. Then tomorrow night we may catch one guinea hen. We may kill some tonight. The goose that got lost we may catch and bring back home and cook it. We may find an old buzzard but we will let him go. He stinks so much we cannot eat him.

## 106. Bush Netting. (III)

<i>yá hye'</i>	<i>sapaku'tare</i>	<i>yapyo'tca</i>	<i>yi'tasi</i>	<i>wi'bære</i>
Water	muddy	tree [branch] using	fish netting	catch

*hani'tca ki' yi' wi'bære ts'tci'*    *do'pa yaná'we sapaku'tatcu'we*  
 so done the fish<sup>c</sup> caught cannot anything see will muddy so will be

<i>yá'ye</i>	<i>sa'piku'tarehe'</i>	<i>yi' utá'sihe'</i>	<i>yi' we'bi'he'</i>	<i>hi'tu'waha'he'</i>
water	muddy is	fish netting or	fish catching	blind (eye no).

<i>hawapá'hære</i>	<i>nu'wi'ih'</i>	<i>yi' tcuwi'</i>	<i>wi'ba'we</i>	<i>dukna-</i>
Be filled up	tied together	fish many	catch will	back home go

<i>tcé'awe</i>	<i>hqwapá'a'we</i>	<i>yá'p</i>	<i>ki'</i>	<i>tcipse'-</i>
fry them will	get filled up full will	tree branch the		ends

*nowi'ire ye bəri'tci yanda'kusa dəpé' i'saka'əre yusəre'əre*  
 tied together men stand in middle one each side dragging  
*yi'tcuwi' wə'bəre yi' i'ta'si' nā'prəre pitəna'prəre.*  
 fish many catching fish netting two ten two [twenty].  
*hanə'həre.*  
 That's end.

## FREE TRANSLATION

In muddy water, using tree branches for netting fish is a method of taking fish. They cannot see anything because the water is so muddy, the muddy water (enables) them to be netted and caught while blinded. (When the bush net) is filled up the fish are tied up, many fish will be caught, and taken home to be fried and we will be filled up full. The top ends of the branches are fastened together and men standing in the middle (of the stream) and one on each bank dragging it along. Many fish will be caught by fish-netting, (sometimes) twenty-two. That's the end.

## 107. Opossum Hunting. (III)

*wi'tca'wasə' dəpəhna'we təpatustəre'.*      *pawi'baharə'we*  
 Tonight go hunt will opossum. Some we catch and eat will.  
*tə'si kəri'həre witi' pu'pu'hade pase' dugho'rəre ya'p ki'*  
 Dog good horn blow do ax take along tree the  
*kəri'hade. hatci'k mə ho+ hapkə'tci're. yap patki' hapda're*  
 cut. Listen mə! ho! he is up a tree. Tree big up went  
*wotka' patki' hapda're tətci' ya'pi kəisa're.*  
 white oak big up went cannot tree I cut down.

## FREE TRANSLATION

Tonight we shall go opossum hunting. We may catch some and eat them. A good dog, blow the horn, and an ax take along and cut down the tree! Listen, mə! ho! he is up a tree. He went up a big white oak tree, a tree I cannot cut down.

## 108. Making Corn-Husk Mats. (III)

*kusta'ktapse' ki'ye kusta'ktapse'tahəre. ye' ka*  
 Corn-shuck floor the corn-shuck floor make. Catawba  
*ta'are. dahan'pi'tuhəre da'pi'ka ata'wohatci'de.*  
 the make. Cloth piece cloth bind edge cause do.

## FREE TRANSLATION

The corn-husk mat is made of corn-husks for the floor. The Indians make them. With a piece of cloth you bind the edge.

## PREPARATION OF FOOD

109. *Recipe for Parched Corn Soup.* (III)

*ku's apsa' de. ti'ti'hade ti'ti'semi' hatcade. tukase'*  
 Corn parch do. Beat it up do beat it fine cause it to be. Pot  
*mɔbo'k'hade haro'tcide. ta's atce'p mɔbok'hade. tus pat ki'*  
 in put do boil make it. Salt a little in put do. Pot large  
*mɔtce'hade hara'ri'we yuk se' hatci kəruga'we dətɛ'*  
 n pour do dance around it spoon using drink we will all  
*mɔkəruga'we.*  
 on ground drink we will.

## FREE TRANSLATION

Parch the corn. Beat it up until has become fine and soft. Put it in a cooking pot and make it boil. Put a little salt in with it, and pour it into a large pot. (Then) we will dance around it, and using a spoon drink it all sitting around on the ground drinking it.

110. *Recipe for Lye Hominy.*<sup>1</sup> (III)

*kus sərə'hɛ'p kus pis sərə't'ha. yatci m' bok'a'we*  
 Corn husked [is] corn skin pulled off. Ashes in put will  
*haru'ukərihowe. kus pise'p kəri'howe. kus katkata'we*  
 boil good will. Corn skin good will be. Corn shell out will  
*pa'po'harqwe.*  
 pour out and eat will.

## FREE TRANSLATION

Husked corn is corn with the skin or shell removed. We put it in ashes and boil it well. The corn skin is good. So we shell the corn, pour it out and eat it.

<sup>1</sup> This is the Catawba method of preparing the famous corn food known to the Creeks as *sofkee*.



## 111. Rules for Cooking Beans. (1)

<i>nuntce'</i>	<i>ko'ko</i>	<i>hiri'sá'rehé'</i>	<i>du'raq'rehé'</i>	<i>tusa</i>	<i>páse'</i>				
Bean	snap	cook	I	eat	we.	Pot	leg	cut	[cooking pot]
<i>dug</i>	<i>ba'k</i>	<i>sáhé'</i>	<i>wi'dyo'</i>	<i>mukaisáhé'</i>	<i>awa'<sup>1</sup></i>	<i>na'prihé'</i>	<i>hiri'sáhé'x.</i>		
in	put	I	meat	mix	with	I.	Hour	two	cook
	<i>yapsenuyá'</i>		<i>kuni'tco</i>	<i>sag</i>	<i>ba'ksehé'</i>	<i>nu'ya</i>			
Board-for-food	[table]		nice	very	[set]	down	put	I,	eating
<i>de ta'yat</i>	<i>itu's</i>	<i>ndapkata'hyé'.</i>	<i>itus</i>	<i>pakatsá't</i>	<i>wé'dja'kake're.</i>				
done	pot	I	wash.	Pot	breaking	I	pay	must.	

## FREE TRANSLATION

Snap-beans<sup>2</sup> I cook to eat. I put them in a pot, and mix them with meat. For two hours I cook them. I set the food-board [table] nicely and call them to come and eat. When finished eating I wash the pot. If I break the pot I must pay for it!

## 112. Rules for Cooking Crawfish. (1)

<i>i'sé'</i>	<i>itcwa' hé'.</i>	<i>nuyá'k</i>	<i>móba'gihé'</i>	<i>tas</i>	<i>atce'</i>	<i>móba'gihé'</i>			
Crawfish	sweet.	Grease	in	put	salt	little	in	put	
<i>mukri'<sup>3</sup></i>	<i>ehé'</i>	<i>iyá'</i>	<i>mótut'</i>	<i>i'si'k'ahé'</i>					
stir.		Done	when	red.					

## FREE TRANSLATION

Crawfish are sweet. Put in grease with a little salt and stir. When they are done they are red.

## 113. Rules for Cooking Hoe-cakes. (1)

<i>kuspa'</i>	<i>qwátca'</i>	<i>tas</i>	<i>atce'</i>	<i>móba'gihé'.</i>	<i>yá'ye</i>	<i>mótce'ihé'</i>			
Corn	meal	using	salt	little	in	put.	Water	in	pour
<i>opé'tcehé'</i>	<i>itu's</i>	<i>mópo'é'</i>	<i>kustá'</i>	<i>ka'tcehé'.</i>	<i>ikta'hé'</i>				
mix	pot	in	down	put	corn	baked	make.	Make	
<i>mópo'ehé'.</i>	<i>iksa'</i>	<i>qwátca'</i>	<i>ta'ta'e'</i>	<i>peté're</i>	<i>tcahé'</i>	<i>kustá'</i>	<i>ki'</i>		
in	down	put.	Hand	using	pat	flat	make	corn	bread
									the

<sup>1</sup> Derived from English.

<sup>2</sup> Only the whitebeans are raised by the Catawba, who call them "snap-beans". The neighboring Cherokee, however, cultivate at least six varieties.

<i>mopo'e mōtu't'</i>	<i>bagre' retcehe''</i> .	<i>kusta' yaso''</i> .	<i>yaso' mōtut'</i>
in down in	round make.	Corn bread done.	Done when
<i>hitcwa·he''</i> .			
sweet.			

## FREE TRANSLATION

Taking corn meal, put a little salt in it. Pour in water and mix it in a pot to make baked corn. Put it in to make it bake. Using the hand, pat it to make it flat and round. [Then the] corn bread is done. When it is done it is sweet.

## SUPPLEMENT

The following four texts narrated by Mrs. Owl in 1913 are those referred to in the introduction as having been published in the *Journal of American Folk Lore*, Vol. XXVI, pp. 319—330. On a later occasion when some knowledge of the language had been gained they were analyzed and revised versions prepared. These are now included in the collection.

### 114. *Rabbit Fails to Imitate his Host, the Bear.* (1)

*numé' kǐ't uta' dápəhwaq' kǐ't utkoyá', "sugná-*  
 Bear the said [to] rabbit the he told him, "Come to my  
*hode' kuri-'ki-wi-tcaude."* *uni'at' ure'rehohye'.* *uni'd't'*  
 house to spend the day." And indeed, he did go. Then

*darasa' kutce'hi-yat numé' kǐ't nuyq'hi'rihati'rie.*  
 along towards noontime bear the commenced to cook dinner.

*uni'at' dápə'wi-te'ura' owo'tci'ya' hi'cəpi'tki-p'həti'rie. u'ni'at'*  
 And an awl using his heel he stuck. And

*nuyank te'rahoti'rie. nuyq'mutce'ti'rie. u'nik'*  
 grease came out. [Into the dinner] he poured the grease. And

*nu'yq'ti'rie. uni'd't' dápəhwaq' kǐ' uta', "ya'poni'he-ri-mut hode'*  
 they dined. And rabbit the said, "On a certain day come

*su'gna ma ho'de kre'wi-tca'ude."* *uni'at' ure'reho'.* *dara'-*  
 to my house come stay all day." And he went. Along

*sareya't dápəhwaq' kǐ't nu'yq'heri'hati'rie.*  
 towards noon rabbit the dinner commenced to cook.

*omata' dápə'wi-te'ura' o'watca' hitcəpitki-p'haya't,*  
 Imitating [the bear] an awl he used his heel he stuck,

*nu'yank pa'ǐ'hati'rie. unik' hi'pa waru'phatci'me' kan*  
 grease none came. And his foot sick it very so that now

*wa'reti'rie.*  
 he died.

## FREE TRANSLATION

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 struck his heel with it. But no grease at all came forth. And his foot pained him so badly that it killed him.

## 115. Opossum Outwits the Deer and the Wolf. (I)

*pa'səm<sup>1</sup> ye'deresu<sup>o</sup> kapowa'nki hi'twəko<sup>o</sup>were.*  
 Opossum persimmon tree under [was] sitting resting.

*wi'dabo'ye ma'hore "hi'twado"?"*  
 Deer come along "Is it (persimmon) good (he asked)?"

*"dəpe'n kəpere', nəkani'de!"*  
 "One is lying there, underneath, eat it and see [for yourself]!"

*"ta'iantceyəmwi'yado"?" "sak hapki ya'tci'rikhe'ri'ho*  
 "How do you get them to eat?" "Uphill you run

*yap hase' patci'ka'iyət nit'e'm saho're oni'k*  
 tree (?) strike all persimmons will come down and

*mahawq'si'hore [enhawq'si'hore]. ore're q'tci'he'*  
 we shall both eat . He went running bumped

*oni'k duk hebe<sup>o</sup> dukhawa'ri'he'. pasəm si'pa di'-*  
 [against it] and down fell down dead. Opossum knife

*rahe mowəki' kho'rehe'. ta'si su'rie hasa'hati'ri'e*  
 went for singing as he went along. A wolf stepped out [and]

*tu'rehi'ndya "təpa'tsəsa!" namo'wansə-*  
 asked the reason [for singing]. "Nothing at all! I was just merely

*te'he'." "hi'ya'p teruna'yəda'!" "wi'dəwe*  
 singing." "your head I will snap off!" [said wolf.] "A dead beast

*da'niku-tsə" "atci'grət, ha'nahani'here!" uni'd't nq'wətsə-*  
 I have found." "Go on, let us go and see it!" And he started,

<sup>1</sup> Derived from English.

*hati'ri're;*      *tq'si su'rie*      *ti ra'hati'ri're.*      *wi'dwe*  
turning back;      wolf      the      went with him.      Dead meat

*kæpi pi'ki' mu'na'yæt*      *tcu'kha*      *se'heki't ha-*  
lying there when they arrived at the place      a piece      cut he

*ti'ri're atce'kiitha ka'yæhuk*      *hi'tmqtu'khati'-*  
tore off a little piece he threw in his [opossum's] face, [and] he

*ri're.*      "ko'rahadahi' monq'de!"      *ipake'*      *pi'ki'ti'i'!*  
fell down.      "Go on, roast and eat it!"      Quails      flying up *ti'!*

*igya'ni'motu',*      *wi'si haure'*      *tc'i'rik-*  
When you hear them [you say],      'wi'si is coming,      I have a

*sereka'n''*      *pa'sæm ti*      *wæ'ki ha'rati'ri're,*      *yapko'-*  
notion to run away.'"      The opossum      crying, went off,      wood

*'koki'ti'ri're.*      *ipake'*      *pi'ki'ti'i'hi'ti'ri're*      *moruka'-*  
he broke up.      Quails flew up with a whirr, *ti'i'!*      They came [near]

*hi'ti'ri're.*      "ta'ni'ni'?"      *uni'at'*  
and alighted.      "What's the matter?" [they asked.]      And

*hi'hati'ri're tq'si su'rie,*      *ha'nitci ki'ye.*      *uni'at' pi'ki'haq'-*  
he told about the wolf, how this he had done.      Then they flew

*rati'ri're,*      *ti'i'!*      *tq'si su'rie aki'naqahi'ti'ri're.*  
up again and went off, *ti'i'!*      Wolf      where he was they alighted.

*uni'at' tq'si su'rie ki't mi'cruwatci'ri'k'hati'ri're.*      *uni'at' ipake'*  
Then      wolf      the got frightened and ran off.      And quails

*ki't agre'i'na hi'a'katci'te'ri're.*      *uni'at' agre' duko'ra,*  
the some of them      scaffold made.      And      some remained,

*wi'dyo' ki' ka'i'ka'i'panati'ri're.*      *ni'temp*      *mi'i'i'yui'ti'ri're,*  
meat the      they cut up all.      Each one took a piece of it,

*hi'ya'pkatci' ki' monq,*      *wi'dyo ki' koni'p*      *ha'pka'ye.*  
to scaffold the      they went,      meat the      all      up [they put].

*pa'sæm ki't hapkai'ti'ri're*      *ha'pki,*      *wæ'kq'wamu'sq-*  
Opossum the      up they put him      way on top,      he was

*tcu'koti'ri're.*      *wi'tca'waræyat*      *tq'si surie du'hoti'ri're*      *wi'-*  
exceedingly glad.      In the evening      wolf      came back      dead

*dwe kæpiki' mo'raka'ni'ti'ri're.*      *uni'at' pæ'eha'he'.*  
beast to where it lay      he went to look for it.      And there was none.

*aki'rakre'*    *mo'waha ka'ni-ti'ri-e*    *kuri'yip*    *iyq'surati'*-  
Round about in water he looked by chance [at the] edge of

*ri.e.*    *uni'at'*    *pa'səm*    *hi'nda ya'muwaka'ni-ti'ri.e.*    *uni'a't*  
the water.    And Opossum shadow in water saw.    Then

*yamu hi'*    *wqhati'ri.e*    *u'pi'tcə'hami'hati'ri.e.*    *unia't'*  
into the water he jumped he dove in and came out.    And

*hapa'wqhadu'grehati'ri.e.*    *uni'at'*    *bu'ruk wq'*-  
he jumped out on the bank, looked back again.    Then back again

*hi'yaq.*    *uni'at'*    *bu'ruk ya'muki'wq'hahe,*    *u'pi'tcə'hami'*-  
he jumped.    And back into the water he jumped, he dove and

*hq'hi'ya.*    *ya'p ha*    *kre' mqbe'be'*    *haka'*-  
came out.    Among leaves [floating] there he bit [among them]

*ni'he.*    *unia't'*    *pa'səmti*    *ha'pki'wq'*    *ha'ha'hatcu'kə-*  
to see.    And opossum above sitting laughed so hard

*wati'ri.e.*    *ani'pu'k*    *hi'tcəpa*    *hu'ktcə'hak.*    *ya'ni-ti'*-  
sitting [there].    And then his slobber fell down. [It fell] the

*ri.e.*    *haka't ha'vri'hamaq<sup>1</sup>*    *wi'dyo mahati'ri.e.*    "atce'  
water into. Now he looked up meat he begged. "A little piece

*huka'i'hat*    *tcə'dawa're*    *tsu'kha-*  
throw down I will eat it and pretend I am dead and we will laugh

*ha'au'."*    *uni'a't'*    *hatce'ra'ə*    *huka'i'*-  
together." Then [he begged], "A little bigger piece throw down

*hak waru'pha*    *mahi'raki-datukha.*    *kəpi'tki'*  
I will grab it and fall down [pretending]." Lying down [when this

was done]    *atka'ni'ha*    *ka'hqwahati'ri.e.*    "du'graha  
a little while he got up. "Again

*atce'raha*    *ni't da wa'ri-yi'*    *əntsa'ga wahaha'aure;*  
a little bigger piece, I will say I am dead surely, and we will laugh;

*taru'mi'ra'ha*    *huka'i'hak*    *waru'pha*    *hi'raki'daha."*  
[but] a great big piece throw down, I'll grab it and fall down

"*hi'mba'aki're."*    *ha'mopitki,*  
[pretending]." "Oh, yes! that's it!" [said wolf.] He fell down,

<sup>1</sup> The *b* was originally written down as *v*, bilabial affected by proximity of *r*.

*a'tkani'ti'rie.*    *uni'a't'*    *buru'kahq'wq,*    *kahwq'ha,*    "huka't  
lay a while.    Then    again he rose, got up [and said],    "Now  
      *taroh'e'ri.*    *ni't*    *tca'ndawa'ri'i,*    *hi'tsakha'*  
the great big piece    I    will eat and pretend to die,    for certain  
      *ha'a'u."*    *uni'a't'*    *ha'pi.*    *pat ki'*    *wo'katara'*  
we will laugh!"    Then    chunk    big    bony joint piece [he  
      *parqha'*    *ha'bre'ha*    "ha'nituke'do'?"  
showed the wolf]    when he looked up.    "Is this enough for you?"  
      *uni'at'*    "hi'mba'a,    ma'ki'ri're!"    *uni'a't'*    *hu'ki-*  
And [he said],    "Yes, indeed,    it's enough!"    Then    he threw  
*ka'ahaya't*    *waru'phama,*    *ku'rukha,*    *hi'raki'dahati'ri're.*  
it down he [wolf] grabbed it, he swallowed it, and fell down.  
*uni'a't'*    *uri'ri wa'ri'et,*    *du'gere*    *ka'hqhwhqhati'ri'e.*  
And    really he died,    again    he did not get up.

## FREE TRANSLATION

Opossum 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 opossum. "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 opossum. Then the deer went up the hill, and bumped his head against the tree, and he fell down dead. Now, the opossum 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 opossum, "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 opossum. "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 opossum'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, tii, you say, 'Wi-nsi is coming, I guess I will run off.'" (He told the opossum to say this, in order to frighten away anybody who might be met with, who would aid him.) Then the opossum went away crying. (As he went along,) he broke some wood. This startled some quails, who flew up with

a roar, tii! 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 opossum 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 opossum'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 opossum sitting up above laughed so bad 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 piece of meat of the opossum. Said he, "Throw me down a little piece! I'll eat it and pretend I am dead, then we can laugh about it." (The opossum threw him a little piece.) "Throw me down a bigger piece, and I'll grab it and fall down," said the wolf. "When the opossum 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 opossum 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 opossum held out a big bony joint, (and asked him if that would do.) "Oh yes! certainly," said the wolf. Then he threw it down, the wolf grabbed it, swallowed it, and fell down. And he really did die, never to rise again.

116. *The Pig Outwits the Wolf.* (1)

<i>tá'si su'rie</i>	<i>wi'tkəraq hi'nu'</i>	<i>u' tkəya'</i> ,	<i>"ya' p oni-he'ri-</i>
Wolf	fighting pig	he said to him,	"Upon a certain
<i>mut ho'de</i>	<i>du'gəra</i>	<i>du' khode.</i>	<i>u'nik' tu'ri'i-ya</i>
day, come	and back	home come [come see me].	And apple ripe



- tco'yi hadra'di're, u'nik' hanato're."* *uni-a't'*  
a lot are over there, and we will go get some." Then
- ure'riho'he. wi'tkəraq' hi'nu ki't ho'dye. uni-a't'*  
he went, indeed. Fighter pig the came. Then
- tq'si: su'rie ki't utq' "det betca'tcatcuntare."* *uni-a't'*  
wolf the said, "I have already been there." Then
- wi'tkəraq' ki't utaq' tq'si: su'rie ki't u'tkoya' ya'p ani-*  
fighter the said [to] wolf the he told him "Upon a  
*he'ri: mu't' ho'de."* *uni-a't' ure'ri: ya'pkuse mora'yat*  
certain day come." And he went [when] that day arrived  
*hohé. uni-a't' wi'tkəraq' ki't utaq', "de't be'tcatcunta're."*  
came. And fighter the said, "I have already been there."
- uni-a't' tq'si: surie ki't utaq', "ya'p ani-ramu't' ho'de."* *uni-a't'*  
Then wolf the said, "On a certain day come." And  
*ure'ri: ya'p kuse: mora'yat; ure'rehohé. uni-a't'*  
he went [when] the day came; he went, indeed. And  
*tq'si: surie' ki't utaq', "det be'tca'tcunta're."* *uni-a't'*  
wolf the said, "I have already been there." Then  
*wi'tkəraq' ki't utaq', "ya'p ani-ramu't' ho'de."* *uni-a't' huka't*  
fighter the said, "On a certain day come." And now  
*tq'si: surie ki't e'hahé'. u'ni-ka'n ya'p kuse' mora'yat,*  
wolf the did not like it. And so day that arrived,  
*mora'hye'. su'k sa'ha' "ehé'm'! huka't yi'ntca-*  
he went. He stepped into the house. "Ehem'! Now I shall have  
*raha'ya."* *uni-a't' wi'tkəraq' ki't utaq', "ya'pasa'hasa're*  
to eat you!" And fighter the said, "Do be seated  
*hu'kwaq atce'reka'de hukaha' nu'yahé'ri:satce're. unik'*  
a little while just now I am engaged in cooking. And  
*datca'nawapaq'sutka're u'ni'k' kunka' di-tro'mi-ra'yi'hij'k*  
I will eat a big mess and so now I shall be bigger  
*kunka'p ya'wapaq'yu're."* *uni-a't' tu'sə pase'*  
and so now you will have a big mess." And a cooking-pot  
*patki' kusa-yat ya'ye pa'hakusa', ha'rotcutri'ye. uni-a't'*  
big standing [with] water full standing, boiling hard. And

*wi'tkəraq hi'nu kɨ't terqre'ra'hati'ri'e. kɛ'hi'yat tci'ri'khe'ri'*  
 fighter pig the outside went. After a while running

*suk sa'hati'ri'e. tɔ'si'su'rie kɨ' u'tkoyɑ'* "ye  
 he entered the house. Wolf the he told him "People

*tci'tcoyi'ha'a'ure!" uni'a't' tɔ'si'su'rie kɨ't uta'* "ta'-  
 a whole lot are coming!" And wolf the said, "Where

*tca'ru'?" uni'a't' wi'tkerɑ' kɨ't uta', "ha'wəkae' na'i're."*  
 shall I go?" And fighter the said, "Hide go."

*tu'sə pɑ'se patkɨ' yɑ'ye. pɑ'kusa', ha'rotco'-*  
 Cooking-pot big [with] water full standing, boiling

*kusati'rie ha'kpɑ'hɛ' sakpɑ' hakusa'hyɛ'. uni'a't' i'tus hi'*  
 hard standing the lid over it was standing. And pot-hook

*wotcyɑ' tu'sə pɑ'se kɨ' hu'katco'hyɛ'.*  
 using [took it off the fire] cooking-pot the he set it down.

*uni'a't' dugre"ha uta', "ha'nthode, ha'wəka'e na'i're." uni'a't'*  
 Then he looked back said, "Here come, hide go." And

*səwa'nkha mora'hyɛ. uni'a't' ha'kpɑhe kɨ' ka'raphɑ'.*  
 he rose and went. Then lid the he slipped off.

*tɔ'si'surie kɨ' wep'ha' tu'sə pɑ'se' tuka'ehɑ'.*  
 Wolf the he grabbed [in the] cooking-pot he put him in it.

*hakpɑhe kɨ' sakpɑhahyɛ'. uni'k' wa'ri'hɛ'.*  
 Lid the he put over [the pot]. And he [the wolf] died.

## FREE TRANSLATION

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 (fighter) 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 pig 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 pig 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 pig 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.

117. *How the Ghosts were Heard Dancing.* (1)

<i>istci'na'</i>	<i>udni'ya'</i>	<i>o'wehe'</i>	<i>hi'mu'sna ra'ha</i>	<i>teran ko'</i>		
My mother	told me	[that] she	my father with	outdoors		
<i>i'sa'he'</i>	<i>wi'tcaure're</i>	<i>depe'</i>	<i>ha'tkuha'</i>	<i>ha'kutci'</i>	<i>uni'a't'</i>	
standing	evening	one	after	sunset.	And	
<i>i'swa'</i>	<i>hi'a'k</i>	<i>ye'ye'</i>	<i>sebe'</i>	<i>koranda' ki'</i>	<i>matu'</i>	<i>ye pa'</i>
river across	people	ancient	where they had lived at	somebody		
<i>i'tuske'he ka'e</i>	<i>to'k</i>	<i>i'nəhe'</i>	<i>onika'n</i>	<i>huka't</i>		
pot-drum was beating	very much	heard it.	And then	now even		
<i>i'ni'</i>	<i>ki'</i>	<i>muntu't</i>	<i>hi'ye pa'eha'he'</i>			
when they heard it	there was nobody	[there].				

FREE TRANSLATION

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.

# CATAWBA TEXTS

BY

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