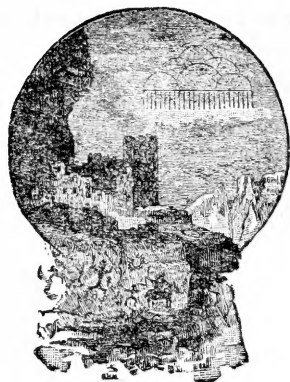




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SENECA THANKSGIVING RITUALS

By WALLACE L. CHAFE



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LETTER OF TRANSMITTAL

SMITHSONIAN INSTITUTION,
BUREAU OF AMERICAN ETHNOLOGY,
Washington, D.C., December 28, 1960.

SIR: I have the honor to transmit herewith a manuscript entitled "Seneca Thanksgiving Rituals," by Wallace L. Chafe, and to recommend that it be published as a bulletin of the Bureau of American Ethnology.

Very respectfully yours,

FRANK H. H. ROBERTS, JR.,
Director.

Dr. LEONARD CARMICHAEL,
Secretary, Smithsonian Institution.

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SENECA THANKSGIVING RITUALS

By WALLACE L. CHAFE

INTRODUCTION

Presented in this work are two ceremonial texts in the Seneca language with translations and grammatical commentary. Transcriptions of songs that are performed in conjunction with one of the texts are also given. The title of a work is rarely an adequate description of its contents, and all three words of the present title call for elaboration here.

The word 'Seneca' is at once too narrow and too broad. The long-house or Handsome Lake religion which these texts represent is followed by Seneca and other Iroquois groups on half a dozen reservations in New York State and Ontario, so that general Iroquois ceremonialism is reflected here to a large degree. On the other hand, local differentiation has been recognized as a phenomenon of peculiar interest to students of contemporary Iroquois culture (Fenton, 1951, pp. 3 ff.), and from that point of view it is significant that the texts are from the Tonawanda Reservation Seneca, the principal source of Lewis Henry Morgan's material, whose present-day ceremonies are outlined in Fenton (1941).

The word 'thanksgiving' seems no worse a choice than any other and has been used by most previous writers. When confronted with the Seneca words involved, some speakers balk at any attempt to give an English equivalent. Others translate, to some extent according to context, as 'thank, be thankful or grateful to or for, rejoice in, bless, greet'. The trouble is that the Seneca concept is broader than that expressed by any simple English term, and covers not only the conventionalized amenities of both thanking and greeting, but also a more general feeling of happiness over the existence of something or someone. One result is that the English distinction between 'give thanks to' and 'give thanks for' has no relevance.

Finally, the word 'ritual' is used here as a technical term to mean 'component of a ceremony'. If a Seneca ceremony is delimited as any formal gathering that includes activities aimed at communication with the supernatural, any ceremony can be said to consist of several

rituals. Rituals can be classified as speeches, dances (songs), games, etc. Lists of Iroquois ceremonies and rituals can be found in Morgan (1901), Fenton (1936, 1941), and Speck (1949). There are three Seneca rituals directed in whole or in part at thanksgiving that are very similar in content, although one is a speech, one a combination of speech and dance, and one a speech accompanied by the burning of tobacco. It is the first two of these that are presented in detail here.

The first is called in Seneca the *kanś:nyok*, morphologically an imperative: 'let it be used for thanksgiving!' But the word is used nominally in syntax and can be translated 'thanks' or 'thanksgiving'. I shall use the English equivalent 'Thanksgiving Speech'. This is the most ubiquitous of all Seneca rituals, for it opens and closes nearly every ceremony. The only exceptions are the Funeral Ceremony and the *ʔohki:we:h* 'Dance for the Dead', where its omission is sometimes explained by saying that "it wouldn't make sense to give thanks" in matters concerning death. A myth of its origin can be found in Hewitt (1928, pp. 568-570), and a charter for its performance is given in the *káiwí:yo:h*, the 'Good Message' of Handsome Lake: "It is said that when these rites are performed one person is to be selected to offer thanks to the Creator" (Parker, 1913, p. 51). The speaker stands to recite in front of his seat. The speech consumes from 15 to 25 minutes, depending partly on the speed of the speaker and partly on whether he "gets everything in." Speakers are sometimes criticized for leaving something out or for adding extraneous material. A short version, in which a number of the sections of the complete speech are lumped together in one, is frequently given and is common particularly at the end of a ceremony.

The name of the second ritual, the *konéooʔ*, cannot be satisfactorily analyzed on the basis of Seneca alone. Evidence from other Iroquois languages suggests that the meaning at one stage was 'they are covered with hide'.¹ The same stem with a masculine prefix, *honéooʔ*, refers to a man who does the chores for the *ʔohki:we:h* ceremony.² Perhaps the best English equivalent is 'Thanksgiving Dance'.³ This ritual is one of the *ke:i níyóíwa:ke:h*, the 'Four Rituals' which were singled out in the Good Message as being of

¹ Speck (1949, p. 138) translates the cognate Cayuga name 'covered with skin'. The term has been taken to refer to the drum which is used (Fenton, 1947, p. 6), although the feminine prefix, translatable as 'they', might suggest that it referred to the dancers, perhaps to their feet.

² Cf. Fenton and Kurath, 1951, p. 143. The corresponding masculine nonsingular is *honéneoʔ*, showing that the stem contains the reflexive *-e-*, which has a zero allomorph with the singular objective prefix.

³ Parker (1913, p. 41) calls it 'Harvest Dance', a term which is used by others for one of the calendrical ceremonies. Speck says 'Skin Dance'. Fenton uses the term Thanksgiving Dance, but also sometimes 'Drum Dance'. On the reservations the Seneca word is generally interpolated into English, but I have also heard 'Worship Dance' (at Cattaraugus).

transcendent importance: "Four words⁴ the Creator has given for bringing happiness. They are amusements devised in the heaven world, the *Osto'wāgo'wa*, *Gonē'owoⁿ*, *Adoⁿ'weⁿ* and *Ganāwēⁿ'gowaⁿ*" (Parker, 1913, pp. 40-41; see also Fenton, 1936, p. 16). The Thanksgiving Dance is performed twice during the year, during the two calendrical ceremonies which include all of the Four Rituals. One of these is the New Year's or Midwinter Ceremony, in January or February, when the Thanksgiving Dance takes place on the fifth day at Tonawanda, the seventh at Cattaraugus, and the eighth at Allegany. The other is the Green Corn Ceremony, in late August or early September, when it is held on the first day at Tonawanda and Cattaraugus, but the third day at Allegany.

The Thanksgiving Dance, described in Speck (1949, pp.138-141) for the Sour Springs Cayuga, and in Fenton (1947, pp. 6-10) for the Seneca, is performed by a speaker, two singers, and a varying number of dancers from the assembled crowd. The singers sit facing each other, straddling a bench placed lengthwise in the center of the longhouse floor. This is the position of the singers during the Feather Dance also (Kurath, 1951, pp. 125-126), but while in the latter both singers have turtle rattles which they pound on the bench, in the Thanksgiving Dance the lead singer uses a water drum and the other singer a horn rattle (Conklin and Sturtevant, 1953, pp. 274-283). As in the Feather Dance, some of the performers wear costumes of a generalized "Indian" type. The ritual has three major parts. It begins with a group of songs, after which the speaker takes his place, standing next to the singers, and begins the second part, an alternation of spoken intervals with monotone songs led by the speaker. This middle part is called the *?ahtahkwayétahkwa?*, lit. 'used for putting down a shoe', probably with reference to the special dance step that occurs here. The third and final part is another, shorter group of songs, usually or always repetitions of songs from the first group.

A representative performance of the Thanksgiving Dance took place on the Tonawanda Reservation on February 6, 1960. The morning of that day began with a recital of the Thanksgiving Speech in the longhouse, after which those present, principally Faith Keepers (Fenton, 1936, p. 6) and Chiefs, moved to the old cookhouse,⁵ where the Tobacco Invocation (discussed further below) was recited. Personal Chants were then performed by five of the men present, after which everyone moved back to the longhouse, where a number of others had already gathered. The speaker next burned tobacco in

⁴ The noun root in *nijōiwa:ke:h* in some contexts means 'word'. Here it is equivalent to what I am calling 'ritual'. The other three are the *foštōwax?ko:wa:h* 'Feather Dance', *?etō:we?* 'Personal Chant', and *kane:hwaé?ko:wa:h* 'Bowl, Dish, or Peach Stone Game', also called *kajé?kekha:?* ('characterized by a bowl'), *kayeta?* ('game'), or *kayētowa:neh* ('great game').

⁵ A new cookhouse has been built at Tonawanda for the serving of meals, but the old building is still used for ceremonial purposes.

the stove at the east or men's end of the longhouse, telling the Creator that the time had come for the Four Rituals which he had requested people to perform for him. Then came the Feather Dance, which was followed almost immediately by the announcement of the Thanksgiving Dance.

The morning's rituals so far had consumed slightly more than 2 hours, with approximately 20 minutes for the Thanksgiving Speech, 1 hour for the Tobacco Invocation, 10 minutes for the Personal Chants, 5 minutes for the tobacco burning in the longhouse, and 15 minutes for the Feather Dance. The time unaccounted for was occupied by announcements, changes of location, and brief pauses between rituals. The total number of Seneca in the longhouse at this point was about 70.

At 10:40 a.m. the two singers took their places for the Thanksgiving Dance, the speaker stood beside them and uttered a whoop characteristic of this ritual, and the singing began. The opening group of songs occupied 15 minutes and included 35 songs. Eight costumed men left their seats during the fifth song, walked counterclockwise in a line around the singers' bench, and with the sixth song began dancing. Here they were joined by three costumed women who moved in a second counterclockwise circle inside the men's, performing a different step. This gross pattern of movement is identical with that of the Feather Dance. The dance steps, too, are similar or the same, although performed in the Thanksgiving Dance with less gesticulation and abandon. The costumed dancers were gradually joined by a total of eight uncostumed men and six uncostumed women. All of the uncostumed men returned to their seats before the end of this group of songs.

At 10:55 a.m. the speaker, who had been dancing last in the line of costumed men, moved to a position next to and south of the center of the singers' bench, facing north; he remained on this side of the bench throughout the spoken portion of the ritual. At the end of the last song he leaned over between the singers and sang loudly *wih yá . . .*, his voice descending in pitch and increasing in glottalization during the final sustained vowel. He then intoned alone on a single pitch *nya:weh nya:weh nya:weh* ('thank you'). This was taken up and repeated several times by the singers, while the speaker turned and danced to the east end of the bench, faced about and danced to the west end, and finally returned to the midpoint, where at the end of a repeated phrase he again interrupted the singers with *wih yá . . .*

The first spoken interval now began. The dancers resumed dancing whenever there was a period of singing, but during the spoken intervals they simply walked slowly in the same counterclockwise direction. The dance step during the intervals of monotone singing here was

distinct from that which accompanied the initial and final group of songs. The first spoken interval was punctuated at several points by a single beat of the drum. At its conclusion the speaker changed from a speaking to a singing voice for the linguistically meaningless syllables *kwá: híh*, and introduced the second interval of monotone singing. On this occasion the syllables of the second interval were the meaningless *wihiyah yowihiyah*. Others which occurred during subsequent intervals were *yowihiyah yowihiyah yowihiyah, yowihih yowihih*, and *to:kés ne²ho watśkotha² koného²*, the last meaning 'truly the Thanksgiving Dance is being performed', but with the form *koného²* that, intriguingly, looks like a survival of an earlier stage of the word *koného²*. It is said that there is no fixed order for these monotone phrases; that the speaker intones the first one that comes into his head, although he tries to avoid immediate repetition of any particular one. The speaker observed privately that his mind was always occupied during these intervals with the content of the following speech.

At the end of the last spoken section, which ended only a minute or two before noon (Morgan, 1901, vol. 1, p. 184), the speaker uttered the conventional Seneca conclusion *tá: ne²hoh* 'that is it', and resumed his place at the end of the costumed dancers for the last group of songs, which were eight in number and consumed 5 minutes. Some uncostumed dancers joined the others during these songs, and the total number of women dancers, some accompanied by children, surpassed that in the first song group. All of the songs were repetitions from the first group, in the same order but with many omissions.

The morning concluded with announcements by several different individuals, including one by the principal speaker to the effect that the Bowl Game and Personal Chants would be performed on the following morning, and there was a shorter version of the Thanksgiving Speech, the whole consuming about another half hour.

The third ritual whose content is similar to that of the Thanksgiving Speech and Thanksgiving Dance is the speech accompanied by the burning of tobacco, called by Fenton (1936, pp. 13, 16) the Tobacco Invocation. Seneca terms for it are less standardized than those for the first two rituals, but it may be called either *hatíye²kə:thwas* 'they are burning tobacco', *kayé²kəthwe:?* 'tobacco burning', or *kajíyəthwe:?* 'dog burning'. The last name accords with the observations of early writers that this speech was an accompaniment to the burning of the white dog, a ritual now long extinct. The Tobacco Invocation is performed on the fifth day of the New Year's Ceremony at Tonawanda, on the sixth day at Cattaraugus, and on the eighth day at Allegany (but see Fenton, 1936, pp. 11 f.). At Allegany it is also part of the third day of the Green Corn Ceremony, but is absent

from that ceremony on the other two Seneca reservations in New York. In a variant form it is also a component of nearly all medicine society ceremonies (e.g., Fenton, 1953, pp. 145-148).

A fourth place where a similar content appears is in the Good Message, during the first day of the recitation. As Handsome Lake lies ill, he observes the things around him and is thankful for them. This passage is abbreviated in Parker (1913, p. 22). In the current version of the Good Message more than half a dozen items for which Handsome Lake expresses gratitude are taken up, but the list still does not compare in extent with that found in the three rituals just described (see below).

Both texts presented here are based on tape recordings made in August 1959. The speaker for both was Chief Corbett Sundown. The singers for the Thanksgiving Dance were Chief Ellsworth George and Delahanty George. For the two singers to be brothers, as in this case, deviates from the ideal pattern according to which they should belong to opposite moieties. The recording of both rituals was done in a private home, and thus in an artificial situation. Notations of the syllables used in the songs, originally written down by the late Simeon Skye, were used as a memory aid by Ellsworth George, the lead singer. The initial song group of the recording contains 43 songs, as compared with the 35 of the longhouse performance described above, where George was again the lead singer.

The Thanksgiving Speech consists of 16 sections which are clearly distinguishable by their content and, in the longhouse, by the utterance at the end of each of *nyóh*, expressing assent, from the men and a few old women. Each section is focused on a particular natural or supernatural item of the environment. Each item has a fixed place in the sequence, which, according to Sundown, corresponds to an order observable in nature and represents the sequence of creation. The rationale of this order is stated in the Good Message: "Now when thanks are rendered begin with the things upon the ground and thank upward to the things in the new world above" (Parker, 1913, p. 51). The sequence followed by Sundown is as follows:

- | | |
|--|--|
| 1. The people | 9. The wind |
| 2. The earth | 10. The Thunderers |
| 3. The plants | 11. The sun |
| 4. The water | 12. The moon |
| 5. The trees | 13. The stars |
| 6. The animals | 14. The Four Beings (messengers to
Handsome Lake) |
| 7. The birds | 15. Handsome Lake |
| 8. The Sisters (corn, beans and
squash) | 16. The Creator |

There is some evidence that speakers are aware of a division between the first eight items, which are terrestrial, and the last eight, which are celestial, as well as of a split in the latter group between the first five items, which are tangible, and the last three, which are intangible. For one thing, the summarization that takes place in the shorter version of the Thanksgiving Speech usually follows these divisions. Some stylistic evidence is noted on page 148.

Except for some deviation in the first section, all of the items are treated in accordance with a fixed pattern. Each section opens with a statement that the Creator decided on, or ordained, the existence of the item. The purpose that the item serves, the manner in which it benefits mankind, is then explained in terms of an assignment given to it by the Creator. There follows a statement that the item is still present and carrying out its assignment. Finally those present are asked to concentrate on thankfulness for it.

The first section is concerned with the people; more specifically, with the members of the community participating in the ceremony. This section forms a kind of introduction to the rest of the speech, establishing the expression of gratitude itself as something ordained by the Creator. The Four Beings, referred to here as the 'Sky Dwellers', are said to have directed that men should have love for each other. There is the observation that the first thing people do whenever they meet is to greet each other, the relevance being in the Seneca equating of greeting with thanksgiving noted above. The responsibility of the Creator for the health of the community is mentioned, and the people are enjoined to be thankful that they are present and in good health.

The subject of the second section is the earth, which serves both as a support for people's feet and as a source of food. Here, and again in the sections dealing with the Sisters, the Thunderers, the sun, and the moon, the Creator is said to have prescribed a set phrase, beginning with a kinship term, that people are to use in referring to the item. The earth is to be called 'our mother, the support for our feet'.

The third and fifth sections are the longest, because of the inclusion of subsections, in the one dealing with the strawberry, in the other, with the maple. The third section begins with the plants. The Seneca term covers all relatively small uncultivated plants, roughly those smaller than bushes. The only function ascribed to them is medicinal. It is said that they all have names, a statement that is repeated for the birds and the stars.⁶ Turning to the strawberry, the speaker notes its ceremonial importance as a reminder of the

⁶ A great number of the Seneca names have actually passed out of use, making this statement to an extent anachronistic.

Creator (Parker, 1913, p. 25). Here there is again a prescription of terminology, but this time of a different nature: two terms are given, one of which is for celestial use and the other for use by mankind. Not present in Parker, but contained in the Seneca version of the Good Message commonly heard today are several other pairs of this type. Among them are (with the celestial form given first): *teka²nik-²sete:nyos ka²nik²seth²tha²* 'it changes the mind, it blots out the mind' vs. *ʔo:ne:ka²* 'drink' (both terms for 'whiskey'); *koya²taht²ʔh ko²nik²æ²* 'their minds are lost' vs. *kotk²* 'they are witches' (for 'witchcraft'); *kawen²htásh²æ²* 'loss of reputation' vs. *yens²htayete:ih* 'they know how to attract' (for 'love potions'); *yewiy²æht²tha²* 'they destroy their offspring' vs. *yotwi:nya²s* 'they cut off their offspring' (for 'sterilization').

The fourth section deals with the water, whose function is mentioned only in a general way as being the satisfaction of the people. Its importance is underlined by the observation that the first thing people do upon arising in the morning is to fetch water.

In the fifth section attention is first given to the trees and forests in general, which are said to have a dual function: as medicines and as heating fuel. One tree, the maple, is then focused upon. It provides sugar, the speaker observes, "for those who take notice of it." Like the strawberry it has a particular ceremony devoted to it.

Game animals, classified as small and large, are the subject of the sixth section. They serve, first, to provide amusement for the warriors (young men), and second, to yield food for everyone. Reference is made to a tradition that the large animals all became extinct after the advent of the white man, but were later resupplied in smaller numbers by the Creator.

The seventh section turns to the birds, which are said to be a kind of animal. Their functions are also two: to provide food, and to lift the minds of men with their beautiful voices. Again there is a classification into small and large, and the migration of the small birds is mentioned.

The corn, beans, and squash are not mentioned by name in the eighth section, but are subsumed under the term 'the Sisters, our sustenance' (or 'our life supporters'; e.g., Fenton, 1936, p. 17). Their function is to contribute to people's contentment and to strengthen people's breath, breath being thought of as a basic manifestation of life. They are said to have been included in the ritual since the time when the Good Message arrived.

The wind is the subject of the ninth section, and it too is said to strengthen the breath. A revolving object of some sort, covered by a veil, is described as the source of the wind (Parker,

1913, p. 67). The Four Beings predicted that one day it would revolve too fast and cause great destruction, but to date destructive winds have always bypassed the reservations, another cause for thanksgiving.

The tenth section deals with the Thunderers, who are to be called 'our grandparents, *hi²no²*, the Thunderers', who live in the West and are responsible for bringing water. There is a concern that they, too, should always maintain a moderate strength. The name *hi²no²* is considered by the present speaker to refer to the several Thunderers collectively. In the tradition described by Morgan (1901, vol. 1, pp. 149-151) he is a single spirit.

The eleventh section takes up the sun. Seneca has a single noun root for both 'sun' and 'moon', and the distinction is made when necessary by adding words meaning 'diurnal' or 'nocturnal'. The sun is to be called 'our elder brother, the sun', and his task is to provide light and heat. The heat is said to contribute to the growth of plants. The sun is described as attached or stuck onto the sky, although there is an apparent contradiction between this and the observation that he moves across the earth, always going in the same direction.

The moon, in the twelfth section, is 'our grandmother, the moon', and she appears when the earth is dark and people are at rest. Her responsibilities are three. She provides light so that people can find their way about during the night, she furnishes a means of measuring time, and she is responsible for the birth of children.

The stars, the subject of the thirteenth section, indicate directions for people who are traveling at night, and are also responsible for moisture falling on the earth during that period.

The Four Beings (called 'messengers' by Parker, 'angels' by Speck) are the subject of the fourteenth section. They are described as the protectors of mankind, for it is their duty, first, to come to people's aid in the accidental mishaps that are bound to occur; second, to keep in check the wind, the Thunderers, the sun, and the moon, who might otherwise bring destruction. Sundown explains that these last are referred to as the 'Four Groups', because, while three of them are single individuals, the Thunderers constitute a group and bring the total to more than four individuals.

The fifteenth section discusses Handsome Lake. His illness is described in wording like that of the Good Message. There is reference to his repentance of his past life, his realization that there must be a Creator, and his feeling of gratitude for the Creator's works (cf. Parker, 1913, pp. 21-22). The Creator, observing the lack of morality on the earth and impressed by the behavior of Handsome

Lake, sent the Four Beings to him with a message of guidance for the future. Handsome Lake's subsequent preaching and death are alluded to.

In the sixteenth and final section the Creator himself is the subject. He is said to be continually observant of what people do, and to have ordained the giving of thanks, which, he directed, should conclude with him.

The Thanksgiving Speech regularly ends with a short epilogue in which the speaker tells that he has done his best to recite the speech in the way that he learned it.

The spoken portion of the Thanksgiving Dance contains the same sequence, except that the order of the Four Beings and Handsome Lake is reversed; i.e., Handsome Lake comes before the other. Moreover, there are six additional items. Four of them come between the second and third items of the Thanksgiving Speech, and reflect a fourfold division of the community by status. Numbered as they occur, they are:

3. The Chiefs
4. The Faith Keepers
5. Those with no assigned responsibility
6. The children

The fifth addition deals with the Four Rituals, and occurs immediately after the children in the ritual as it is given at Tonawanda during the Midwinter Ceremony, but between the Sisters and the wind in the version presented here, the order followed in the Green Corn Ceremony. The last addition occupies the very final position, after the Creator, and is devoted to the two singers. Besides giving thanks for each item, as in the Thanksgiving Speech, the speaker of the Thanksgiving Dance adds a request that the item will continue for another year. Speakers at Cattaraugus request that it continue indefinitely, but at Tonawanda this is considered unwarranted, since each performance of the ritual constitutes a renewal of the request.

The function of the Chiefs is, in general, to look after the security and well-being of the people. In religious matters they make themselves available to the Faith Keepers to help in conducting the ceremonies, specifically by doing the speaking.

The Faith Keepers are explicitly the helpers of the Creator. They set the time for the ceremonies and see that these are carried out properly. They are said to be all of equal rank. Tonawanda Seneca are critical of the fact that at Cattaraugus and Allegany certain Faith Keepers are of higher rank than the rest (the 'Head Ones'; Fenton, 1936, p. 7). There is a statement that those with no assigned responsibility should consent to what the Faith Keepers say.

This third group is not disparaged. It is referred to as "those with no assigned responsibility" only as "a way of speaking," and these people are said to be as willing as the others to help with the ceremonies. Specifically mentioned as belonging under this heading are the warriors and the women.

The children are still "taking their places on the earth," running and crawling about. The earth is said to be strong because of them, in reference to the Creator's particular sympathy for children (Parker, 1913, p. 33 fn.), which is believed to have kept him from ever being willing to destroy the earth.

The Four Rituals are said to have been left by the Creator to serve as a means by which people are able to manifest their gratitude.

In the last section the speaker states his own happiness at having been able to express the gratitude of the people. He then turns his attention to the singers, noting that the Creator gave different people talents for learning different things. (It is not unusual for accomplished speakers to consider themselves bad singers, and vice versa.) He thanks the singers for having cooperated with the Faith Keepers, and encourages them to repeat their performance at a future ceremony. Finally, he leaves up to them the number of songs they will sing in the final group.

The Tobacco Invocation contains the same sequence as the Thanksgiving Dance, without of course the section for the singers and with the earth mentioned between the children and the plants, except that the sequence is recited first in reverse order and then repeated in the normal order. During the first sequence the burning of the tobacco is accompanied by an expression of thanksgiving; during the second sequence, by a request that the item will continue for another year. In other respects there is little difference in the spoken content of the two rituals. The final sentences of the section dealing with the wind as it occurs in both the first and second sequences of the Tobacco Invocation are given on pages 140-141.

No two performances of a ritual are identical. At any one stage of history three classes of variations can be distinguished: (1) those which appear in different performances by the same individual, (2) those which appear in performances by different individuals of the same community (or longhouse), and (3) those which appear in performances of different communities. In addition there are modifications of a ritual associated with its occurrence in different ceremonies, one example of this type being the varying position of the section dealing with the Four Rituals in the Thanksgiving Dance. Historical records also provide evidence of variations through time. A complete study of Iroquois ritualism would have to take into account a number

of performances related in these various ways,⁷ and only then could statements regarding the significance of variations be made with some confidence. Whether there is reason to divide the third type listed above along lines that would coincide with linguistic or geographic groupings is not now clear. With regard to the extent of variations, the evidence that is available supports the obvious hypothesis that variations of the first type are the least extensive, those of the third type, the most.

With no attempt at complete coverage, but simply to illustrate the nature of the variations that are likely to occur within one section of the Thanksgiving Speech, excerpts from two other performances are given on pages 140-145. Each is the section dealing with the wind. The excerpt on pages 140-143 is made from another recording made by Corbett Sundown (Tonawanda Reservation, 1959 c).⁸ On pages 142-145 is an excerpt from a recording by the late Solon Jones (Cattaraugus Reservation, 1956). Thus with relation to the full version given in this work these two illustrate respectively variations of the first and third types.

Sundown's two versions are relatively very similar, perhaps the more so because of the fact that they were recorded on the same day and in the same place. The sequence of ideas is the same, and the only differences seem to be in the choice and arrangement of words.

Jones's version, on the other hand, is markedly different. Most obviously, it is shorter. Aside from the terseness of the sentences, the sequence in which the ideas are presented is not the same. Nevertheless, most of the ideas as well as the words which express them are also contained in Sundown's speech, and this small amount of material gives us no firm basis for separating local from individual differences.

Apart from types of variation found within the individual sections of a speech, it is possible to observe variations in the organization of the entire speech, principally in the inventory and order of the items mentioned. In this respect the two Thanksgiving Speeches of Sundown are identical. The speech of Jones, however, allots a separate section to the strawberry, but includes the birds in the section on the animals. There is no section dealing with the Sisters. The order of the third through seventh items is: water, the strawberry, plants, animals, trees. Handsome Lake precedes the Four Beings.

Beside variations in different performances of the same ritual, it is also possible to compare similar components in different rituals. The justification for pairing the Thanksgiving Speech and the Thanksgiving Dance in this work was, in fact, the occurrence in both of the

⁷ Cf. in this connection Fenton, 1953.

⁸ See the list of recorded versions that follows the Bibliography, pp. 301-302.

thanksgiving sequence in similar although not identical form. I shall end this introduction with a few remarks based on a comparison of all the versions of the thanksgiving rituals listed on pages 301-302. The features compared will be those of inventory and order, which, being the easiest to observe, have been the features most satisfactorily recorded in the past.

As far as inventory is concerned, Sundown includes in his speeches all the items that are widespread in other versions. Frequently, however, separate sections are devoted to the strawberry and the maple. The only item of his which is of relatively infrequent occurrence is the birds. Items not included by him which appear in one or more of the other versions are grass, tobacco, the raspberry, the sunflower, corn, bushes, fruit trees, nut trees, the hickory, fish, fire, clouds, cold (chiefly a supplication that it not become excessive), and the *honotsinshke?*, a word that now refers to the holders of charms, but according to Morgan (1901, vol. 1, p. 212) "included the whole spiritual world."

Possibly there is significance in the fact that the two items necessarily associated with the Handsome Lake religion, the Four Beings and Handsome Lake himself, do not occur in four out of five of the earliest recorded versions: from 1900 and before, only in Cattaraugus Reservation, 1896. They are present in all later versions. It is suggestive although by no means conclusive evidence that the sequence occurred first without the Handsome Lake items and continued thus through most of the 19th century, and further that the inclusion of these items spread from Cattaraugus, or perhaps from the longhouses of the Seneca Nation (Cattaraugus and Allegany).

The order of the items is consistent in moving from things terrestrial to things celestial. After the people, the earth is always mentioned first, then come the plants, (bushes), and trees, consistently in that order. The animals (and birds) come next. The water is found in various positions between these first items. The wind, always, and the Thunderers, usually, precede the sun, moon, and stars, but the Thunderers and stars are sometimes juxtaposed (presumably because of their water-bringing function). The position of Handsome Lake and the Four Beings varies, but the Creator is consistently last unless there is an added section for the singers of the Thanksgiving Dance.

The texts are presented with Seneca and English on facing pages. The translation is a "free" one. So much has been said concerning the problems of translators that I shall make no other apology than to observe that Seneca and English are probably as unlike as two languages can be. While no interlinear translation is given, a word

for word and even a morpheme for morpheme translation is accessible through the grammatical commentary. The sentences are numbered in parentheses for reference there, and to facilitate comparison between the Seneca and the translation.

Although this is primarily a volume of linguistic texts, it has seemed worthwhile to include the Thanksgiving Dance music, transcribed by one who has had some musical training but is by no means a professional musicologist. It is remarkable how well the music can be accommodated by the traditional Western notation system. But while this is consistently true of the sections sung by the chorus (the two singers, often joined by the speaker), it is frequently not true of the opening of each song, where the solo lead singer makes abundant use of tonal and rhythmic deviations that I have not attempted to record. I have noticed this peculiarity in a good deal of Iroquois music. Regarding unconventional usages in the notation: bar lines are used to indicate phrases sung in one breath, and in the drum part staccato notes indicate that the drum is struck very lightly.

The printed page can only suggest the beauty of these rituals in actual performance, and can convey little of the satisfaction and security found in them by those who have grown up with them as part of the annual round. They are emotional experiences as deeply felt and devoutly regarded as the religious expressions of any people. They should be approached with the reverence and respect that is always due traditions by which men are profoundly moved.

TEXTS

THANKSGIVING SPEECH

1. *The People*

(1) ta₂ one₄ tih₂, niketyohkó₄?te:h₃, wa₂?okwayá₄?taye:ih₃. (2) ta:ne₂?ho
wai niotiye:éh₄, hatiayá₂?ke:onó₄?, ne₂? wai n okhí:owí:h₄, ?eyokwaye:-
tá₄?k, ne kanoohkwá₂?shæ₄?, ne yóeja₄?kéh₂, teyokwatawenyé:h₃. (3) ta:
ne₂? wai ?etyotyéhtó₄:ok, n eyakoya₂?tayéih₄sé?, ne yóeja₄?kéh₂, ne₂
?etyotawe:nyé:?₄, ne ?o:kwéh₃. (4) ta:ne₂?ho wai nityóhsá:?₄, teyókwe?₂-
ta:ké:h₄, te:yatate:ké?₄, ne₂? tyotyéhtó₄h, hotí:wa:yé?₄, wáono₂?e:-
shá₄?, ské:nó₂?, yenóhtonyó₃h. (5) ne₂? wai ne te:yatahnó:nyó:?₄, ta:
ne:wáih₄, he:ni:wá?hóté?₄, ne hiyá₄?tí:h₂, honóti:wa:té?₃. (6) ta:ne₂?ho
wai nioye:éh₄, hotye:nó?kta₂?o he tyohé?₄, hawe:ó₂h, ne₂? eyakao₂?es-
háhsé?₄, hekáya₂?tí:h₄, ne ?o:kwéh₄, ne yóeja₄?kéh₂, teyakotawenyé:h₃.
(7) ta:ne:ké:h₂, nityókwe?ta:ké:h₄, wa₂?okwayá₄?taye:ih₃, ?okwaiwáye-
stó waih₃, ?eyokwato₂?esé:ok₃. (8) ne₂?ho kho niyó₂?té:h₄, ne kano-
takwéh₄tá:?₃, he?e tó₂?ókwa:okéh₄, ne: ne kano:ó₄?, ki?shéh₂, no:yotyé:-
ok₁. (9) ta: ne₂?ho ne: niyó₂?té:h₄, kakéota:tyé?₄, koyá₂?to:ækhó₄?,
?onohsotaiyó:?₂, ta: ne₂? kwa: ne ha:hó₄? wai næ:h₄, kaiwayétahkó₄h,
n o:tye:nó?kta₂?ó₃h. (10) ta: ne₂?ho wai ni:ká:?₄, ne: ?ao₂?e:sát₄, n
eyokyo₂?éshahsé:k₄, ne₂? no₂?ké:?₄, ?okwaya₂?takohsóhto:otyé?₄, ne: he
káiwaya:só₄h, n i₂? etwí₄?, ské:nó₂? twenóhtonyó₃h. (11) ta: ne₂? ti n
eswe:hé:k₄, ?i₂? ke ne: tayakwatye:ét₄, ?o₂?tyakwatáhnó:onyó:?₄, ta:
ne₂?ho wai neyó₂?te:ók₄, n okwa₃?nikóe?₄.

1. *The People*

(1) And now, we are gathered in a group. (2) And this is what the Sky Dwellers⁹ did: they told us that we should always have love, we who move about on the earth. (3) And this will always be first when people come to gather, the people who move about on the earth. (4) It is the way it begins when two people meet: they first have the obligation to be grateful that they are happy.¹⁰ (5) They greet¹¹ each other, and after that they take up the matter with which just they two are concerned. (6) And this is what Our Creator¹² did: he decided, "The people moving about on the earth will simply¹³ come to express their gratitude." (7) And that is the obligation of those of us who are gathered: that we continue to be grateful. (8) This, too, is the way things are: we have not heard of any unfortunate occurrence that there might be¹⁴ in the community. (9) And the way things are, there are people lying here and there, held down by illness; and even that, certainly, is the responsibility of the Creator.¹⁵ (10) And therefore let there be gratitude; we are always going to be grateful, we who remain, we who can claim to be happy. (11) And give it your thought: the first thing for us to do is to be thankful for each other. And our minds will continue to be so.

⁹ The Four Beings (p. 9).

¹⁰ Lit. 'that they are thinking well', with reference to both mental and physical health.

¹¹ Or 'are thankful for'; see p. 1.

¹² Lit. 'he fashioned our lives'.

¹³ I.e., it is all that will be required of them.

¹⁴ More lit., 'that a difficult thing might accidentally occur', a euphemism for death.

¹⁵ I.e., it is for him to decide whether or not they will recover.

2. *The Earth*

- (12) ta: ne: wai nyo:ye:éh, hotye:nó?kta?ə he tyəhé?, hawe:ʔóh,
 ʔəkəja:tá:t, ne?ho teyətawe:nyé:?, ne ʔə:kwéh. (13) ne?ho ti kho
 ne: wa:sé:?, teyakotá?ə:ətyé?, ne ʔə:kwéh hé:əwe :yója:té:k.
 (14) ta: ne? ti ne kanə:kshé?, n o:ne ne ʔeyəthyonyá:né?, ʔeyóe-
 ja:té:k, ne? ti n ε:nótó:ək, ʔakhíno?e teyəkwe:hsi?take?səhkóh.
 (15) ta: ne? wai ne tkaye:í?, ʔəkwatyá:ʔahkóh, ha?tewe:níshəké:h,
 ha?téwəhsətaké:h, ne?ho teyəkwwatawenyé:h, hé:əwé yəjaté?. (16)
 ne?ho kho teyəkwwahkwétyé?, ne: ne skə:nó?, ʔi:kə:twenóhtonyóh,
 hé:əwe yəjaté?. (17) ta: ne?ho wai ni:ká:?, ʔá?e:sát, ʔitwe:
 ʔóiwakwe:kóh, koiwayéistóh, ne: ʔethíno?e teyəkwe:hsi?take?səhkóh,
 he niyóiwá?, shakoiótas?óh, ta: ʔeswe:hé:k, ti wa?akwatye:nə:ní?,
 ʔo:ne: né?, ʔo?tyakwanó:nyó:?, teyəkwe:hsi?take?səhkóh, ta: ne?ho
 wai neyó?te:ók, n əkwa?nikóe?.

3. *The Plants*

- (18) ta one wai né:h, nyo:ye:éh, hotye:nó?kta?óh. (19) tkaye:i?
 wai hawe:ʔóh, ne? ti néh, hé:əwe :yója:té:k, ne? n eyot?eohtóni:ak.
 (20) ne? ne tkaye:í?, kakwe:kóh, ʔeyótihsenəye:tó:k, he ni:yó:h,
 ʔeyot?eohtóni:ak, ʔeyója:té:k. (21) ne? ne kato:ké:h, he niyó:-
 wa?kéh, ʔo:ne tewenəejotká?wəhsé:k, ʔa:hó?, ti ʔewototyáhsé:k.
 (22) ne? ti ne:ké:h, ʔonəhkwa?shə?shə?óh, ʔo:nótə?se?ó:ək, ne ʔə:-
 kwéh, ne yója?kéh, ʔo?tyətawe:nyé:?, ne?ho waih, nio?nikəwé?əh.
 (23) ta: ne? wai ne tkaye:í?, ne: he niyóto?kta:tyé?, ʔəkwatyéa-
 ʔahkóh. (24) ne: ʔonəhkwa?shə?shə?óh, háonyá:nó?, n o:tye:-
 nó?kta?óh. (25) há:we:ʔóh, ne?ho neyó?te:ók, teyakohkwétyé?,
 ʔeyója:té:k, ʔewotihsí:æ?k, ʔonəhkwa?shə?shə?óh. (26) ta: ne?

2. The Earth

(12) And now this is what Our Creator did: he decided, "I shall establish the earth, on which the people will move about. (13) The new people, too, will be taking their places on the earth. (14) And there will be a relationship when they want to refer to the earth: they will always say 'our mother, who supports our feet'." (15) And it is true: we are using it every day and every night; we are moving about on the earth. (16) And we are also obtaining ¹⁶ from the earth the things that bring us happiness. (17) And therefore let there be gratitude, for we believe that she has indeed done all that she was obligated to do, the responsibility that he assigned her, our mother, who supports our feet. And give it your thought, that we may do it properly: we now give thanks for that which supports our feet. And our minds will continue to be so.

3. The Plants

(18) And now this is what the Creator did. (19) He decided, "There will be plants growing on the earth. (20) Indeed, all of them will have names, as many plants as will be growing on the earth. (21) At a certain time they will emerge from the earth and mature of their own accord. (22) They will be available in abundance as medicines to the people moving about on the earth." That is what he intended. (23) And it is true: we have been using them up to the present time, (24) the medicines which the Creator made. (25) He decided that it would be thus: that people would be obtaining them from the earth, where the medicines would be distributed.

¹⁶ Lit. 'lifting'.

wai ne²ho ni⁴oye:é⁴h, ho²tye:nó⁴?kta⁴?ó⁴h, ha²wē:ó⁴h, ?eyakó²æ⁴?sé⁴?, ti²
 ne kanó:k⁴te:shæ²?, ne yó²éja⁴?ké⁴h, teyakotawenyé:h, ta: ne² wai n
 ekaye:tá⁴?k, n eyakoyá²?take:há⁴?. (27) ta: ne² wai né⁴h, ha²?teyonó⁴h-
 kwa²?shæ:ké⁴:h, ho²tká⁴?wéh, hé:öwe yæj⁴até²?, ne ?eyakwaya²?takeha-
 shæ⁴?ke:ó⁴k. (28) ta: ne²ho kho nyo:ye:é⁴h, ho²tye:nó⁴?kta⁴?ó⁴h. (29)
 ne: he niyó²?té:h, ?ot²?éoh⁴tó:ní:h, hé:öwe yæj⁴até²?, ne² wai ne ha²wē:-
 ?ó⁴h, ?eka²?éoh⁴tátó⁴ke:ó⁴k, kato:ke: he niyó²:wa⁴?ké⁴h, ?ewó:yaniyó⁴thá:k.
 (30) ne² ti ne²ho ?etkhá⁴wihták, ?eyakashá:?⁴sé:k, ne ?ó:k⁴wéh, ne yó²-
 ja⁴?ké⁴h, ?o²?tyotawē:nyé:?. (31) ne² ti kes n eyotó²?éshenyó:?, n o:n
 eyótkathó⁴?, ?ewó:yaniyó⁴:té²?, niyó²éj⁴áke:yá:t. (32) ta: ne² wai ne
 hatióyá⁴?ke:ónó²?, ne² ne: ho²tyastó⁴h, ne shés²?á:h. (33) ta: ne yó²-
 ja⁴?ké⁴ teyokwatawenyé:h, ne² wai n í², ne²h o:né⁴h, ne² n í² ne jistó-
 tá⁴?shæ²?, ?etwáyasthá:k. (34) ta: tkaye:í²?, wai ?etwátkathó⁴?, na²?te-
 tyo²?táié:h, teyoæwē:nyé:h, he yæj⁴até²?, tkaye:í²?, ?o²?wá:yaniyó⁴:té²?,
 ne: jistótá⁴?shæ²?. (35) ta: ne²kho ne tkaye:í²?, ?etwatyá:?⁴ták, hetwá:-
 nekó:nét, he nyo:ye:é⁴h, ha²wē:ó⁴h, ne²ho kes ?eyeko:ták, he koya²?ta-
 yéisthá⁴?, teyéno:onyó:?, ha²?teyokwé⁴?také:h, he ni:yó: koya²?takóh-
 sothá⁴?, teyoténó:nyó:?, n o:n eyótkathó⁴?, ?o²?wá:yaniyó⁴:té²?, ne²ho
 wai nyo:ye:é⁴h. (36) ta: tkaye:í²?, wai ?o²?ká⁴iwaye:í²h, he nó²?wé:?,
 tetyo²?táiés⁴?ó⁴h, he yæj⁴até²?, ne² n o²?titwaténó:onyó:?, ?óiwakwe:kó⁴h.
 (37) ta: ne² ti ne:ke: n eswe:hé:k, ska:t ke wa²?akwayé:?, ?okwa?²-
 ní⁴kó²é, ne: ne ?o²?tyakwanó:nyó:?, he ni:yó: ?ot²?éoh⁴tó:ní:h, ?ok-
 wánóhkwa⁴?shæ²?, ta: ne²ho wai neyó²?te:ó⁴k, n okwa²?ní⁴kó⁴é?.

4. The Water

(38) ta: ne²ho ni⁴oye:é⁴h, ho²tye:nó⁴?kta⁴?ó⁴ hé tyó⁴he²?, ha²wē²ó⁴ wai
 ne² n eyo:nekít⁴keshó:k, ti hé:öw eyó²éja:té:k. (39) ne² ti kho n

(26) And this what the Creator did: he decided, "Illness will overtake the people moving about on the earth, and these will always be there for their assistance." (27) And he left on the earth all the different medicines to assist us in the future. (28) And this too, the Creator did. (29) With regard to the plants growing on the earth he decided, "There will be a certain plant on which berries will always hang at a certain time. (30) I shall then cause them to remember me, the people moving about on the earth. (31) They will always express their gratitude when they see the berries hanging above the earth." (32) And the Sky Dwellers called them *shésʔa:h*.¹⁷ (33) But we who move about on the earth shall always call them *jístátáʔshæʔ*.¹⁸ (34) And it is true: we see them when the wind becomes warm again on the earth; the strawberries are indeed hanging there. (35) And it is also true that we use them, that we drink the berry water.¹⁹ For this is what he did: he decided, "They will always bring them to their meeting place and give thanks, all the people, as many as remain. They will be thankful when they see the berries hanging." That is what he did. (36) And it is true: it comes to pass. When in the course of things it becomes warm again on the earth, we are thankful for everything. (37) And give it your thought, that with one mind²⁰ we may give thanks for all the plants, our medicines. And our minds will continue to be so.

4. *The Water*

(38) And this is what the Creator did: he decided, "There will be springs on the earth. (39) And there will be brooks²¹ on the earth

¹⁷ A term reserved for the ceremonially important wild strawberry. See pp. 7-8.

¹⁸ The generic word for strawberry, wild or cultivated, lit. 'embers attached to it'.

¹⁹ The ceremonial mixture of strawberries and water.

²⁰ Lit. 'we establish our minds as one'.

²¹ Lit. 'veins, arteries'.

eyojinó:ya²?teonyó:k⁴, ne²: hé:owe² yóejáté?⁴, ?eyotihah²tetyó⁴kwa:ó⁴k,
 ne²? kho² ne² yóejako:shó?⁴, neyoæhtó:ok⁴. (40) ta: ne²? kho² ne² ?eká:-
 nekeonyó:k⁴, ?eka:nekowané?sé:k⁴, ne²? ti² tewotiyenawó?khó:k⁴, he²
 no²?keyenó?te⁴hé?t⁴, ?o²?kóeja:tá:t⁴, tkaye:i²? eyotisháte?sé:k⁴. (41) ta:
 ne²? ne² tkaye:i⁴?, ?o:nekasé:?⁴, ne: ?í?², ?ókwátó?se:?⁴óh, ne² yóeja?kéh,⁴
 teyokwatawenyé:h⁴, kho² he² ni:yó:h⁴, hotká?wé⁴ n² okwa?nikoiyós-
 tahkóh⁴, tkaye:i²? háe?kwa² ?o:nekasé:?⁴, honótó?se:?³óh. (42) ta: ne?²
 wai² ne² tkaye:i⁴?, he² niyóto?kta:tyé?⁴, ?okwatyéæ?tahkóh³. (43) ne?²
 wai² tyotyéhtó ?etwatyé:?⁴ták, n² o:ne² wa:sé:?⁴, ?etwatya?tákeskó?⁴,
 n² o:ne² wa:sé:?, tejawetó:tí?⁴, ne²? tyotyéhtóh⁴, n² o:nekanós⁴, ?etwaty-
 yé:?³ták. (44) ta: tkaye:i⁴?, wai² ?áo?e:sát. (45) ?oiwayei?ó:tyé?s,⁴
 he² nyo:?²nikæwé?óh⁴, hotye:nó?kta?ó² hé⁴ tyóhe?². (46) ta: ?eswe:-
 hé:k⁴, ti² wa?akwatye:nó:ní?⁴, ?o:ne: né?⁴, ?o?tyakwanó:nyó:?⁴, ne:²
 ?o:nékitke:shó?⁴, ?ojino:yá?teonyó?⁴, ?otihah²tetyókwéh⁴, ne: kho² ka:-
 nekeonyó?⁴, ka:nekowa:nés⁴, ta: ne²?ho² wai² neyó?te:ó⁴k, n² okwa?nikóe?⁴.

5. The Trees

(47) ta² one² wai² ne: nioye:éh⁴, hotye:nó?kta?óh⁴. (48) ne²? wai² ne²
 hawe:?⁴óh, ne²? ti² néh³, hé:owe² :yóeja:té:k⁴, ne²? ne² tkaye:i⁴?, ?eyote-
 hatóní:ak³. (49) ne²? wai² ne² tkaye:i⁴?, ne²? n² eyotehatóní:ak⁴, ne²
 ?eyakoya?takehashé?ke:ó⁴k, ne² ?o:kwéh⁴, ne² yóeja?kéh⁴, ?o?tyóta-
 we:nyé:?³. (50) ne²? wai² ne² tkaye:i⁴?, hawe:?⁴ó kato:ké:shó: neyo-
 nishé?se:k⁴, tekæ:wé:nyé:?⁴, neyo?táiehsé:k⁴, ta: kato:ke: háe?kwa
 nikáiwí:s⁴, ne²? ne: n² ekánó?nós. (51) ta: ne²? wai² né:h⁴, ?eyotehato-
 ní:ak⁴, hé:ow² eyóeja:té:k⁴, ne²? ne: ne² tkaye:i⁴?, ne² ?o:tiya?tataia?-
 tahkó:ok⁴, ne²?ho² wai² nio?nikæwé?óh⁴, n² o:tye:nó?kta?óh³. (52) ta:
 tkaye:i⁴? wai² né:h⁴, he² niyóto?kta:tyé?⁴, to?oiwánó?ko:wás⁴, tohka:?²

as well; rivers will flow, and will pass by under the earth. (40) And there will also be ponds²² and lakes.²³ They will work hand in hand, the way I fashion them on the earth. And moisture will continue to fall." (41) And it is true: fresh water is available in abundance to us who move about on the earth. And, in fact, to all those things which he provided for our contentment, fresh water is abundantly available too. (42) And it is true: we have been using it up to the present time. (43) It is the first thing we use when we arise each new time. When the new day dawns again, the first thing we use is water. (44) And let there indeed be gratitude. (45) It is coming to pass as Our Creator intended. (46) And give it your thought, that we may do it properly: we now give thanks for the springs, the brooks, the flowing rivers, and the ponds and lakes. And our minds will continue to be so.

5. *The Trees*

(47) And now this is what the Creator did. (48) He decided, "There will be forests growing on the earth. (49) Indeed, the growing forests will be of assistance to the people moving about on the earth." (50) He decided, "There will always be a certain period when the wind will become warm, and a certain length of time, also, when it will become cold. (51) And the forests growing on the earth will provide heat for them." That is what the Creator intended. (52) And it is true: it continues unchanged up to the present time. A few of us²⁴

²² Lit 'waters on it'.

²³ Lit. 'large waters'.

²⁴ Thus the recording. The speaker considered this a slip of the tongue, and would rather have said simply 'we'

ne? ne:ké:h, ?əkwaya?ətataiá?tahkóh, ?otéhato:ní:h, hé:əwe yəejaté?
 (53) ta: ne?ho kho nyo:ye:éh, ne? hac?kwa ne ?onəhkwa?shə?shə?óh,
 háonya:nó?, ?othotə:ní:h, hé:əwé yəejaté?. (54) hawe:?óh, háe?kwa
 ?əkakwe:ní?, ?onəhkwa?shə?shə?ə ?eyakotə?se?ó:ək, ne ?ə:kwéh, ne
 yóeja?kéh, ?o?tyətawə:nyé:?. (55) ta: ne?ho kwa: kho nyo:ye:éh,
 ne: ne hawe:?óh, ne ?ae? n ekeətatoké:ək, ne?ho ne:ké:h, ?etkháwih-
 ták, ne? ne: ?eyakoshə: ?sé?, ?i? eyəkashə: ?sé?, ne teyakotawenyé:h.
 (56) ne:ke: ?ewotí:otənyó:k, ne wahtá?, hé:əw eyóeja:té:k, ne? ne:
 ?etka:nekái?sé:k, n eyowəno:ék. (57) ne? ti kes n o:né tetyo?táiéh,
 he yəejaté?, ta one ?etka:nekái?t, ne? ti n ó:nə?e:shá?, ske:nó?,
 henénəhtə:nyóh, ?o:ne ?áe?, ne:ta həsáka:é?, ne:ke: néh, tkaye:í?,
 teshátisnyé:?, watí:otənyó?, ne wahtá?. (58) ta: ne? ne: niyók-
 we?ta:ké:h, hoti:wastéistóh, to?oiwánə?ko:wás, henóhke:othá?,
 tkaye:í?, wá:tihsənə:ní?, ?owə:nó?, hawe:?óh, ?eyakotə?se?ó:ək, ne
 ?ə:kwéh, ne yóeja?kéh, teyakotawenyé:h. (59) ta: tkaye:í?, to?oi-
 wánə?ko:wás, niyóto?kta:tyé?, ?ahs əkwatyə?tahkóh. (60) ta:
 ne?ho ?áe?, ni:ká:?, ?áə?e:sát, ?ahsə ?óiwakwe:kóh, ?ohtə:tyó:h, he
 noiwihsa?óh, hotye:nó?kta?óh. (61) ta: n əswe:hé:k, ti wa?akwa-
 tyə:nə:ní?, ?o:ne: né?, ?o?tyakwanó:nyó:?, ?otéhato:ní:h, hé:əwe
 yəejaté?, ta: ne?ho wai neyó?te:ók, n əkwa?nikóe?.

6. The Animals

(62) ta one wai nyo:ye:éh, hotye:nó?kta?ə he tyəhé?, hawe:?óh,
 ne? ti ne tkaye:í?, ?ekyá?tata:thó:?, kanyo:? ekatakhenətyé?sé:k, h
 eyóeja:té:k. (63) ne? wai ne tkaye:í?, ne? neké:h, to:ne?nikə-
 wenyá?tó:ək, ne: ne wa:tóh, hotiske?ékehtóh, hotiya?tá:ni:yóh.
 (64) hawe:?óh, ne? nə: hakóke:yataní:h, hotiske?ékehtóh, hotiya?-

are using them for heat, the forests growing on the earth. (53) And this also he did: he made them medicines as well, the trees growing on the earth. (54) He decided, "They can also be available as medicines to the people moving about on the earth." (55) And he even did this as well: he decided, "Again, there will be a certain tree which I shall cause to remind the people moving about to think of me. (56) The maples will stand on the earth, and the sweet liquid will drip from them."²⁵ (57) Each time when the earth becomes warm, then the sap will flow and they will be grateful for their happiness. When the time arrives again, they will attend to the maples standing there." (58) And for those people who take notice of it, it continues unchanged: they do indeed tap them and store the sugar. For he decided that it would be available in abundance to the people moving about on the earth. (59) And it is true: it continues unchanged up to the present time; we are still using it. (60) And therefore again let there be gratitude that it all still continues as the Creator planned it. (61) And give it your thought, that we may do it properly: we now give thanks for the forests growing on the earth. And our minds will continue to be so.

6. *The Animals*

(62) And now this is what Our Creator did: he decided, "I shall now establish various animals to run about on the earth. (63) Indeed, they will always be a source of amusement for those who are called warriors, whose bodies are strong." (64) He decided to provide the warriors, whose bodies are strong, with the animals running

²⁵ Lit. 'the liquid will drip, it will always be sweet'.

tá:ni:yóh, ne: ne kanyó:?, katákheno:tyé's, ne? te:ne?nikæwen-
yá?thá:k. (65) ta: ne? ti ne ?aténø'shæ?, ti yakotø'se'ó:ok, ne
?o:kwéh, ne yøja?kéh, teyakotawenyé:h. (66) ta one he niyó-
to?kta:tyé?, tkaye:i? tetwáka:né:?, nikanyo?tá's?á:h, hatítak-
henøtyé's, niyoteháto?kta:tyé's, ne?ho kho né:h, kahatakó:shø?.
(67) ta: kwa: ne:ké:h, he niyóto?kta:tyé?, ?o:ne tejitwaká:né?,
kanyo?towa:nés, henøtke'ó:ne's. (68) tkaye:i? wai ne to:kwa
no?yóshæké:?, n o:ne he?e te?jitwakéh, ne kanyo?towá:nes. (69) ta
one kwa: ne: niyóto?kta:tyé's, ?o:ne tejitwaká:né:?, kanyo?to-
wa:nés, katákheno:tyé's, ?aténø'shæ, tkaye:i?, jøkwátø'sé:h, ne:
niyóto?ktá:tye?. (70) ta: ?økwatyæ: ?tahkó waih, he nio?nikæwé?øh,
hotye:nó?kta?ø hé tyøhe?. (71) ta: ne?ho wai ni:ká:?, ?áo'e:sát, he
nio?nikæwé?øh, tkaye:i?, ?ahsø ?óiwakwe:kóh, ?ohte:tyó:h, ta:
?eswe:hé:k, ti wa?akwatye:no:ní?, ?o:ne: ne? o?tyakwanó:nyó:?,
ne:ke: kanyó:?, katákheno:tyé's, ta: ne?ho wai neyó?te:ók, n
økwa?nikóe?.

7. The Birds

(72) ta: ne?ho nioye:éh, hotye:nó?kta?ø hé tyøhe?. (73) hawe: ?ó
waih, ne? ne tkaye:i?, ?ekyá?tata:thó:?, teyonote?sætésyøtyé'sé:k,
niyøjáke:yá:t, neyóto?ktá?k. (74) ta: ne? há: ?kwa ne kanyó:?,
?øtiyáso:ók. (75) ne? ne niyøjáke:yá:t, neyóhsawá?k, nitkáshato:-
tyé's, neyóto?ktá?k. (76) ta: ne? ne tkaye:i?, háe?kwa kakwe:kóh,
hotíhsenøye:tó?, ne: ne ji?te?øshó?øh, teyonote?sætésyøtyé's. (77) ta:
ne? kwa: né:h, nya:tiji?ta's?á:h, ne? wai ne: ne hawe: ?óh, ne? ne:
ne tkaye:i?, kato:ke: he neyónishé?t, ne?ho to:nøtawenyé:ak, ta one
?eshenøtká:ekó?, hé:kwa: tyone:nó?, heshe:né:?. (78) ta: ne? ne

about, to be a source of amusement for them. (65) "And they will be available as food to the people moving about on the earth." (66) And up to the present time we have indeed seen the small animals running about along the edges of the forests, and within the forests as well. (67) And at the present time we even catch glimpses of the large animals again.²⁶ (68) There were in fact a number of years during which we no longer saw the large animals. (69) But now at the present time we again see the large animals running about, and at the present time they are actually available to us again as food. (70) And we are using them as Our Creator intended. (71) And therefore let there be gratitude that it all does still continue as he intended. And give it your thought, that we may do it properly: we now give thanks for the animals running about. And our minds will continue to be so.

7. *The Birds*

(72) And this is what Our Creator did. (73) He decided, "I shall establish various creatures that will spread their wings from just above the earth to as far upward as they can go. (74) And they too will be called animals. (75) They will begin just above the earth, and will go all the way into the clouds. (76) And they too all have names, the birds with outspread wings." (77) And with respect to the small birds he decided, "There will be a certain period when they will stir, and they will turn back, going back to where it is warm.

²⁶ Lit. 'we see them again . . . they appear momentarily'. See p. 8.

tetyo²?táiéh⁴, he² yəejaté⁴?, ta² on² eshatiyá⁴?ta²?ti:hé⁴?t, ne² n a:²?tewa-
 tiwenə:ké:h⁴, ?eswenəti²?stáé⁴?, watiweni:yó²?s. (79) ta: ne² wai tek-
 áhkwa⁴?t, hoti²?nikóé⁴?, he² ni:yó⁴:h, hotiya²?takəhsóthá⁴?, ?o:ne né⁴
 :shatiyá²?ta²?ti:hé⁴?t, nikaji²?tá⁴¹?s⁴¹:á:h. (80) tá:ne³?ho kwa:nyo:ye:éh⁴,
 háé²?kwa n aténə²?sháé⁴?, ?əkwátə²?se:⁴?óh, ne: teyonəte²?sətésyotyé³?s,
 ji²?te³?əshó⁴?əh. (81) tkaye:i² háé²?kwa ?əkwatyáé:²?tahkóh⁴, ne: ji²?te³-
 əshó²?ə teyonəte²?sətésyotyé³?s, ?aténə²?sháé⁴?, ?əkwátə²?se:²?óh. (82) ta:
 ?itwe: kwa: háé²?kwa kakwe:kóh⁴, háé²?kwa hoti:wayéistóh⁴, he² niyóí-
 wá⁴?, hoti:wayətáhkóh³. (83) kakwe:kó wai ?o²?kí⁴?, hotíhsenəye:tó⁴?,
 he nə:tiyá²?to³?té²?t. (84) ta: ne² ti ne :swe:hé:k⁴, wa²?akwatye:nə:ní⁴?,
 ?o:ne: né⁴?, ?o²?tyakwanó:nyó⁴:?, ji²?te³?əshó⁴?ə teyonəte²?sətésyotyé³?s,
 ta: ne²?ho wai neyó²?te:ó³k, n əkwa²?nikóé⁴?t.

8. The "Sisters"

(85) ta one wai nyo:ye:éh⁴, hotye:nó²?kta²?ə he tyóh³é²?t. (86) ne² wai
 ne tkaye:i³?, ?o:ne ?i:e hé:əwe yəejaté⁴?, ne² ne tkaye:i³?, ?eka:tká⁴?,
 ta onéh², honə:hó⁴?, to:nətáte²?nya:é⁴?, ne ?o:kwéh⁴, teyakotawenyé³:h.
 (87) ne² ti ne yəejakó:h⁴, ?əotiyé:ək⁴, ?a:hó⁴?, ?əwətotyáhsé:k⁴, ne²?ho
 to:tíhkwe⁴tyé²?, ne ske:nó⁴?, ?e:nənəhtənyó:ək⁴. (88) ta: wai né:h⁴,
 he niyóto²?kta:tyé⁴?, tkaye:i² tetwáka:né:?³. (89) ?o:ne teyonə-
 jotká⁴?wéh², ?o:ne né⁴?, tetwáka:né:?⁴, ?eyəkwa²?nikóiyosták⁴, ?o:ne
 tota:wé⁴?, teskate:ní⁴?, teyoəwe:nyé:h³. (90) ta: ne² wai ?əkyəishə:-
 niyéhkóh⁴. (91) ta: ne² wai n o:néh⁴, tsa²?ka:yó⁴?, ka²?níkə:iyó:h⁴, ne²
 wai ne ?əkwatəkéhsé:?⁴, ?o:ne háé²?kwa ?ekə:tyé⁴?sé:k⁴, ?otí:wahte:-
 tyó:h⁴, ke:i niyóíwa:ké:h³. (92) ne² wai ne ?onətóisyəhkóh⁴, ne² kho
 ne: tewenəté:nətáé⁴?k, ne: hé:əwéh⁴, ne² tewátí?nyá:?⁴, ha²?tewe:nís-
 həké:h³. (93) ta: ne² o:né waih², ?o:néh⁴, ne²?ho niyo:wé⁴?, kanə:kshé⁴?,

(78) And it will become warm again on the earth, and they will return. With all their voices they will sing once more their beautiful songs. (79) And it will lift the minds of all who remain when the small birds return.” (80) And he arranged as well that they are available to us as food, the birds with outspread wings. (81) It is true: we are using them too, the birds with outspread wings. They are available to us as food. (82) And we believe that they too are all carrying out their responsibility. (83) They all, as I said, have names, according to their type. (84) And give it your thought, that we may do it properly: we now give thanks for the birds with outspread wings. And our minds will continue to be so.

8. *The “Sisters”*

(85) And now this is what Our Creator did. (86) It was indeed at this time that he thought, “I shall leave them on the earth, and the people moving about will then take care of themselves. (87) People will put them in the earth, they will mature of their own accord, people will harvest them and be happy.” (88) And up to the present time we have indeed seen them. (89) When they emerge from the earth we see them. They bring us contentment. They come again with the change of the wind.²⁷ (90) And they strengthen our breath. (91) And when the Good Message came we were advised that they too should always be included in the ceremonies, in the Four Rituals.²⁸ (92) Those who take care of them every day asked, too, that they be sisters. (93) And at that time there arose a relationship between them: we shall say “the Sisters, our sustenance” when we want to

²⁷ I.e., not a change in direction, but from cold to warm.

²⁸ I.e., this should be one of the items for which thanks is expressed. The Four Rituals (pp. 2-3) are here synonymous with longhouse ceremonialism.

ʔotóʔoh, he watiyaʔta:téʔ, neʔ ne: netwátó:ok, tewenoté:nó:té:ʔ,
 2 4 2 4 2 4 2 4 2 4 2 4
 tyohéhkəh, n o:ne neʔho ʔetwathyonyá:néʔ. (94) ta: neʔ wai ne
 2 3 2 41 21 2
 tkaye:iʔ, ʔakwaʔnikó:iyó:h, ne:ke: niyótoʔkta:tyéʔ, tetwáka:né:ʔ,
 4 2 3 2 2 4 2 4
 ʔotó:ní:h. (95) ta: ʔeswe:hé:k, ti waʔakwatye:nó:níʔ, ʔo:ne: ne
 2 3 31 2 2 4 2 4 2
 ʔoʔtyakwanó:nyó:ʔ, nəʔtewenóte:nó:té:ʔ, ʔakyóhehkóh, ta: neʔho
 3 2 4 2 3 2
 wai neyóʔte:ók, n əkwaʔnikóeʔ.
 4 2 41

9. The Wind

(96) ta one wai nyo:ye:éh, hotye:nóʔktaʔə he tyohéʔ, hawe:óhʔ,
 2 4 2 4 2 4 2 4
 ʔo:ne tíh, neʔ ne heʔe taʔakakwe:níʔ, neʔhó shə: nə:yoʔté:ok. (97)
 2 3 2 3 2 4 1
 ta: neʔ wai néh, hawe:ʔóh, neʔ ti né tkaye:iʔ. (98) neʔ ne haʔte-
 2 4 2 4 2 4 3 21 2
 kakó:t, teyoæwenyé:ak, ta: neʔ ti ʔeotiyaʔta:níyó:ok, ne ʔə:kwéh,
 4 2 4 2 4 2 4
 ʔoʔthenətawenyé:ʔ, ʔoʔkhéyatkáʔ, hé:əwe ʔoʔkóje:tá:t. (99) ta:
 2 4 2 4 2 3 31 2
 neʔ wai ne hosyo:ní:h, ʔotáʔeoóh, hekæ:hkwéʔskwá:h, nəʔwə:tíh,
 4 2 4 2 4 4 2 4
 neʔ ne skenóʔə: nityoye:éh, ʔotkaható:h. (100) neʔ wai ne:ké:h,
 2 4 2 3 41 2 4
 neʔho tyotato:ní:h, teyoæwe:nyé:h, ta one ske:nóʔ twenóhtənyóh,
 2 4 2 4 2 4 2 3
 tkaye:iʔ əkyoishé:ni:yóh, he yójeʔkéh, teyəkwtawenyé:h. (101)
 2 4 2 4 2 3 31
 neʔho shə: kho nitka:téʔ, teyoæwe:nyé:h, n əkwaʔnikóiyóstahkóh,
 2 4 2 4 2 4
 ske:nəʔ i:ké:h, twenóhtənyóh. (102) ta: neʔ kwa: n əkhí:owí:h,
 2 4 2 3 31 2 4
 wai ne hatioyáʔke:onóʔ, neʔ wai ne ho:né:h, neʔ ne ʔakwé:h, ʔeyót-
 2 3 2 3 2 3 2
 kathóʔ, ne shenə:kshóʔ. (103) ne: ne ʔo:etó:h, ʔoʔwé:nishətenyo:-
 4 2 3 21 2 4 2
 tyéʔ, neʔ kiʔshéh, neʔho neya:wéh, n əttyakweʔnéoʔktéʔ heyó:éh,
 3 2 3 2 3 2 3 2 3
 ʔəkwtakééʔ. (104) neʔ kiʔshə neyóʔhastéh, ʔewótkaha:tóh, neʔ wai
 2 3 41 2 3 2 4
 ne ʔakwé:h, neʔ ne ka:əkwhá, n ə:ʔtekake:sé:ʔ, hé:əwe yəjeatéʔ.
 4 2 4 2 4 2 3 21
 (105) neyóʔhasté kiʔshe tekæ:wə:nyé:ʔ, neʔ wai n akwé:h, ʔeyako-
 2 4 2 4 2 4 2
 tówehták, ne ʔə:kwéh, teyakotawenyé:h, neʔho waih, nyo:tiye:éh.
 4 2 4 2 3 2 3 2 21

refer to them. (94) And it is true: we are content up to the present time, for we see them growing. (95) And give it your thought, that we may do it properly: we now give thanks for the Sisters, our sustenance. And our minds will continue to be so.

9. *The Wind*

(96) And now this is what Our Creator did: he decided, "Now it can't always be just this way."²⁹ (97) And this, in fact, is what he decided. (98) "There must be wind, and it will strengthen³⁰ the people moving about whom I left on the earth. (99) And in the west he made the thing that is covered by a veil; slowly it moves and revolves. (100) There the wind is formed, and we are happy. It indeed strengthens our breath, for us who move about on the earth. (101) And the wind is just the strength for us to be content with it and be happy. (102) But the Sky Dwellers told us: they said, "We believe that your kinsmen³¹ will see (103) that in future days it may happen that it will be beyond our control. It is the most important thing for us to watch. (104) It may become strong in its revolving, and we believe that it will scrape off everything on the earth. (105) The wind may become strong, we believe, and bring harm to the people moving about." That is what they said. (106)

²⁹ I.e., there is something missing.

³⁰ By providing them with air to breathe.

³¹ Meaning here 'your descendants'.

(106) ta: ne: niyóto?kta:tyé?, ne tkaye:i?, ?etwaiwakwáihsi?, ne?ho
 niya:wés, ?o?kaiwáhtó?t, hé:owe ne:ké:h, hoti?nikó:iyó:h, ?o?kai-
 wáhtó?t, kes ?o?kakwe:ní?, ne? wa?ó?hastéh, ?o?tkæ:wé:nyé:?.
 (107) ta: ne? kwa: n í?, n okwa?nikóiyóstahkó shó:h, he niyó?hasté?,
 teyoæwe:nyé:h, ske:nó? twenóhtonyóh. (108) ta: ?eswe:hé:k, ti
 wa?akwatye:nó:ní?, ?o?tyakwanó:nyó:?, ?otá?eoó tyotató:ní:h, te-
 yoæwe:nyé:h, ta: ne?ho wai neyó?te:ók, n okwa?nikóé?.

10. The Thunderers

(109) ta one nyo:ye:éh, hotyε:nó?kta?o he tyohé?, hawe:óh,
 ?ewókatéhó?shε:tá?k, hekæ:hkwé?skwá:h, n?wó:tíh, ne?ho ná:h,
 ?ethéni?tyó:tá?k. (110) ne?ho ti næ: ne?ho ?ethenehtáhkwa:k, te:-
 notawenyé:?, he nikáshato:tyé?s, ne? ti næ: né?, ?o:nekasé:?, ?eo-
 táfawi?sé:k. (111) ne? ne: néh, ?éotietosæ:hsé:k, he ni:yo: hotká?-
 wéh, ?a:hó?, wató:níh, hé:owé yæjaté?. (112) ta: ne? kwa: néh,
 hawe:óh, kanó:kshá?, ti n o:ne ne ?eyóthyonyá:né?, ne? ti ne:
 ne:nótó:ok, ne? n ethíhsó:t, hi?nó?, hatiwenotatyé?s, ne?hó waih,
 neotiye:há:k. (113) ta: ne? wai néh, hekæ:hkwé?skwá:h, heakóyát-
 ka?wéh, ne?ho ?ethenehtáhkwa:k. (114) ta: ne? ne tkaye:i?, ne?ho
 neyó?hasté:k, n eyako?nikóiyostáhkó:ok, ne ?ó:kwéh, n o:nóte?shá?,
 teyakotawenyé:h. (115) ta: hoti:wayéistóh, he niyókehíso:atyé?,
 ne?ho to:nótawenye: nikáshato:tyé?s, ?o:nekasé:?, honónya:nó:tyé?s,
 ne: ?otíhahtetyókwéh, ne: kho ka:nekeonyó?, ka:nekowa:nés. (116)
 ta: ?eswe:hé:k, ti wa?akwatye:nó:ní?, ?o:ne: né?, ?o?tyethinó:nyó:?,
 ne: ?ethíhsó:t, hi?nó?, hatiwenotatyé?s, ta: ne?ho wai neyó?te:ók,
 n okwa?nikóé?.

And indeed up to the present time we can attest to it: the way it occurs, it destroys their homes.³² From time to time it is destructive, for the wind can become strong. (107) But as for us, we are content, for no matter how strong the wind has been we have been happy. (108) And give it your thought, that we may do it properly: we give thanks for the thing that is covered by a veil, where the wind is formed. And our minds will continue to be so.

10. *The Thunderers*

(109) And now this is what Our Creator did: he decided, "I shall have helpers who will live in the west. (110) They will come from that direction and will move about among the clouds, carrying fresh water." (111) They will sprinkle all the gardens which he provided, which grow of their own accord on the earth. (112) And he decided, "There will be a relationship when people want to refer to them: they will say 'our grandparents, *hi²no²*, the Thunderers'.³³ That is what they will do." (113) And he left them in the west; they will always come from that direction. (114) And truly they will always be of such a strength that the people, their grandchildren, who move about will be content with them. (115) And they are performing their obligation, moving about all through the summer among the clouds, making fresh water, rivers, ponds, and lakes. (116) And give it your thought, that we may do it properly: we now give thanks for them, our grandparents, *hi²no²*, the Thunderers. And our minds will continue to be so.

³² Lit. 'where they are content', referring to the homes of white men in the surrounding area. See p. 9.

³³ Lit. 'they are speaking out', or 'spreading the word'.

11. *The Sun*

(117) ta₂ one wai nyo:ye:é₄h, hotye:nó₂'kta?o he tyohé₄?, ne₂ wai ne hawe:ʔó₄h, ʔeké₂oya:té:k₄, ne hetkeh₂, naʔakonó₂?e:tí₄h, ne ʔo:kwéh₄, ʔoʔtyotawe:nyé:ʔ₂₁. (118) ne₂ wai né₄h, haʔtekakó₃:t, ne ʔewakaté-hoʔshe:tá₄?k, háe₂?kwa he ʔeké₂oya:té:k₂₁. (119) ta: ne₂ wai ne tkaye:í₄?, hōwaiótasʔó₄h, hotá₂?neta:któ₄h, hé:owe₃ ké₂oyaté₂₁?. (120) ne₂ ne: neʔho to:tawénye:ák₄, tōjé₂iyáʔkthá₄:k, kato:ke: he:kwá₃:h, ne-the:thá₄:k, he:kwá₂:kho he:ethá₂₁:k. (121) ta: ne₂ kwa:ne kanó:kshá₄?, háe₂?kwa nyo:ye:e n o:né₄ ne ʔetwathyonyá:né₄?, ne₂ ne: netwátó:ók₄, ʔete:kha:ʔ shetwáhji₂? ká₃:hkwá₃₁:?. (122) ta: tkaye:i₃? hoiwayéistó₄h, neʔho :tá₂?neta:któ₄h, hé:owe₂ ké₂oyaté₃?, teyohathétsi:yó₄:h, ta₂ one ske:nó₄?, twenóhtonyó₂₁h. (123) ta: ne₂ wai n itwé:h₄, ʔóiwakwe:kó₄h, háe₂?kwa hoiwayéistó₄h, tkaye:í₄?, ʔonótóhóhtetyó₃:h, he ni:yó: hotkáʔ-wéh₄, ʔa:hó₄?, wató:ní₄h, hōwaiwakéistaní:h₄, neʔ ne: ʔeóʔtáiaʔthá₄:k, hé:owe :yó₂jeja:té:k₄, ta₂ one ske:nó₃?, ʔewenótóhóhte:tí₄?, he ni:y o:tkáʔwéh₄, ʔa:hó₄?, wató:ní₃h. (124) ta: ʔitwé: waih₄, hoiwayéistó₂h, he niyótoʔkta:tyé₄?, he niyóiwá₃?, hōwaiótasʔó₂₁h. (125) ta: ne₂ ti n eswe:hé:k₄, waʔakwatye:nó:ní₄?, ne: ne ʔetsakwanó:nyó:ʔ₄, ʔete:kha:ʔ shakwáhji₂? ká: hkwá:ʔ₄, ta: neʔho wai neyóʔte:ók₄, n ókwaʔnikó₄₁εʔ.

12. *The Moon*

(126) ta₂ one wai nyo:ye:é₄h, hotye:nó₂'kta?o he tyohé₄?, hawe:ʔó₄ wai kato:ke: tí shó: he neyónishé₄ʔt, ʔo:ne ne:ké:h₄, ʔewátéonosthá:k₄, ʔeyójeja:té:k₃. (127) kato:ke: kho neyónishé₄ʔt, ʔewé:nishætényó₃:k₂₁. (128) ta: ne₂ wai ne tkaye:í₄?, ta:ka:ná₂hji:wéh₄, kotatyaʔtakehá:nó₄?, ne ʔo:kwéh₄, teyakotawenyé:h₂₁. (129) ta: ne₂ wai ne hawe:ʔó₄h, ne₂ ti ne ʔeyotóishé:ók₄, haʔteskayétaʔsé₄?, ti he yeyáʔtayetatyé₄?, ʔeyo-

11. The Sun

(117) And now this is what Our Creator did: he decided, "There will be a sky above the heads of the people moving about. (118) I must have a helper in the sky as well." (119) And indeed he assigned him to be attached³⁴ to the sky. (120) There he will move about, and will cross the earth. He will always come from a certain direction, and will always go in a certain direction. (121) And he also prescribed a relationship when we want to refer to it: we shall say "our elder brother, the sun." (122) And it is true: he is carrying out his responsibility, attached there to the sky; there is beautiful daylight, and we are happy. (123) And we believe that he too has done all that he was obligated to do; everything that he³⁵ left to grow of its own accord is flourishing. He gave him the added responsibility of making it warm on the earth, so that everything he left to grow of its own accord would flourish. (124) And we believe that he is performing his obligation up to the present time, the assignment he was given. (125) And give it your thought, that we may do it properly: we give thanks for him, our elder brother, the sun. And our minds will continue to be so.

12. The Moon

(126) And now this is what Our Creator did: he decided, "There will be a certain period when the earth will be in shadow, (127) as well as a certain period when it will be day." (128) And indeed he saw well that the people moving about were taking care of themselves. (129) And he decided, "They will rest. They will lay down their bodies and

³⁴ In the sense of 'stuck or glued on.'

³⁵ The Creator.

tóishé:ok, he ne:wé:?, ?ewotéonosthá:k, ne²ho wai nyo: ?nikæwé?oh.
 (130) ta: ne² kwa: ki²she ne²ho neya:wéh, ne káeti²kwa niyo:wé?,
 ?etyakohsóta³ta²¹ís. (131) ta: ne² kwa: ne thika:té?, ?ewakatého²s-
 he:tá⁴k, ?eká:hwá:a⁴k, hé:ow ekéoya:té:k. (132) ne² ne: ne:nó-
 tó:ok, ?ethíhso:t sækha: ? ká:hwá:?, ne²ho neotiye:há:k, ne²
 ?ekakwe:ní⁴?, ha²?teyakoshetá⁴?o:ok⁴áh, teyakohathe²tó:ok. (133) ta:
 tkaye:í⁴?, wai ne ?okwateno²kæ:htashétahkóh, he neyokwatkeis-
 tó:tyé⁴?, ne yóeja²?kéh, teyokwatawenyé:h. (134) ne² wai ne: néh,
 hawe:óh, tekatenyóhsé:k, ti he niyó²?té:h, ?otæ:hwáhte:tyó:h,
 ?ewotæ:ní²?to⁴?kthá:k, hotiyastóh. (135) ta: tkaye:í² wai ne:ké:h,
 ne ?ahs okwateno²kæ:htashétahkóh, he niyóto²?kta:tyé⁴?, niyó²?té:h,
 ?okwatkéisto:otyé⁴?, ne yóeja²?kéh, teyokwatawenyé:h. (136) ta:
 ?itwe: kwa: ne²ho háe²?kwa teyawehtó:tyé⁴?, to²?oiwáno²?ko:wás,
 to:titá²?o:otyé⁴?, sa²? nienohó²?s⁴áh, hé:owe yæjaté⁴?, watiya²?ta:té⁴?,
 ?ethíno²?e ne²ho teyawehtó:tyé⁴¹?. (137) ta: ne²ho wai ni:ká:?,
 ?itwe: ?óiwakwe:kóh, koiwayéistóh, he niyóiwá²?, shakoiwakéistaní:h.
 (138) ta one ?eswe:hé:k, ti wa²?akwatye:nó:ní⁴?, ?o:né: né²?, ?o²?tyet-
 hinó:nyó:?, ne: ?ethíhso:t sækha: ? ká:hwá:?, ta: ne²ho wai
 neyó²?te:ók, n okwa²?nikóe⁴¹?

13. The Stars

(139) ta one wai nyo:ye:éh, hotye:nó²?kta⁴?o hé tyohé²?. (140)
 hawe:ó² wai ne² wai ne tkaye:í⁴?, háe²?kwa ?ekajihso²?tahní:æ⁴k,
 hé:ow ekéoya:té:k, he ne:wé:?, ?ewotéonosthá:k. (141) ta: ne²
 háe²?kwa ne kato:ke: na²?áhte⁴?éh, hakóístas⁴óh, he ne²ho neyó²?te:ok.
 (142) hawe:ó² wai kakwe:kó háe²?kwa ?eyótihsenoye:tá⁴k, he ni:yó:h,
 ?ojistanóhkwé²?, hé:owe kéoyaté³?. (143) ta: ne² kho ne tkaye:í⁴?,

rest while it is in shadow." That is what he intended. (130) "And perhaps it will happen that somewhere at a distance³⁶ they will run into darkness. (131) And I shall have another helper, another orb in the sky. (132) People will say 'our grandmother, the moon'. That is how they will do it. It can be a sort of guide for their steps, providing them with light." (133) And indeed it is a measure for us as we go along, we who move about on the earth. (134) He decided, "The moon will change its form as it goes." They have called it "phases."³⁷ (135) And it is true: it is still a measure for us up to the present time, the way it is as we go along, we who move about on the earth. (136) And we believe that they come from there too, that it continues unchanged: the little ones taking their places on the earth.³⁸ They are here and they come from our mothers. (137) And therefore we believe that she has done all that she was obligated to do, the assignment she was given. (138) And now give it your thought, that we may do it properly: we now give thanks for her, our grandmother, the moon. And our minds will continue to be so.

13. *The Stars*

(139) And now this is what Our Creator did. (140) He decided, "There will also be stars arrayed in the sky while it is dark." (141) And he assigned to them certain things as well, the way it would continue to be. (142) He decided, "They too will all have names, all the stars in the sky. (143) And they too, in fact, will be indicators, to

³⁶ I.e., from home.

³⁷ Lit., 'the moons always come to an end.'

³⁸ I.e., the cycle of reproduction is determined by the moon.

háe?kwa ?ekaiwayéonya:nó:k, n eyakotenó?kæ:htashetáhkó:ók, ne
 ?o:kwéh, teyakotawenyé:h, ne?ho ki?she neya:wéh, n eyakohsóta?ís,
 ne: ?atháinó?kéh, ne: koyá:?tóh, ne ?o:kwéh, teyakotawenyé:h.
 (144) ta: ne? wai tkaye:í? , ?eyotkóskáhaté? , ?ojistanóhkweó? , ta: ne?
 wai ?eyakoya?tatókesták, tkaye:í? , ne?h ejótko:ták, he:owé:kwa:
 né:h, tetyako?níkóhka:nyéh. (145) ta: ne: niyóto?kta:tyé? , ne?
 háe?kwa hati:wayetáhkóh. (146) ne: he ne:wé:?, ?oteonóstóh, ne
 ?éotisha:tét, he ni:yó: hotká?we ?a:hó?, wato:níh, hé:owe yóejaté?
 (147) ta: tkaye:í? , ?oti:nekáhsonyé?s, he niwáhsó:tí:s, he ni:y
 o:tká?we ?a:hó?, wato:níh, ne? ne?ho teyawehtó:tyé? , ne: h ojih-
 so?táhsi:á? , hé:owe kéayaté?. (148) ta: ne? wai n itwé:h, hoti:wa-
 yéistóh, háe?kwa niyóiwá?, hati:wayetáhkóh, ta: ?eswe:hé:k, wa?ak-
 watye:nó:ní?, ?o:ne: né?, ?o?tyethinó:nyó:?, ?ojihso?táhsi:á? , hé:owe
 kéayaté? , ta: ne?ho wai neyó?te:ók, n okwa?nikóe?.

14. The Four Beings

(149) ta one wai hotye:nó?kta?o he tyóhé? , hawe:óh, ne? ti ne
 ?ewókatého?she:tá?k, ne ke:i niyókwe?ta:ké:h, ne? teshakoné?-
 nyató:?, ne ?o:kwéh, ne yójea?kéh, ?o?tyotawe:nyé:?. (150) tkáye:i?
 wai ta:ka:náhhji:wéh, he?e ta?áyoska:sthé?t, hotiya?tóska?áh, tao-
 notawényé:ak. (151) ne? wai ne tkaye:í? , ha?te:yó:h, niyotye:éh,
 he yóejata:tyé? , ne?ho ?ethenotawenyé:?. (152) ne? ne næ: sho:
 ka:té? , ?eyakotye:ó? ne ?o:kwéh, ne yójea?kéh, teyakotawenyé:h.
 (153) ne? n eyakotí:watye:ó? , ne ?o:kwe teyakotawenyé:h, ne
 yójea?kéh, n ethene?néo?kté?. (154) ta: tkaye:í? , kho twaiwak-
 wáihso:s, ne yójea?kéh, teyókwatawényé:h, ne?ho neya:wéh, ne:
 ?eyakotí:watye:ó? , n ethene?néo?kté? , niyó?te: teyókwatawényé:h,

be used for measuring by the people moving about. If it happens that they run into darkness on their journey, they will use them, the people moving about. (144) And indeed they will lift their faces to the stars and will be set straight. They will head back directly toward their home.”³⁹ (145) And up to the present time they have had an added responsibility. (146) While it is dark they will cause moisture to fall on everything that he left to grow of its own accord on the earth. (147) And truly they enjoy water throughout the night, everything that he left to grow of its own accord. It comes from the stars arrayed in the sky. (148) And we believe that they are performing their obligation, the responsibility that they too have. And give it your thought, that we may do it properly: we now give thanks for them, the stars arrayed in the sky. And our minds will continue to be so.

14. *The Four Beings*

(149) And now Our Creator decided, “I shall have the Four Beings as helpers to protect the people moving about on the earth.” (150) Indeed, he saw well that it was not possible for them alone, that they could not continue to move about alone. (151) It was true: all sorts of things were going on on the earth where they would move about. (152) It was inevitable that the people moving about on the earth would have accidents. (153) The people moving about on the earth would have accidental things happen to them that would be beyond their control. (154) And indeed we too can attest to it, we who move about on the earth: it will happen that people are involved in accidents that are beyond their control. It is the way with us who move about

³⁹ Lit. ‘where it bites their mind,’ possibly referring to homesickness.

he yəjəté? (155) ta: ne? kho ne tkaye:í?, háe?kwa ne? hati:wa-
 yətáhkóh, ?əwenótkaés?, hotého?shé?, ?i:ke: wa:tóh, ke:i níké-
 tyohkwá:ke:h. (156) ne: téətisnyé:k, hé:əwe yəjəté?, shəkwátka?-
 wéh, n əyəkwa?nikəiyostáhkó:ək. (157) ta: ?itwe: háe?kwa hoti:wa-
 yéistóh, he niyóiwá?, hoti:wayətáhkóh, ne: wa:tóh, ke:i nyé:nətí:h,
 teyəkhiyé?nyató?. (158) ta: ne?ho wai ni:ká:?, ?áə?e:sát, ?itwe:
 ske:nə? twenóhtənyó ?əswé:hé:k, ska:t wa?akwaye:? n əkwa?nikóə?,
 ?ə:nə: né?, ?ə?tyethinó:nyó:?, ne: hotého?shé?, ke:i nyé:nətí:h,
 teyəkhiyé?nyató?, ta: ne?ho wai neyó?te:ók, n əkwa?nikóə?.

15. Handsome Lake

(159) ta one wai ne: nyo:ye:éh, hotye:nó?kta?ə hé tyəhe?. (160)
 tkaye:í? wai hawe:?óh, ne? ti néh, ha?tekakó:t, ne?ho neya:wéh, he
 nio?nikó?té:h. (161) ne? wai ne tkaye:í?, ne: sha?ka:t teyəkwa-
 tawenyé:nó?, hé:əwe yəjəté?. (162) ne? wai n onóhsotaiyó:?,
 waoye:nó:?, tkaye:í?, wáonəktane:tá:k. (163) ne? wai ne ?ə?yós-
 həké:?, ta:ə?tákwəhtá:?. (164) ta: ne?ho wai niyó?té:h, ne ha?te-
 kakó:t, ta:tenó:nyó:?, wahsətate:nyó?, we:níshəte:nyó?, kho ?i:éh,
 ha?tekakə:t sə:ká:?, hayá?taté?, hosyə:ní:h, he ni:yó:h, hotkáthwe:-
 ətyé?. (165) ta: ne?ho kho ne:ké:h, tetháéhá?, ne? ne kakwe:kóh,
 shatathewáthá?, he ni:yó:h, ?i:é ne? hoyé?hihsé?s, yəjə?kéh, to:-
 tawə:nyé:h. (166) ta: ne? kwa: ne tkaye:í?, ha?tewə:níshəké:h,
 to:tenó:nyó?, ti?kwa na?áhte?ə wa:sé:?, wá:tkathó?. (167) ta one
 wai ne:ké:h, ne?ho nə?ə:wéh, n o:tye:nó?kta?ə ta:ka:nəhji:wéh,
 se?ə tkaye:í?, he niyakotyé:ə ne ?ə:kwéh, ne yəjə?kéh. (168) ne?
 n a:yé:?, he?ə te?kátka?ho te?skayətáhkóh, ne ko?níkóə?, ne teyako-

on the earth. (155) And indeed they also have the added responsibility of keeping watch over those of his helpers called the Four Groups.⁴⁰ (156) They will continue to look after us whom he left on the earth, and will bring us contentment. (157) And we believe that they too are performing their obligation, the assignment they were given, those who are called the Four Beings, our protectors. (158) And therefore let there be gratitude, for we believe that we are happy. Give it your thought, that with one mind we may now give thanks for his helpers, the Four Beings, our protectors. And our minds will continue to be so.

15. *Handsome Lake*

(159) And now this is what Our Creator did. (160) He did indeed decide it, and it must happen according to his will. (161) Indeed he⁴¹ was among us who moved about on the earth. (162) Illness took hold of him, and he was confined to bed. (163) For a number of years he lay helpless. (164) And the way things were, he had to be thankful during the nights and the days, and he thought that there must be someone there who made all the things that he was seeing.⁴² (165) And thereupon he repented everything, all the things he thought he had done wrong when he moved about on the earth. (166) And indeed he was thankful each day for each new thing that he saw. (167) And now it happened that the Creator saw well how the people on the earth were acting. (168) It seemed that nowhere was there any longer any guidance for the minds of those who moved about.

⁴⁰ See p. 9.

⁴¹ The reference shifts here to Handsome Lake, who is not regarded as an incarnation of the Creator as the translation might be taken to imply.

⁴² The wording here is reminiscent of the Good Message.

tawenyé:h. (169) ta one ti né:h, ne²ho n²o:wéh, thakoyatényehtóh,
₂₁ ₂ ₄ ₂ ₄ ₂
hotého²shé⁴?, ne² howowene:²óh, shetwakowa:né twató:k, kanyotai-
₂ ₄ ₂ ₄ ₂ ₄ ₂ ₃ ₂
yó⁴, tsa²tó:tawenyé:h. (170) ne²wai howoiwakéistaní:h, ne²ne:ké:h
₄ ₂ ₃ ₂₁ ₂ ₄ ₂ ₄ ₂ ₄
?etsókwa:owí⁴?, nejakwayé:ók, n o:etó:kwá:h. (171) ta: ne²wai ne
₂ ₄ ₂ ₄ ₂ ₄ ₃₁ ₂
?o²yóshæké:?, ne²hothyówi:atyé⁴, he nya:wenó²té:h, hotyε:nó²k-
₄ ₂ ₄ ₂ ₄
ta³óh. (172) ta: ne²ho wai niyó²te:otyé⁴, he niyo:wé², ha²tosa:-
₃ ₂₁ ₂ ₄ ₂ ₄ ₂
yoskwéhtá:at, ne²wai ne:ké:h, hooyaké²tó:otyé²s. (173) ta: ne²
₄ ₂ ₄ ₂ ₄ ₃ ₂₁ ₂
wai ne tkaye:í⁴?, ?áo²e:sát, ne²ne ka:ekwa nikeotyé⁴, ?o:ne ne:ké:h,
₄ ₂ ₄ ₂ ₄ ₂ ₄ ₂ ₄
tkaye:i²? sayókwathó:téh, he nya:wenó²té:h, n o:tyε:nó²кта²óh.
₂ ₄ ₂ ₄ ₂ ₄ ₂₁
(174) ta: ne²wai ne²ho ni:ká:?, ?áo²e:sát, ?ahso² ?ohte:tyó:h, ni oi-
₂ ₄ ₂ ₄ ₂ ₄ ₂ ₄ ₂
wíhsa³óh. (175) ta: ?eswe:he:k ti wa²akwatye:nó:ní⁴, ne: ne²?o²t-
₃ ₂₁ ₂ ₄ ₂
sakwanó:nyó:?, ne²kanyotaiyó⁴, ?akwátó:k, ta: ne²ho wai neyó²-
₄ ₂ ₄ ₂ ₄
te:ók, n ókwa²nikóe⁴¹?

16. The Creator

(176) ta one wai nyo:ye:éh, hotyε:nó²кта²o hé tyohe⁴. (177) tka-
₂ ₄ ₂ ₄ ₂ ₄ ₃ ₂₁ ₂
ye:i²? wai hawe:²óh, hetke n í⁴, n²o²kéoya:tíh, heskí²tyó:tá⁴k, ne²ho
₄ ₂ ₄ ₂ ₄ ₂ ₄ ₂ ₄
ti hejáko⁴kthá:k, ne teyoténó:nyó:?, ne yó²jeja²kéh. (178) ne²sho:
₄ ₂ ₄ ₂ ₄ ₂ ₃ ₂₁ ₂
hekáya⁴?tí:h, ?eyakoye:tá⁴k, n ató²esho:nyók, he ni:yó:h, ?eyakot-
₄ ₂ ₄ ₂ ₄ ₂ ₄ ₂ ₄
káthwe:otyé⁴, he n²o²keyeno²te²héh⁴t, ?o²kójeja:tá:t, kho he ni:yó:h,
₄ ₂ ₄ ₂ ₄ ₂ ₄ ₂ ₄
?eyakotkáthwe:otyé², ?eyotoníatyé⁴, ne²ho wai nio²nikóewé⁴óh.
₂ ₄ ₂ ₄ ₂ ₄ ₁
(179) ?eyakoye:tá⁴k, ti ne kanoohkwá²shá⁴?, ne yó²jeja²kéh, n o:kwéh,
₂ ₄ ₂ ₄ ₂ ₄ ₂ ₄ ₂ ₄
?o²tyotawe:nyé:?, teyoténó:nyó:ók, ti hekáya²?tí:h. (180) ne²ho
₂ ₃ ₂ ₄ ₃ ₂ ₃₁ ₂
?eyóhsahá:k, hé:ow eyójeja:té:k, tayenó:nyó:ók, he ni:yó: kotkáth-
₄ ₂ ₄ ₂ ₄ ₂ ₃
wa²¹óh. (181) ne²ho hetke heyéahsé:k, ne²ho hejáko⁴kthá:k, heskí²-
₂₁ ₂ ₄ ₂ ₄ ₂ ₄ ₂ ₃
tyó:tá²¹k. (182) ?ewó²kathotehjí:we:ók, ti ne ?eyeiwa:notátye²sé:k,
₂₁ ₂ ₄ ₂ ₄ ₂ ₄
ne ?o:kwéh, ne teyakotawenyé:h. (183) ne²kho ne tkaye:í⁴, tekhe-
₂ ₄ ₂ ₃ ₂₁ ₂ ₄ ₂

(169) And now it happened that he sent his helpers to speak to our great one, whom we used to call Handsome Lake, when he moved about. (170) They gave him the responsibility to tell us what we should do in the future. (171) And for a number of years he told about the words of the Creator. (172) And the way things went, he labored until he collapsed. (173) And let there indeed be gratitude that from time to time now we again hear the words of the Creator. (174) And therefore let there be gratitude that it is still continuing as he planned it. (175) And give it your thought, that we may do it properly: we give thanks for him, whom we called Handsome Lake. And our minds will continue to be so.

16. *The Creator*

(176) And now this is what Our Creator did. (177) He decided, "I myself shall continue to dwell above the sky, and that is where those on the earth will end their thanksgiving. (178) They will simply continue to have gratitude for everything they see that I created on the earth, and for everything they see that is growing." That is what he intended. (179) "The people moving about on the earth will have love; they will simply be thankful. (180) They will begin on the earth, giving thanks for all they see. (181) They will carry it upward, ending where I dwell. (182) I shall always be listening carefully to what they are saying, the people who move about. (183) And indeed I shall always be watching carefully what

ka:nəhji:wé:ək, he neyakotyé:ək, ne ʔo:kwéh, ne yójejaʔkéh. (184)
 ta: neʔho wai ne: niyótoʔkta:tyéʔ, neʔ wai ne ʔitwé:h, tkaye:iʔ,
 ske:nəʔ twenóhtonyóh, nityókweʔta:ké:h. (185) ta: neʔho kho
 ni:ká:ʔ, ne ʔáə:sát, he káiwaya:sóh, ʔetwiʔ ske:nəʔ twenóhtonyóh.
 (186) ta: ʔeswe:hé:k, ti ʔo:ne ke ska:t waʔakwayé:ʔ, n əkwaʔnikóəʔ,
 ʔo:ne: néʔ, ʔoʔtsakwanó:nyó:ʔ, n o:tye:nóʔktaʔə he ʔakyə:héʔ, ta:
 neʔho wai neyóʔte:ók, n əkwaʔnikóəʔ.

Epilogue

(187) ta: neʔho n íʔ ne:ke:h, niwátkwenyəs, ne: hé nyo:tiye:éh,
 hone:ʔóh, ʔəkayé:táʔk, ʔo:etó:h, kaiwatéhkəh, hotíyastóh, ʔeyakəəʔ-
 esháhseʔ, ne ʔeyakoyaʔtayéíhséʔ, n o:etó:kwa:h, ta: neʔho ti n íʔ
 shə:h, niwátkwenyəs, neʔho n íʔ shə: niwakeyéʔheʔəh, ne: ʔó:etə:h,
 kaiwatéhkəh. (188) tá: neʔhoh.

they do, the people on the earth." (184) And up to the present time, indeed, we people believe that we are happy. (185) And therefore let there also be gratitude that we can claim to be happy. (186) And give it your thought, that with one mind we may now give thanks for him, Our Creator. And our minds will continue to be so.

Epilogue

(187) And that is all that I myself am able to do. What they⁴³ did was to decide that a ritual of gratitude, as they called it, would always be observed in the future, when in the future people would gather. And that is all that I myself am able to do; that is all that I learned of the ritual which begins the ceremony. (188) That is it.

⁴³ The Four Beings.



THANKSGIVING DANCE

PART ONE: INITIAL SONG GROUP

Song I

$\text{♩} = 144$
 Drum Solo
 etc. (Whoop) yo we he _____ yo he

Chorus
 no ne yo we he _____ yo he
 etc.

no ne_ yo we he_ yo he no ne_

yo we he yo_ he no ne_

we he ʔe ya ha ka yo we ho

he no ne yo we_ he_ yo he no ne_

yo we_ he_ yo he no ne_ wih ya?

Song II

Solo

etc. (Whoop) we_ ya wi_ ye he

Chorus

we_ ya wi_ ye he ka yo we ho

ya ne?_ no ha wi ye he no

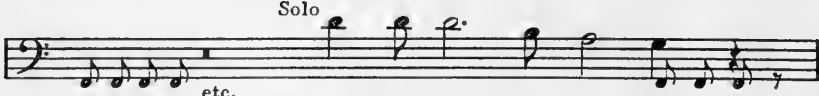
we_ ya wi ye he_ ka yo we ho_

ya ne? no ha wi ye he no we_ ya wi_ ye he

ka yo we ho ya ne?_ no ha wi ye


Song III

Solo

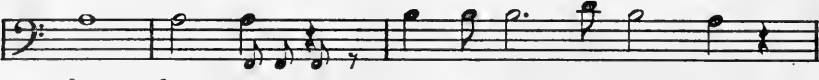


etc. (Whoop) yo ki wa no ne ha

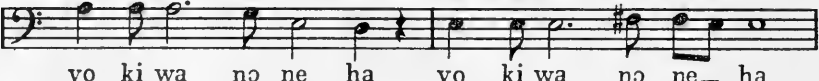
Chorus



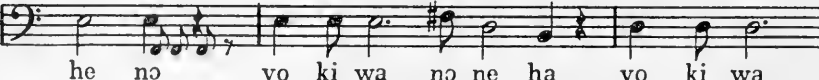
yo ki wa no ne ha yo ki wa no ne_



ha he no yo ki wa no ne ha

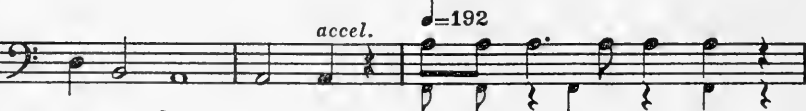


yo ki wa no ne ha yo ki wa no ne_ ha

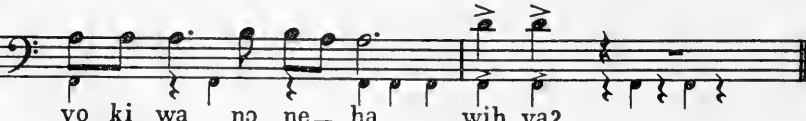


he no yo ki wa no ne ha yo ki wa

accel. ♩ = 192



no ne ha he no yo ki wa no ne ha



yo ki wa no ne_ ha wih ya?

Song IV

$\text{♩} = 144$ Solo

etc. wi yo ya ne no

Chorus

wi yo ya ne no wi yo ya ne— no

he no wi yo ya ne no wi yo ya— ne no

wi yo ya ne— no he no wi yo ya ne no

accel.

wi yo ya ne no he no wi yo ya ne no

wi yo ya ne no wih ya?

Song V

 $\text{♩} = 224$

Solo

Chorus

wi yo ya ne no wi yo ya ne no

wi yo ya ne no etc. he no wi yo ya ne no

wi yo ya ne no wi yo ya ne no he no

wi yo ya ne no wi yo ya ne no he no

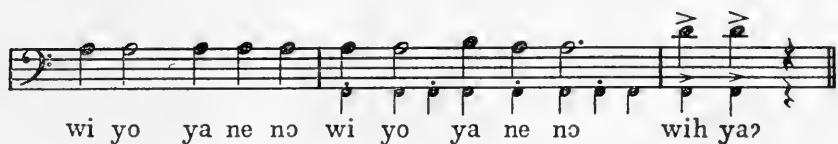
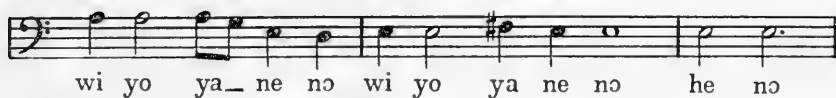
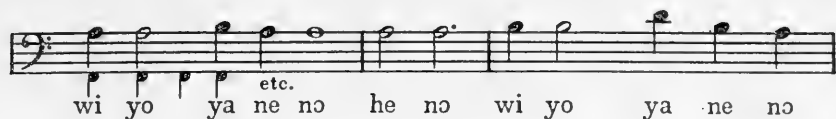
wi yo ya ne no wi yo ya ne no wih ya?

Song VI

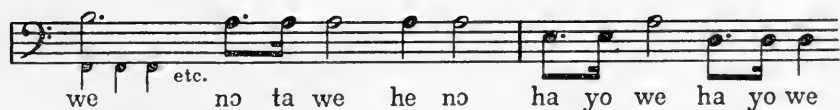
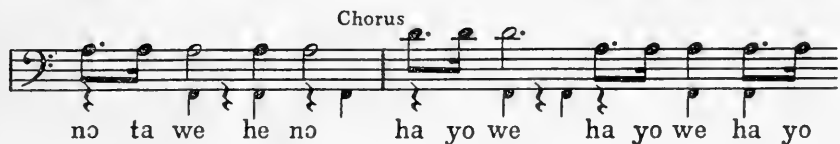
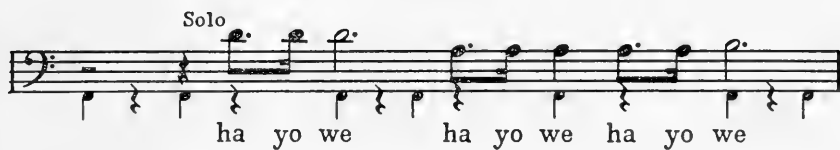
Solo

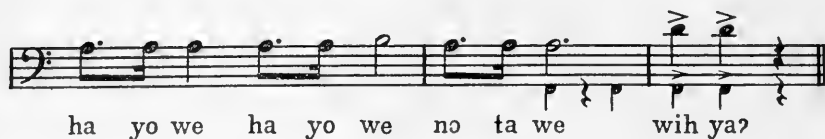
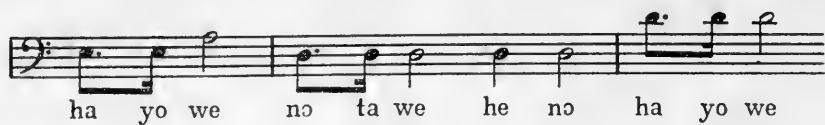
Chorus

wi yo ya ne no wi yo ya ne no

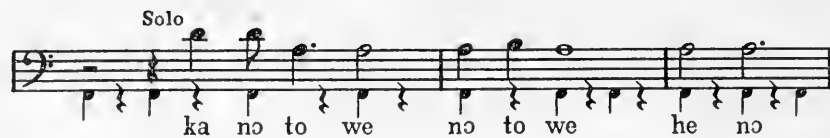


Song VII

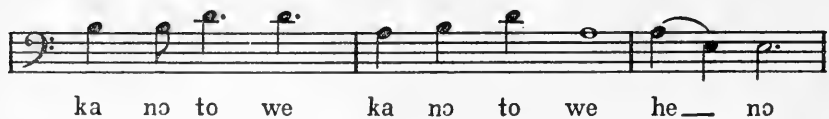
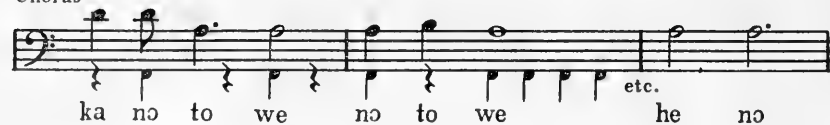


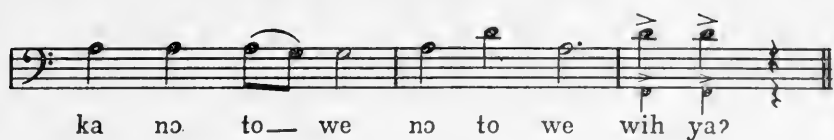


Song VIII

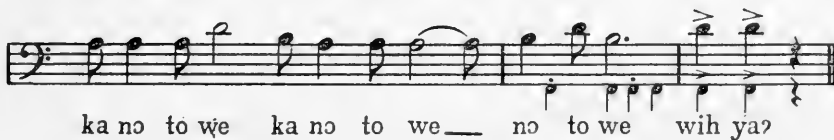
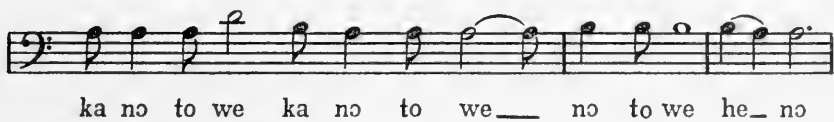
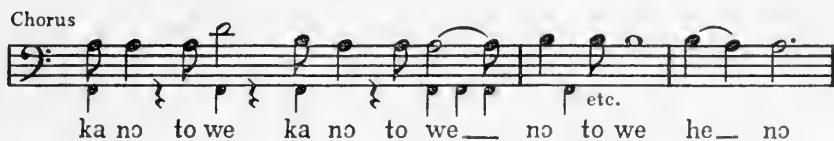
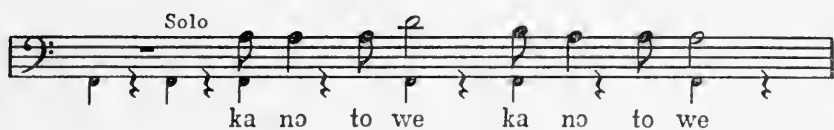


Chorus

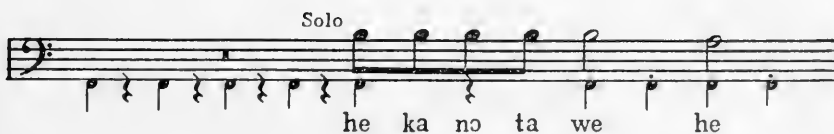




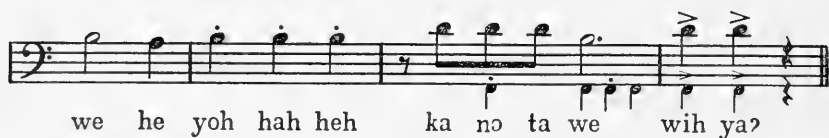
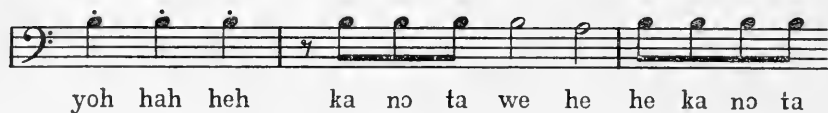
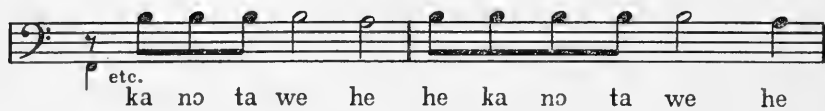
Song IX



Song X



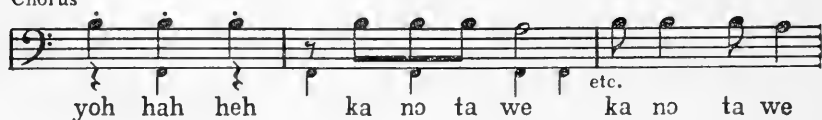
Chorus



Song XI



Chorus



yoh hah heh ka no ta we ka no ta we

yoh hah heh ka no ta we ka no ta we

yoh hah heh ka no ta we wih ya?

Song XII

Solo Chorus
yoh hah heh ha wi? ya? yoh hah heh

ha wi? ya? etc. yo ha wi? ya? yoh hah heh

ha wi? ya? yo ha wi? ya? yoh hah heh ha wi? ya?

yo ha wi? yæ? yoh hah heh ha wi? yæ? wih ya?

Song XIII

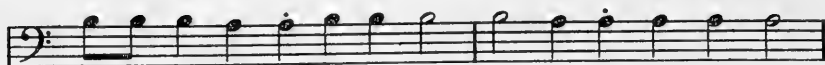
Solo Chorus
yo wa ne no — ha? he no yo wa ne

no — ha? he no ha no to we ha wi ye ?e

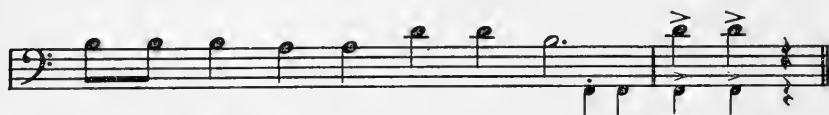
ha? he no yo wa ne no — ha? he no

ha no to we ha wi ye ?e ha? he no

yo, wa ne no — ha? he wih ya?

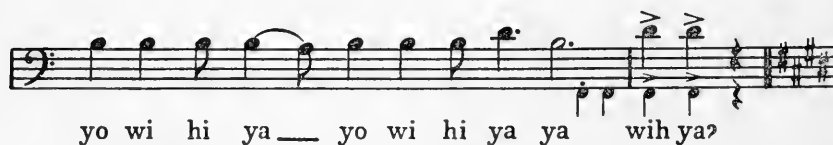
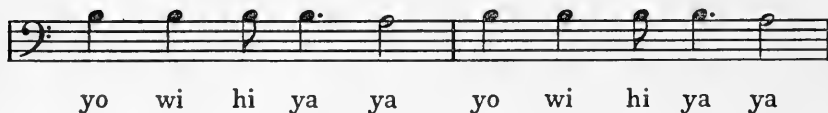
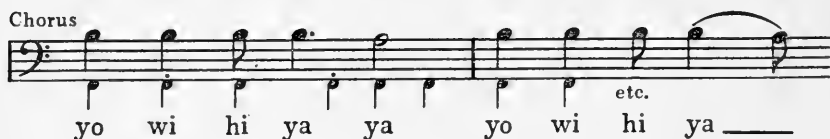


ha ya we he noh ti ya we yo he noh ti ya we



ha ya we he noh ti ya we wih ya?

Song XVI



Song XVII



Solo

ka yo wa ne noh ka yo wa ne noh

Chorus

ha we ^{etc.} he no ka yo wa ne noh ka yo wa

ne noh ha we he no ka yo wa ne noh

ka yo wa ne noh ka yo wa ne noh

ha we he no ka yo wa ne noh

ka yo wa ne noh ha we wih ya?

Song XVIII

Solo

ka ni ya we ha ka ni ya we ha ne

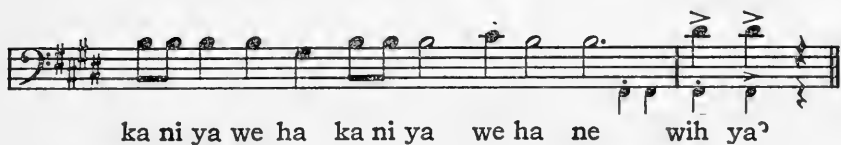
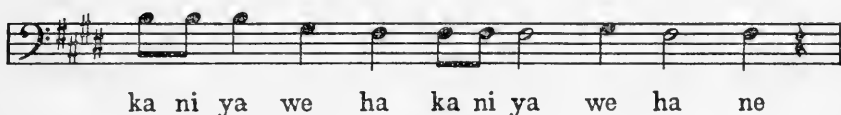
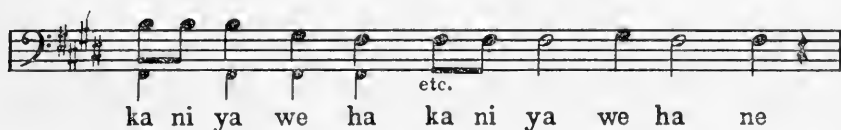
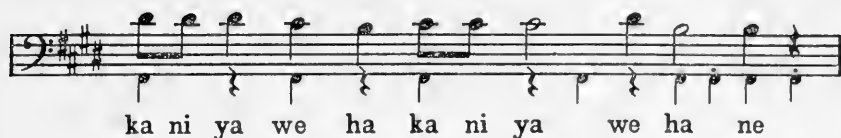
Chorus

ka ni ya we ha ka ni ya we ha ne etc.

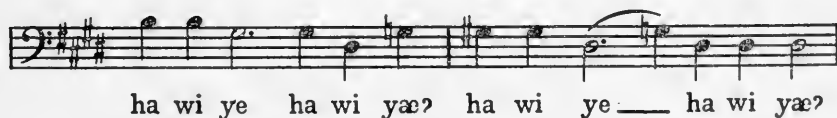
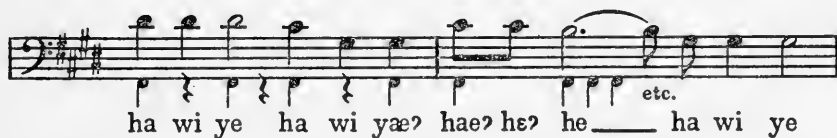
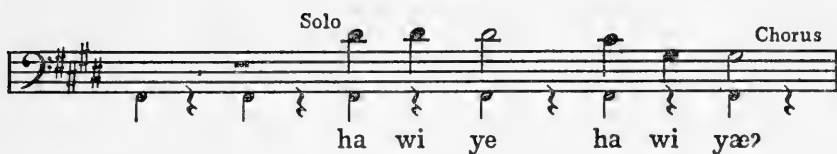
ka ni ya we ha ka ni ya we ha ne

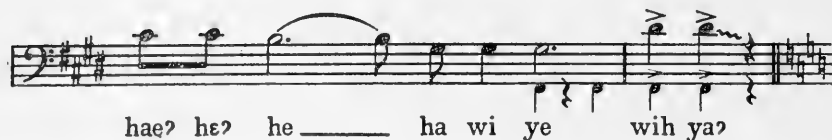
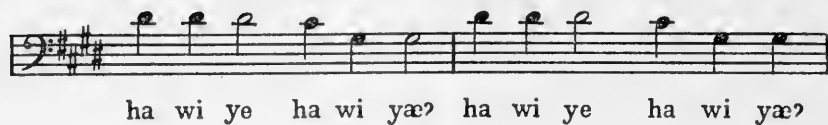
ka ni ya we ha ka ni ya we ha ne

ka ni ya we ha ka ni ya we ha ne

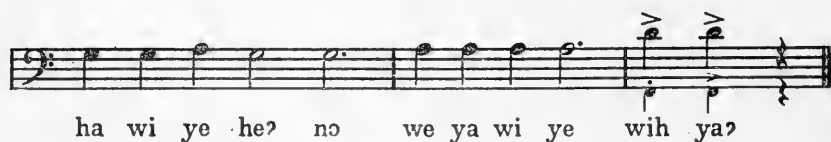
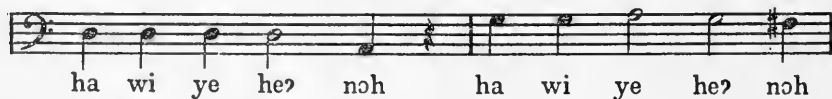
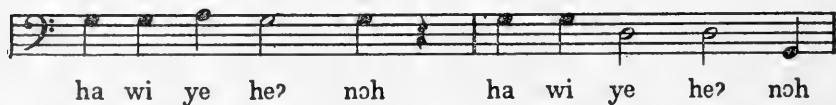


Song XIX





Song XX



Song XXI

Solo Chorus



hae? ε? he ha wi yæ?



hae? ε? he ha wi yæ? etc. yo ha wi yæh



ha wi yæ hae? ε? he ha wi yæ? hae? ε? he



ha wi yæ? yo ha wi yæh ha wi yæ wih ya?

Song XXII

Solo



ya he ya ho ʔo wi ye ha

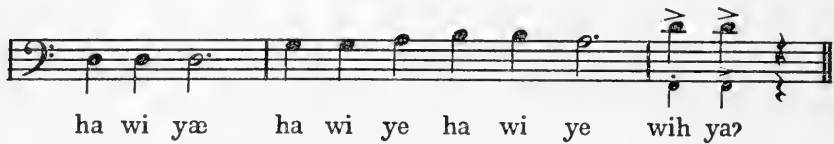
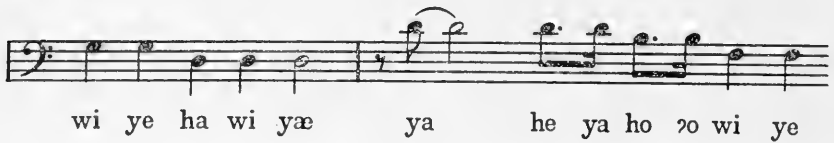
Chorus



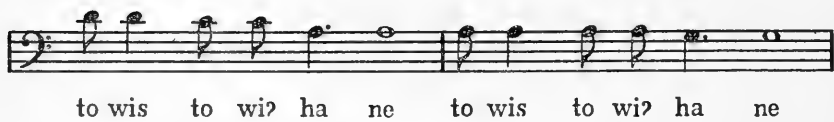
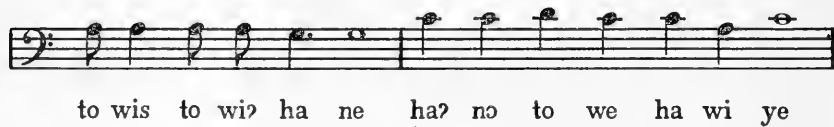
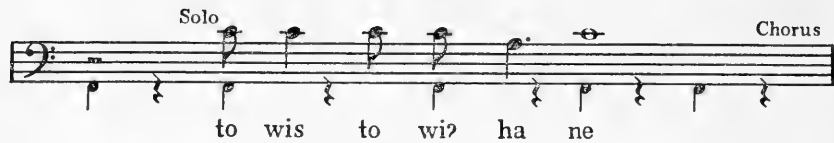
wi yæ ya he ya ho ʔo wi ye ha wi yæ? etc.



ha wi ye ha wi yæ?— hæ ya he ya ho ʔo

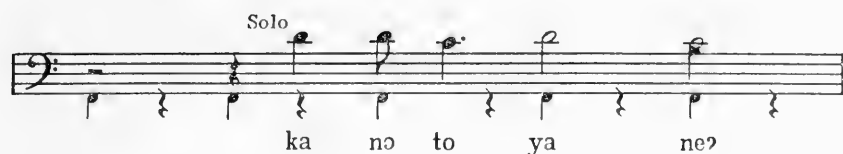


Song XXIII



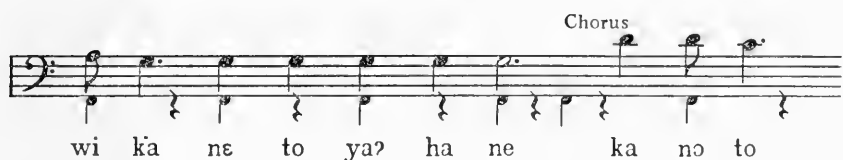
Song XXIV

Solo

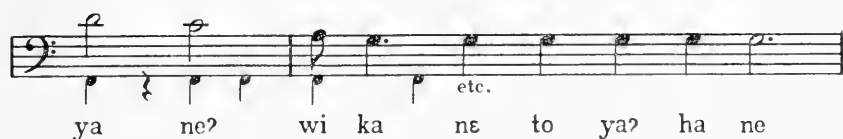


ka no to ya ne?

Chorus



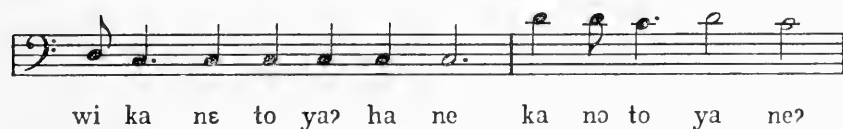
wi ka ne to ya? ha ne ka no to



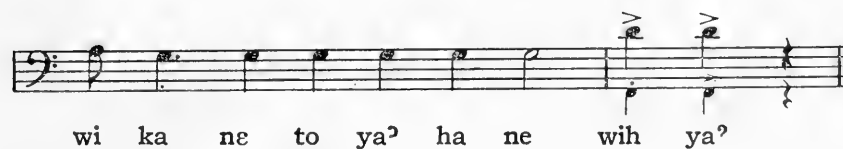
ya ne? wi ka ne to ya? ha ne



ka no to ya_ ne? wi ka ne to ya? ha ne



wi ka ne to ya? ha ne ka no to ya ne?



wi ka ne to ya? ha ne wih ya?

Song XXV

Solo

we hi we ho

Chorus

we hi we — we hi we ho we hi we — etc.

ho we hi we we hi we ho we hi we

ho we hi we we hi we ho we hi we wih ya?

Song XXVI

Solo

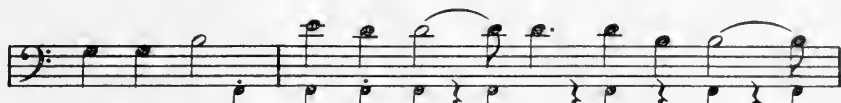
we hi we — ho we hi we

Chorus

we hi we — ho we hi we — ho we hi we



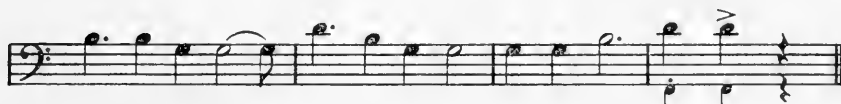
we hi we — ho we hi we — ho we hi we



we hi we we hi we — ho we hi we —



ho we hi we — ho we hi we we hi we

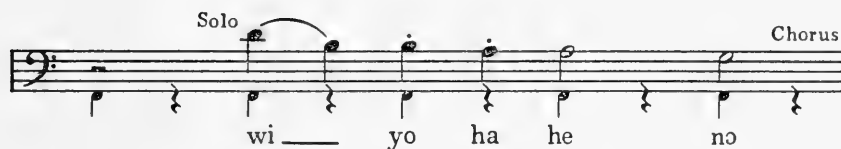


ho we hi we ho we hi we we hi we wih ya?

Song XXVII

Identical with Song XXVI except for syllables wehiwe howehiya?

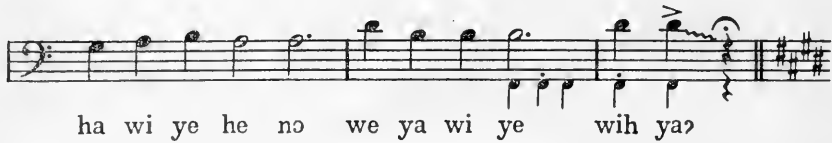
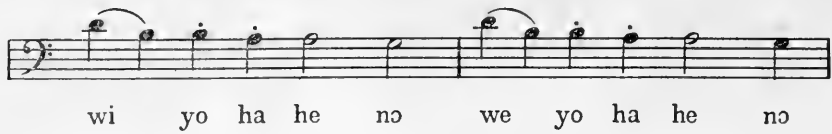
Song XXVIII



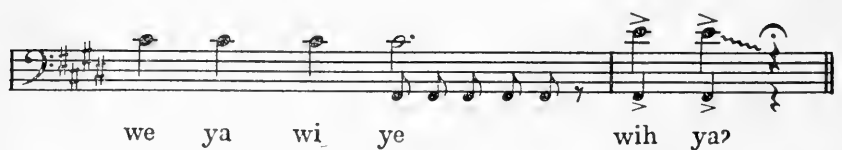
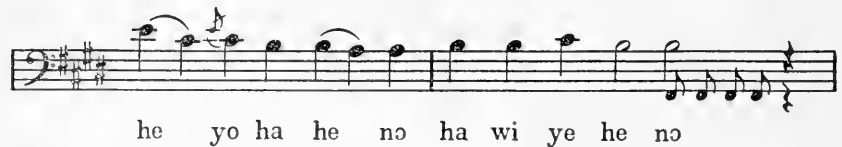
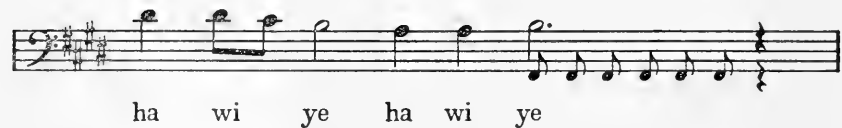
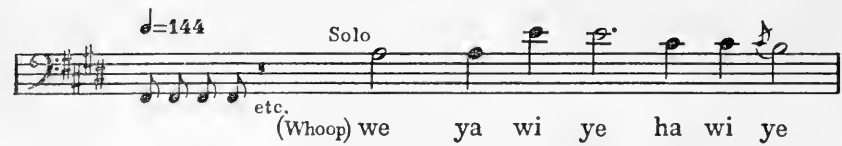
wi — yo ha he no



wi — yo ha he no we — yo ha he — no



Song XXIX



Song XXX

$\text{♩} = 224$

Solo

(Whoop) we ya wi yo he

Chorus

we ya we he yæ ha wi yæ we ya wi yo

he we ya we he yæ ha wi yæ hae? he ya

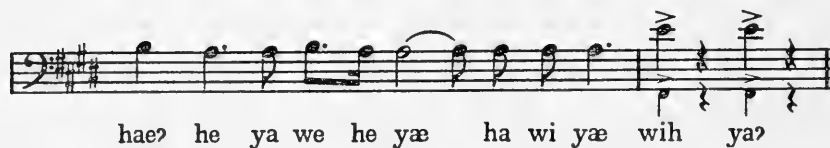
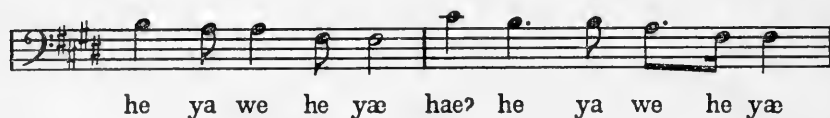
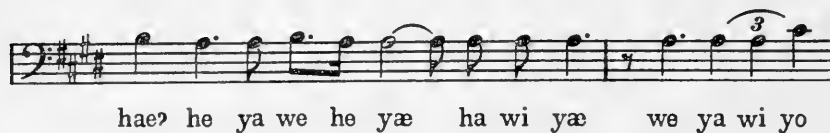
etc.

we he yæ hae? he ya we he yæ ha wi yæ

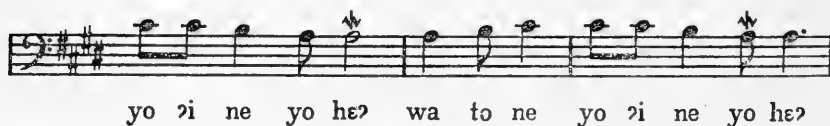
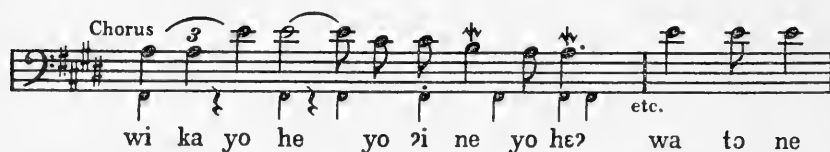
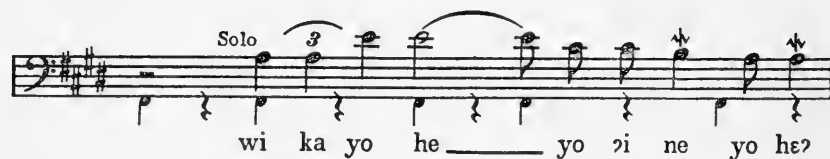
we ya wi yo he ya we he yæ hae? he

ya we he yæ hae? he ya we he yæ —

ha wi yæ we ya wi yo he we ya we he

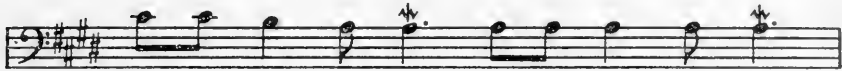


Song XXXI





yo ʔi ne yo heʔ yo ʔi ne yo heʔ



yo ʔi ne yo heʔ yo ʔi ne yo heʔ



wi ka yo he — yo ʔi ne yo heʔ wa to ne



yo ʔi ne yo heʔ ^{etc.} wa to ne yo ʔi ne yo heʔ

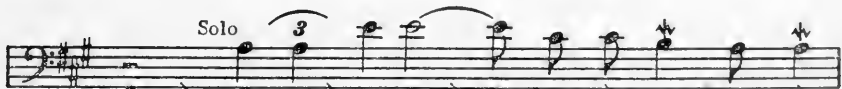


yo ʔi ne yo heʔ yo ʔi ne yo heʔ yo ʔi ne



yo heʔ yo ʔi ne yo heʔ wih heh

Song XXXII



Solo
wi ka yo he — yo ʔi ne yo heʔ

Chorus

wi ka yo he — yo ʔi ne yo heʔ ha yo weh

yo we ha yo weh yo we ha yo weh yo we

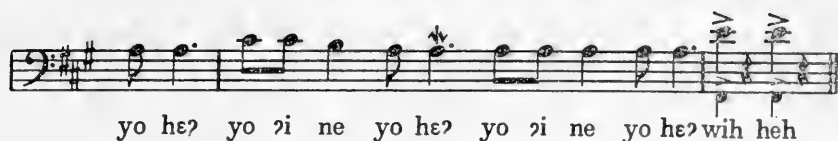
yo ʔi ne yo heʔ yo ʔi ne yo heʔ yo ʔi ne

yo heʔ yo ʔi ne yo heʔ yo ʔi ne yo heʔ

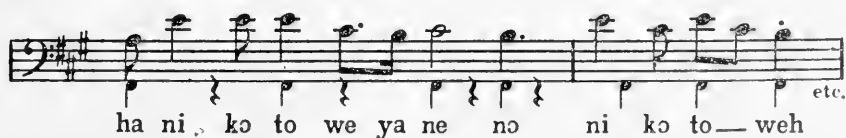
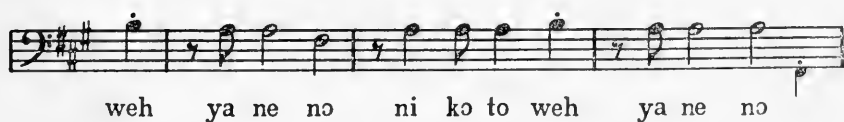
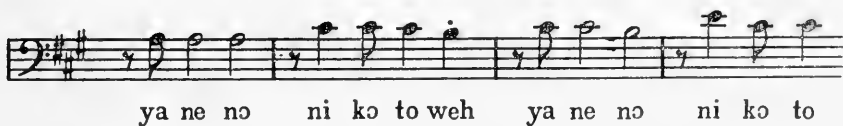
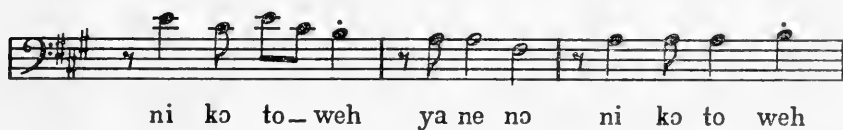
wi ka yo he — yo ʔi ne yo heʔ ha yo weh

yo we ha yo weh yo we ha yo weh yo we

yo ʔi ne yo heʔ yo ʔi ne yo heʔ yo ʔi ne



Song XXXIII





ya ne no ni ko to weh ya ne no

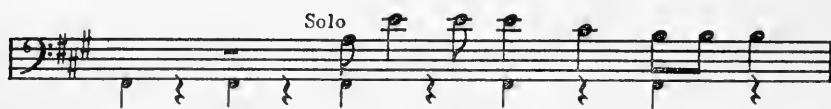


ni ko to weh ya ne no ni ko to weh



ya ne no ni ko to weh ya ne no wih heh

Song XXXIV



ha ni ko to he ya ne no



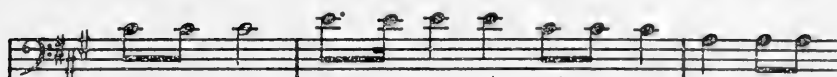
ha ni ko to he ya ne no ha ni ko to



he ya ne no ha ni ko to he ya ne no



ha ni ko to he ya ne no ni ko to he



ya ne no ni ko to he ya ne no ha ni ko



to he ya ne no ha ni ko to he ya ne no



ni ko to he ya ne no ni ko to he ya ne no



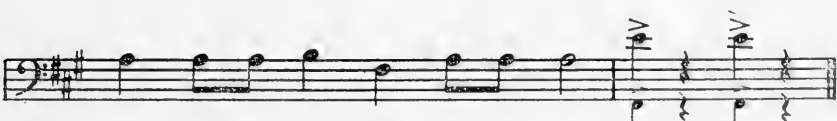
ha ni ko to he ^{etc.} ya ne no ha ni ko to he



ya ne no ni ko to he ya ne no ni ko to



he ya ne no ha ni ko to he ya ne no



ha ni ko to he ya ne no wih heh

Song XXXV

Solo

hae? heh hae? ε? heh wa he ya yo hae?

Chorus

hae? heh hae? ε? heh wa he ya yo hae? etc.

wa he ya yo hae? hae? ε? heh hae? ε? heh wa he

ya yo hae? wa he ya yo hae? hae? heh hae? ε? heh

wa he ya yo hae? wa he ya yo hae? wih heh

Song XXXVI

Solo

Chorus

wa he ya yo hae? — wa he ya yo

hae? ___ hae? ε? heh hae? ε? heh wa he

ya yo hae? wa he ya yo hae? hae? ε? heh

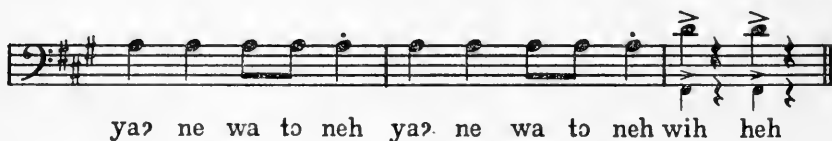
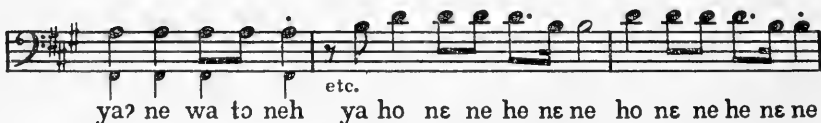
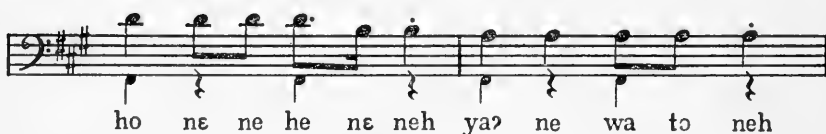
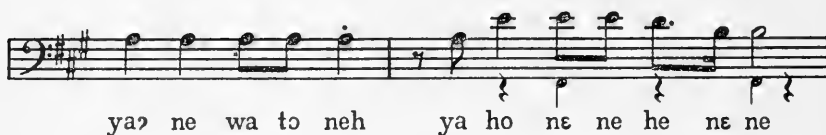
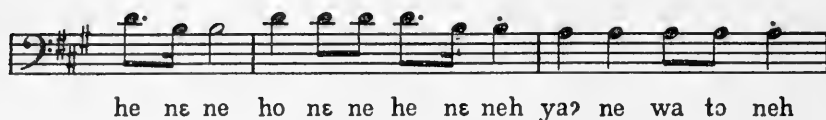
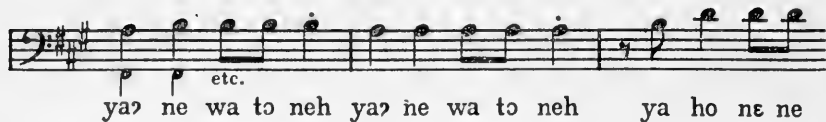
hae? ε? heh wa he ya yo hae? ___

wa he ya yo hae? wih heh

Song XXXVII

Solo
ya ho ne ne he ne ne

Chorus
ya ho ne ne he ne ne ho ne ne he ne neh



Song XXXVIII

Solo

ya ne? he ya? ʔo ne ne he he ya

Chorus

ya ne? he ya? ʔo ne ne he he ya

ya ne? he ya? ʔo ne ne he he ya ya ne? he ya?

ʔo ne ne he he ya ya ne? he ya?

ʔo ne ne he he ya wih heh

Song XXXIX

$\text{♩} = 144$

Solo

etc.
(Whoop) yo ki wa no ne ha ya ne

Chorus

he no yo ki wa no ne ha ya ne he

no ki wa no ne ha ya ne he no

ki wa no ne ha ya ne he no

ki wa no ne ha ya ne wih ya?

Song XL

$\text{♩} = 224$ Solo

etc. (Whoop) yo we ni yo etc.

Chorus

yo we ni yo we ni yo we ni yo we ni etc.



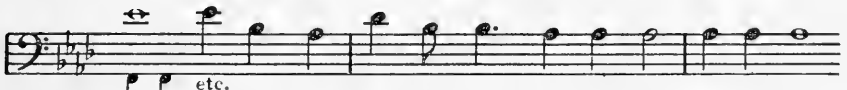
yo we ni yo we ni yo yo ha ne no 20 we—



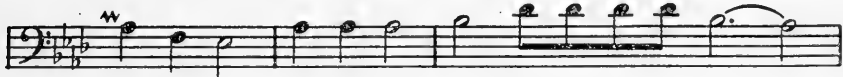
wa to ne? ho no 20 we he yæ we he yæ



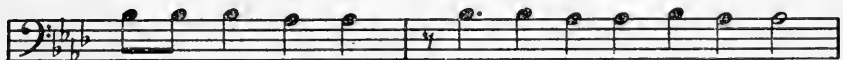
ha wi yæ? yoh ha wi yæ yo we ni yo



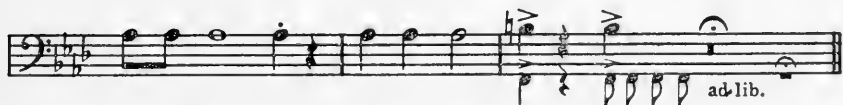
yo . we ni yo we ni yo we ni yo we ni yo



we ni yo we ni yo yc ha ne no 20 we—



wa to ne? ho no 20 we he yæ we he yæ



ha wi yæ? yoh ha wi yæ wih ya?

Song XLI

Solo

yo ʔo wi yo we he yæ

Chorus

yo ʔo wi yo we he yæ etc.

ʔo we he yæ we he yæ ha wi yæʔ yoh

ha wi yæ yo ha wi yo we — ʔo we he

yæ we he yæ ha wi yæʔ yoh ha wi yæ

yo ʔo wi yo we he yæ yo ʔo wi

yo we he yæ we he yæ ha wi yæʔ yoh



ha wi yæ yo ha wi yo we — zo we he yæ



zo we he yæ we he yæ ha wi yæ? yoh



ha wi yæ wih

ya?

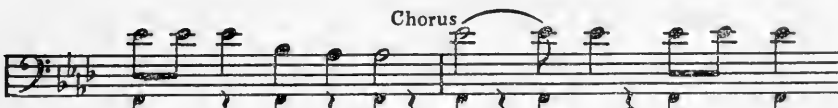
ad lib.

Song XLII



Solo

yo — zo



Chorus

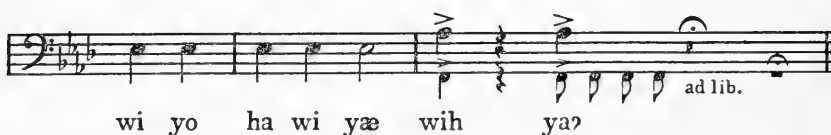
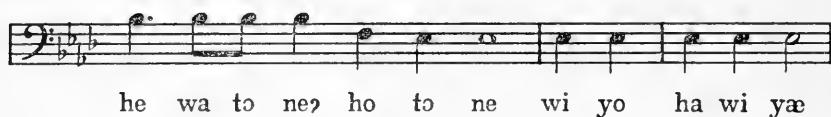
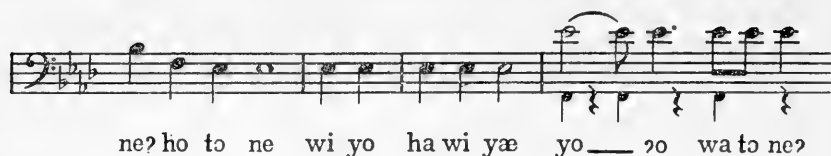
wa to ne? ho to ne yo — zo wa to ne?



ho to ne — he wa to ne? ho to ne

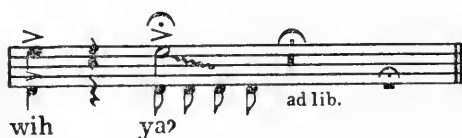


wi yo : ha wi yæ yo ho we ni yo — zo wa to



Song XLIII

Identical with Song XLII except for syllables tsökwaheniyo in place of yohoweniyo, and ending:



1. *The People*

- (189) ta one tih, kaiwayétahkóh, 'o'wá:tó?, 'i? hokátóisyóhkwa:-
 ní:h, ne: ne wá:tóh, hone: 'séshe?, honóti:ót. (190) hone: 'o ti ne'hóh,
 hekayakéhták, n e: yakwawenókwé:kóh, hé:owé kya'tá:té?, ne'ho wái
 ne:ké:h, niyáwe'óh, hoti'nikóe?. (191) ta: ne? tí shó:h, ne katanité:-
 sthá?, ne'hó ki'she neyá:wéh, ne 'eyókwáiwé's, h e:yawé:nó:h, ta:
 se:nó ti 'áeswé:h, kwa? thá:ayé:?, tkaye:i? swayété:ih, sehke thi-
 yóto'óh, he tewakya'towehtó:tyé's, we:níshæté:nyo?. [Drum beat]
 (192) ta: né? shó: néh, 'eswá'hoté?, ne tyó:kwá ki'shéh, ne'ho neyó-
 wayá'tawéh, 'etyonó:ó?, heyóti:wí:nó:h, tkaye:i?, swáwayete:ih.
 (193) ta: ne? ti ne:ké:h, takatyéhták, wa:i? ekátó:isyók, ná:ke:ók,
 he'e kwisté? to'ó'té:h, swa'níkæ?. (194) ta: hawe:'ó waih, hotye:-
 nó'kta'ó hé tyóhé?, ne? ne: teyotawé:nyé:?, hé:ow eyóejá:te:k. (195)
 ta: ne? wai ne tkaye:i?, ó:kwéh, shókyó:ní:h, shókwátká'wéh, ne'hó
 yóejaté?, teyókwatawenyé:h. (196) ta: káiwaya:só wái nó:h, ske:nó?,
 we:níshæté?, ne:ke: né:wá?, teyohathétsi:yó:h, ne'ho teyókwatawe-
 nyé:h. (197) ta: tkaye:i? kho ne'ho niyó'té:h, he kanotakwéhtá:?,
 he'e to'ókwá:ókéh, ne: ne kano:ó? ki'shéh, nó:yotyé:ok. (198) ta:
 ha'tekakó:t kakwé:kóh, ske:nó? twenóhtonyóh, he nityókwe'tá:ké:h,
 wa'ókwayá'taye:ih. (199) ne? wai ne tkaye:i?, kakwé:kóh, twayeté:-
 ih. (200) ne? wai ne teyókwaté:nishæyetó? shó:h, ne yóejá'kéh,
 teyókwatawenyé:h. (201) ta: ne? wai ne tkaye:i? 'áo'e:sát, ne:ta
 niyókwe'tá:ké:h, n ahs ókwaya'takóóthá?, 'o:ne 'áe?, hósétwá:ahó?,
 nyóiwá:ó? n o:tye:nó'kta'ó hé tyóhe?. (202) ne? wai ne ke:i niyó-
 wa:ké:h, hotká'wéh, ne 'eyakoti:wahtetya'tó:ok, né 'ó:kwéh, ne
 yóejá'kéh. (203) ne? wai ne hawe:'ó ne? tí shó:h, hekáya'tí:h, ne?

1. The People

(189) And now it becomes my responsibility; those who are called cousins, the Faith Keepers, have requested it of me. (190) They decided that all our words would issue from me.⁴⁴ That was their intention. (191) And now I simply ask forgiveness if it should perhaps happen that we inadvertently drop some of the ritual as it proceeds; do not think, "He does it intentionally." Indeed you know that my thoughts are not normal these days.⁴⁵ (192) And you will just fill it in, if we happen to miss the way it goes, for indeed you are familiar with it. (193) And I have begun this way; I thought I would make this request, in order that you not be disturbed by anything.⁴⁶ (194) And Our Creator decided, "They will move about on the earth." (195) And indeed he made us, the people, and left us here on the earth to move about. (196) And we can at least claim to be happy today, this beautiful day, where we are moving about. (197) And in fact this, too, is the way things are in the community; we have not heard of any unfortunate occurrence. (198) And we must all be happy, the whole group that has gathered. (199) Indeed we all know (200) that the days are numbered for us who move about on the earth. (201) And let there indeed be gratitude that we people still remain another year, as Our Creator arranged the sequence of ceremonies.⁴⁷ (202) He provided the Four Rituals for the people on the earth to continue. (203) He decided, "They will simply give

⁴⁴ Lit. '(from) where I am in place'.

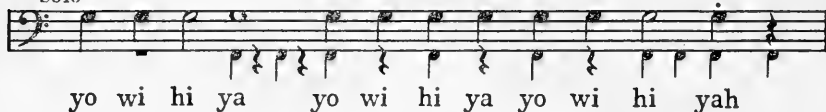
⁴⁵ The speaker had recently been under some personal stress, and might not otherwise have included this.

⁴⁶ Lit. 'that your minds wouldn't be so (because of) anything'.

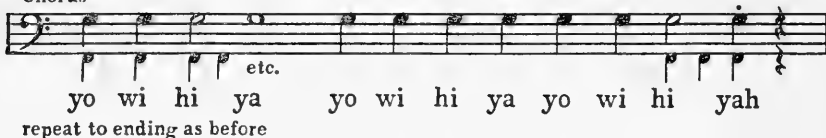
⁴⁷ The cycle of annual ceremonies being equated with the passage of another year.

ne teyotəno:nyó:ək, n ɛyakotkáthwé:ətyé?, he nə?keyənó?te?hé?t
 ?o?kósejá:tá:t, ne?hó waih, nio?nikəwé?əh. (204) ta: hone:ʔó tih,
 ne?ho hekayakéhták, he kya?tá:té?, ne: ne ?ató?eshə:nyók, ne: kho
 ?atəisyóhkwá?shəé?, ne kató:ké:h, nə:yo?té:ək. (205) ta: ?eswe:hé:k
 tih, ?i?ke né:ké:h, niyókwe?tá:ké:h, tyəkwa:yó:h. (206) káiwaya:só
 wai ʔó?kí?, ske:nó? twənóhtənyóh. (207) ta: ?eswe:hé:k tih, ?i?
 wa?akwatyé:nó:ní?, tayakwatyé:ét, ?o?tyakwatáhnó:nyó:?, ta:ne?hó
 wáih, neyó?te:ók, n əkwa?nikóé?. [Drum beat]

Solo



Chorus



2. The Earth

(208) ta one ne:ke: nityókwe?ta:ké:h, ?o:ne wa?əkwayá?taye:ih.
 (209) ne? wai ne hawe:ʔóh, n o:tye:nó?kta?ə he tyəhé?, ne? ne
 ?eyóseja:té:k, ne?ho teyotawe:nyé:?, ne ?o:kwéh. (210) ne?ho ti kho
 ne:ke: wa:sé:?, teyakotá?ə:ətyé?, ?eyóseja:té:k. (211) ta: ne? wai
 ne hawe:ʔóh, ne? ti ne kanə:kshəé?, he neyó?te:ók, n o:ne ne?ho
 ?eyothyonyá:né?. (212) ne? wai ne hawe:ʔóh, ne? ti ne: ?eyótó:ək,
 ne? n akhíno?e teyəkwe:hsi?take?səhkə n o:ne ne?ho ?eyothyonyá:-
 né?, ne?ho wai nio?nikəwé?əh. (213) ta: tkaye:i? wai ?əkwe:nishə:-

thanks as they see how I created the earth." That is what he intended. (204) And now they decided that it would issue from me, the gratitude and also the hope that it will continue in the same manner. (205) And give it now your thought, as many of us as have entered. (206) We can claim, as I said, to be happy. (207) And give it now your thought, that we may do it properly: we first give thanks for each other. And our minds will continue to be so.

2. *The Earth*

(208) And now we people have gathered. (209) Our Creator decided, "There will be the earth, and people will move about on it. (210) The new people, too, will be taking their places on the earth." (211) And he decided, "It will be in the nature of a relationship when they want to refer to it." (212) He decided, "They will say 'our mother, who supports our feet' when they want to refer to it." That is what he intended. (213) And indeed today we make use of it,

té?, ne? etwatyá:ʔták, ne?ho :ʔtitwatawenyé:ʔ, hé:owe háəjatatóh.
 (214) ne? ne tkaye:íʔ, ʔetwatyá:ʔták, he nioiwíhsaʔóh, hawe:ʔo
 teyakotawenyé:ák, h eyójeja:té:k. (215) ta: ne? wai ne tkaye:íʔ,
 ʔitwe: koiwayéístóh, he niyóiwáʔ, shakoiótasʔóh. (216) ne? wai næ:
 ne ʔoiwaké:h, hoiwakháhsəkwhéh, ne? yeiwayétahkóh, ne? ne:ké:h,
 teyókhisnyéʔ, ne yójejaʔkéh, teyəkwtawenyé:h. (217) ta: ne?ho
 kwa: niyótoʔkta:tyéʔ, ne:ke: né:waʔ, ne kaya:sóh, ʔəkwaʔnikó:iyó:h,
 toʔoiwánoʔko:wás. (218) ta: ne? ti n əswe:hé:k, ne? ke ne waʔak-
 watye:nó:níʔ, ʔo:ne: néʔ, ʔoʔtyethinó:nyó:ʔ, ne ʔakhínoʔe teyəkwe:-
 hsiʔtakeʔsáhkóh. [Drum beat] (219) ta: næ: ne? kho næ: ne?ho
 totétwəʔ n əswe:he:k waʔakwatye:nó:níʔ, ke waʔakwatóisyók, ne:
 ne kato:ké:h, he nə:yoʔté:ək, ne: ne ska:t heská:hóʔ, [sung] kwá:híh.
 [Song: *nya:wəh* etc., as on p. 87]

3. The Chiefs

(220) ta onə ne:ké:h, nityókweʔta:ké:h, ʔo:ne ʔəkwayaʔtayéiʔóh.
 (221) ne? wai ne hawe:ʔóh, n o:tye:nóʔktaʔə he tyəhéʔ. (222) ne?
 wai hekáyaʔtí:h, n eyətoʔeshonyó:ək, ne yójejaʔkéh, teyakotawenyé:h.
 (223) ta: ne? wai ne hawe:ʔóh, ne? ti ne ʔətiyáʔtaté:k, næ: ne wa:-
 tóh, hone:ʔsəshéʔ, hatikowa:nés. (224) ne? ti næ: ʔekaiwayétáh-
 kó:ək, ne téotisnyé:k, ne: ne koshenonyáshəʔ, ne yójejaʔkéh, teya-
 kotawenyé:h. (225) ne? háəʔkwa kaiwayétahkóh, n o:ti:weʔnəní:ak,
 n o:tiʔnikóəʔ, n o:nítyohkwáʔ. (226) ne? ti næ: heyáoska:áh, tha-
 koyawí:h, ne kaʔnikə:iyó:h. (227) ne? næ: teətiʔnyə:hkó:ək, ne
 ske:nə ʔi:ké:h, ʔa:yənəhtənyó:ək, n o:nítyohkwáʔ, neʔho wai ne:-
 ké:h, nyo:ye:éh. (228) ta: wai toʔoiwánoʔko:wás, næ: niyótoʔkta:-
 tyéʔ, toʔoiwánoʔko:wás, hatíhsi:áʔ, næ: ne wa:tóh, hone:ʔsəshéʔ, hati-
 kowa:nés. (229) ne?ho ne tkaye:íʔ, neʔho nyo:tiye:éh, he niyóiwáʔ,

we move about there still, where he established the earth. (214) Indeed we make use of it as he planned, for he decided, "They will move about on the earth." (215) And indeed we believe that she has carried out the responsibility that he assigned her. (216) For in fact he divided up all the responsibilities; her responsibility is to look after us who move about on the earth. (217) And right up to the present day we can claim to be satisfied; it continues unchanged. (218) And now give it your thought, that we may do it properly: we now give thanks for her, our mother, who supports our feet. (219) And we say it here again. Give it your thought, that we may do it properly: we ask that it will continue in the same manner for another year.

3. *The Chiefs*

(220) And now we people have gathered. (221) This is what Our Creator decided: (222) "They will simply continue to be grateful, those who move about on the earth." (223) And he decided, "The moiety partners who are called Chiefs will be present. (224) They will be responsible for looking after the security of those who move about on the earth. (225) And it will also be their responsibility to roll into one the minds of the people." (226) All that he gave them was good.⁴⁸ (227) "They will continue to look after the happiness of the people." That is what he did. (228) And it continues unchanged up to the present. It continues unchanged. They are standing there, the moiety partners who are called Chiefs. (229)

⁴⁸ I.e. their ceremonial speeches contain only good.

hati:wayetáhkóh. (230) ne² wai ne tyáwe⁴?óh, ne² tá:ti⁴?nyá:?, ne²
ske:nə ?i:ke: ?a:yənóhtonyó:ok, yekəjhishó?óh, ne: kho yeksá?shó?óh,
?ahsə tayékəhsətatyé?. (231) ta: ne: ne² kho tkaye:í?, ne² to:-
nətí?stya?kóh, ne ?eyakoyá?taye:íh, kaeti?kwá:owéh. (232) ne² ne
hotí:we?nə:ní:h, he nyo:tikwe:nyó:h, ne ko?níkəe? n o:nítyohkwá?.
(233) ne² hotíkeətatyé?s, ne:ke: ne ske:nó?, ?i:ke:h, ?a:yənóhtonyó:-
ok. (234) ta: ne² wai ne hawe:óh, hotye:nó?kta?óh. (235) ne² ti
nə: ne:ké:h, ?ekaiwayetáhkó:ok, teətiyenowó?khó:k, ne wa:tóh,
hone: ?səshé?, honóti:ót. (236) ne² ti ne?ho ne:ké:h, ?éota:ayé?,
ne hotí:ot, te?éti?kwa na?áhte?e nio?nikó?té:h, h e:ní?tyó?, n a:ti-
kowa:nés. (237) ne² ti kaiwayétahkə ne: ketyóhkwačh, ?ó:thə:k,
n a:kowanéh. (238) ta: tkaye:i? wai twayete:íh, to?oiwánə?ko:-
wás, ne?ho niyó?té:h, ?otí:wahte:tyó:h. (239) ne² óiwakwe:kóh,
hotitakwáihso:h, n a:tikowa:nés, he niyó?te: ?ohte:tyó:h, ke:i ni-
yóíwa:ké:h. (240) ta: ne² wai ne tkaye:í?, to?oiwánə?ko:wás, ?óí-
wakwe:k ohte:tyə:h, nio?nikəwé?óh. (241) ta: nya:we ti ?ahsə
tkaye:í?, hotiya?takəhsóthá?, ne: ne wa:tóh, hatikowa:nés. [Drum
beat] (242) ta: ne² ti ne wa?akwatoisyók. (243) ne: ne kato:ke:
he nə:yo?té:ok, ?aotiya?takəhsóthá:k, ne: ne ska:t həká:hó?, [sung]
kwá:híh.



They have indeed carried out their responsibility. (230) At all times they look after the happiness of the old people as well as of the children, of those yet unborn. (231) And indeed they also do the talking wherever people gather. (232) They roll into one, as far as they are able, the minds of the people. (233) They keep providing for their happiness. (234) And this is what the Creator decided: (235) "It will continue to be their responsibility to help the moiety partners who are called Faith Keepers. (236) The Faith Keeper will whisper to them whatever is on his mind. The Chiefs are there. (237) It will be the Chief's responsibility to speak in public." (238) And indeed we know that the form of the ceremonies continues unchanged. (239) The Chiefs keep the whole thing straight, as the Four Rituals are performed. (240) And indeed it continues unchanged; the whole thing goes as he intended it. (241) And now indeed again there is thanks for those who are called Chiefs who remain. (242) And now we ask this: (243) that it will continue in the same manner; that they might still remain for another year.

4. *The Faith Keepers*

- (244) ta₂ one wai né:h₄, tayokwawenitké?o:otyé?₄, ?ató?esho:nyó:k₄,
wai hekáya?tí:h₄, ?okwatyá: ?takhóh₂₁. (245) ta one wai ne: nio?-
niköewé?óh₄, n o:tye:nó?kta?o n o:ne tsa:yene:tá?t₄, hé:öwe yæejaté?₂₁
- (246) ta: ne? wai ne hawe: ?óh₄, ne? ti n ewokatého?she:tá?k₄, tñh₃₁.
- (247) ne: ne ?o:kwéh₄, tsa?ka:t teyakotawenyé:h₄, hé:öwe yæejaté?₂₁.
- (248) ne? ti næ: ?ekaiwayetáhkó:k₄, ?eoti:wakéskwahsé:k₄, ne ke:i
niyówa:ké:h₄, ?o?katati:waké:os₂, ne?ho wai nio?niköewé?óh₃. (249)
ta: ne? wai ne: néh₄, hone: ?séséhé?₄, honóti:ót₂, twa:tóh₃. (250) ne? wai
ne to?oiwáno?ko:wás₄, ne:ke: ne?ho hatíhsi:á?₄, hotá?eno:té?₄, n
o:tye:nó?kta?óh₃. (251) ne? ne tkaye:í?₂, taoti:wayeistó:tyé?₄, hósá-
kaiwaehsó:né?₄, wa:ené:?₂, ?o:ne ho?tkayéih₃₁. (252) ta one wai ne:
wa:ti:wakéskó?₄, te?éti?kwa na?áhte?éh₄, honotweníhsa?óh₄, ?o:ne:
né?, tetkáwayeoni:h₃₁. (253) ta: tkaye:í?₂, wai taoti:wakéskwe:otyé?₄,
ne: ne wa:tóh₄, honóti:ót₂. (254) ne? wai háe?kwa ne?ho nikaye:éh₄,
ne? ne tsa?tetkáeo:té?₄, ne: ne wa:tóh₄, hone: ?séséhé?₄, honóti:ót?₂
- (255) ta: ne? wai ne: ne tekaweno?tihé?sé?₄, ?otyæ: ?táhkó n o:ne: ?-
séséhé?₄, honóti:ót₃, ne?ho ketyóhkwaní:yó:t₂, ne: ne wa:tóh₃, ta?ákwiste?₂
te?kaiótahkóh₃₁. (256) ne? ska:t ha?ta:tiyenówo?khó?₄, n o:ne teo-
tiyá?to:wé:t₄, hé:ne: ?o:ne ho?ká:e?₄, niyówa:ó?₂, n o:tye:nó?kta?óh₂₁.
- (257) ta: ne? wai ne tkaye:í?₂, ne?ho niyó?té:h₄, tayohetetyó:tyé?₂.
- (258) ne? ne taoti:wayeistó:tyé?₄, he niyóiwá?₄, hati:wayetáhkóh₃₁.
- (259) ne: he niyóto?kta:tyé?₄, ne?ho háe?kwa hati:wayetáhkóh₃.
- (260) ta: ne?ho wai ni:ká:?₄, ?á?e:sát₂, ?ahso to?oiwáno?ko:wás
?ohte:tyo: he niowíhsa?óh₃. (261) ta: te: noténo:onyóh₂, ti n e:két-

4. The Faith Keepers

(244) And now we are expressing our gratitude; that is all we can do. (245) And now this is what the Creator intended, when he finished the creation of the earth. (246) He decided, "I shall have helpers (247) who will be persons among those who move about on the earth. (248) It will be their responsibility to get up the ceremonies, the Four Rituals, the ceremonies I laid down for myself." That is what he intended. (249) And these are the moiety partners who are called Faith Keepers. (250) It continues unchanged, they are standing there by the pole set up for the Creator.⁴⁹ (251) Indeed, they are carrying out their responsibility. When the ceremonies are due, they decide that it is the proper time. (252) And then they get up whatever ceremony it is, announcing that a ceremony is indicated. (253) And indeed, those who are called Faith Keepers have been getting up the ceremonies. (254) It must also be so: the trees are of equal height⁵⁰ among the moiety partners who are called Faith Keepers. (255) And there will be consent shown toward the Faith Keepers by those dependent on them, those who are called the ones with no assigned responsibility. (256) They all work together as one when they deliberate. They decided when the time comes, according to the way the Creator arranged the sequence of ceremonies. (257) And it is true: this is the manner in which it continues to operate. (258) They are carrying out the responsibility that was assigned to them. (259) Up to the present time, too, this is their responsibility. (260) And therefore let there be gratitude that it still continues unchanged, operating as he planned it. (261) And the entire group is

⁴⁹ Reference is to the support for the kettle containing soup prepared by the Faith Keepers (Fenton, 1936, p. 7).

⁵⁰ I.e., there is no difference in rank. See p. 10.

yohkwakwe:kóh. (262) ne: he niyókwé?ta:ke: koya?takóhsothá?,
 to?oiwánó?ko:wás, ?ahsə ne?ho hatíhsi:á?, hotá?eno:té?, ne: wa:to
 hone:?séséhé?, honóti:ót. [Drum beat] (263) ta: ne? ti shə: ne
 wa?akwatóisyók. (264) ne:ke: ne kato:ke: he nə:yo?té:ok, ne: ne
 ska:t heská:hó?, he neyónishé?t, [sung] kwá:hfh.

[Song: *yowihiyah* etc., as on p. 90]

5. *Those with No Assigned Responsibility*

(265) ta one wai tayəkwawenitké?ə:ətyé, ?ató?eshə:nyók, hekáya-
 ?tí:h, ?əkwatyá: ?tahkóh. (266) ta one wai hawe:?óh, n o:tye:-
 nó?kta?ə he tyohé?. (267) ne? ti háe?kwa n ekhéyatká?, ne: ne
 wa:tóh, ?ahsə ta?ákwiste? te?kaiótahkóh, to:nətawenyé:h. (268)
 hé:əwe yəejaté?, ne?ho shəkwátka?wéh, teyəkwaatawenyé:h. (269) ta:
 tkaye:i? wai tsa?tetwayete:fh, skə:nə? shə: ná:h, he ne?ho nika-
 wenó?té:h. (270) ne? wai ne: ne ska:t ha?tetwayenəwó?khó?, ne: ne
 wa:tóh, ta?ákwiste? te?kaiótahkóh, ti?kwa na?áhte?ə heyoti:wáh-
 tetyó:h. (271) ta: ne? kwa: ne tkaye:í?, kətyóhkota:tyé?s, háe?kwa
 to?oiwánó?ko:wás. (272) ne: ne wa:to ?ahsə ta?ákwiste? te?kaió-
 tahkóh, n o:tiske?ékehtóh, ne: kho ?onóthəwi:séh. (273) ta: ne?
 kwa: ne tkaye:í?, ?itwe: háe?kwa tkaye:í?, ?óiwakwe:k ohte:tyó:h.
 (274) ne: he nioiwíhsa?óh, n o:tye:nó?kta?óh. (275) ta: nya:we
 ti ?ahsə tkaye:í?, hotiya?takəhsótha? to?oiwánó?ko:wás, ne: wa:to

thankful, (262) as many people as remain. It continues unchanged. The moiety partners who are called Faith Keepers are still standing there at the pole set up for him. (263) And now we ask only this: (264) that it will continue in the same manner for the period of another year.

5. *Those with No Assigned Responsibility*

(265) And now we are expressing our gratitude; that is all we can do. (266) And now this is what Our Creator decided. (267) "I shall also leave those who are called the ones with no assigned responsibility to move about (268) on the earth." There he left us and we are moving about. (269) And indeed we are all well aware that it is only a way of speaking. (270) We all lend a hand, those of us who are called the ones with no assigned responsibility, doing whatever things are necessary each time there is a ceremony. (271) And it is true: this group is still present; it, too, continues unchanged, (272) those who are called the ones with no assigned responsibility: the warriors, and also the women. (273) And indeed we believe that all of it, too, is continuing (274) as the Creator planned it. (275) And now indeed again there is thanks for the ones who remain of those who are called the ones who still are without any assigned responsi-

?ahso ta?ákwišté?, te?kaióštahkóh. [Drum beat] (276) ta: ne? ti
 hekáya?ti: ne totayakwáé?, ne? ne wa?akwatóisyók, ne kato:ké:h,
 he no:yo?té:ok, ne ska:t heská:hó?, he neyónishe?t, [sung] kwá: hih.

Solo



to kəs ne? hoh wa to ko tha?

Chorus



ko ne ho o? to kəs ne? hoh etc.
 repeat to ending as before



wa to ko tha? ko ne ho o?
 repeat to ending as before

6. The Children

(277) ta: tayəkwwenitké?o:otyé?, wai hekáya?tí:h, ?ató?esho:-
 nyók. (278) né: he nio?nikəwé?oh, n o:tye:nó?kta?o he tyohé?.
 (279) ne? wai ne hawe:óh, ne? ti ne hatiksa?shó?oh, ?ətitakhenó-
 tye?sé:k, tetwaya?tókeshó?. (280) ne? ti ne ?eyota?kei?senotyé?-
 sé:k, tetwaya?tókeshó?. (281) ta: ne? wai ne tkaye:í?, to?oiwá-
 nə?ko:wás. (282) ne: he niyóto?kta:tyé?, teyethiká:né:?, ?əkwá-
 ksa?tá?, hatítakhenotyé?s, tetwaya?tókeshó?. (283) ne? ne tka:-
 ye:í?, yota?kéi?seno:tyé?s. (284) ta: ?oiwayei?ó:tyé?s, wai he nyo:-
 ?nikəwé?oh, hotye:nó?kta?óh, hawe:ó wa:sé:?, ti teyakotá?o:-
 otyé?, ne ?əkwéh, ?eyójeja:té:k. [Drum beat] (285) ta: ne?ho wai
 niyó?té:h, ne? o:níyehkóh. (286) ne: teyəkwe:hsi?take?səhkə ?ethí-

bility. (276) And we simply say it here again: we ask that it may continue in the same manner for the period of another year.

6. *The Children*

(277) And we are expressing our gratitude; that is all we can do. (278) This is what Our Creator intended. (279) He decided that children would be running about among us. (280) They will be crawling about among us. (281) And it is true: it continues unchanged. (282) Up to the present time we have seen them, our children running about among us. (283) They are indeed crawling about. (284) And it is coming to pass as the Creator intended, for he decided that new persons would be taking their places on the earth. (285) And because of it she is strong, (286) our mother, the

no?ε he yəejaté? (287) ne: he to?oiwáno?ko:wás, to:títá?ə:ətyé?,
 sa? nienəhó?s?áh. (288) ta: ne?ho wai ni:ká:?, ?áə?e:sát. (289) he
 ?ahsə ?ethiyatkáthwe:ətyé?, wa:se:? hotíyə:ətyé?, sa? nienəhó?s?áh.
 (290) ta: ne? ti ne te:noténə:onyóh. (291) he to?oiwáno?ko:wás,
 teyakhiká:né:?, n əkwáksa?tá?, hatítakhenətyé?s, hənəta?kái?senə:-
 tyé?s, teyakwayá?toke:shó?. [Drum beat] (292) ta: ne? ti shə: ne
 wa?akwatəisyók. (293) ne? ke ne:ke: ne kato:ké:h, he nəyo?té:ək,
 ne: ne ska:t heská:hó?, he neyónishé?t, [sung] kwá: híh.

[Song: *nya:weh* etc., as on p. 87]

7. The Plants

(294) ta: te:noténə:onyóh, ti n e:kétyohkwakwe:kóh. (295) wai
 ne:ke: he niyáwe?óh, ne sa?níkóε?. (296) ne? wai ne se?óh, ne? ti n
 eyójeja:té:k, ?ehtá?ké:kwá:h, nə?kéəya:tíh. (297) ne?ho ti teyo-
 tawe:nyé:?, ne ?ə:kwéh, ?ekhéyatká?. (298) ta: ne? wai ne se?óh,
 ne? n eki:wakháhsə:kó?, he neyó?te:ók, ?eyohtetyó:ək, ?eyójeja:té:k.
 (299) ta: ne? wai ne se?óh, ne? ti ne tkaye:í?, ?eyot?eohtóni:ak,
 hé:əw eyójeja:té:k, kato:ke: he niyó:wa?kéh, ?a:hó?, təwenəejot-
 ká?wahsé:k. (300) ne? ti ne kakwe:kóh, ?eyótihsenəye:tó:k, he
 ni:yə: ?eyot?eohtóni:ák. (301) ne? wai n o:ne tetyo?táiéh, teyoə-
 we:nyé:h, he yəejaté?. (302) ta: ne? a:hó?, ti ?əwətotyáhsé:k,
 ne?ho wai nisa?nikəwé?óh. (303) ta: ne? wai kho ne se?óh, ne? ti
 ne kakwe:kóh, ?eyótihsenəye:tó:k. (304) wai nə: he nisaye:éh,
 tkaye:i? eyakóə?sé?, kanó:kte:shé?, teyakotawenyé:h, ne yójeja?kéh.
 (305) ne? wai ne tkaye:í?, satká?wéh, hé:əwe yəejaté?, ne? eyakoya?-
 takehashé?ke:ók. (306) ta: ne? wai n onəhkwa?shé?shə?ə ne:ke:

earth, who supports our feet.⁵¹ (287) It continues unchanged: the little children are taking their places. (288) Therefore let there be gratitude (289) that we are still seeing them, the new ones coming along, the little children. (290) And now they are thankful (291) that it continues unchanged, that we see our children running and crawling about among us. (292) And now we ask only (293) that it may continue in the same manner for the period of another year.

7. *The Plants*

(294) And the entire group is thankful. (295) This is what you intended.⁵² (296) You decided, "The earth will be there, below the sky. (297) There I shall leave the people who will move about." (298) And this is what you decided: "I shall divide up their responsibilities; that is the way things will function on the earth." (299) And this is what you decided: "There will be plants growing on the earth. At a certain time they will emerge from the earth of their own accord. (300) All of them will have names, as many plants as will be growing on the earth. (301) It will be when the wind becomes warm again on the earth. (302) And they will mature of their own accord." That is what you intended. (303) And this also is what you decided: "All of them will have names." (304) This is what you said: "Illness will overtake the people moving about on the earth." (305) And indeed you left something on the earth to assist them. (306) And the medicines are distributed on the earth, the

⁵¹ See p. 11.

⁵² From this point on the Creator is addressed in the second person. There appears to be no consistency or special significance in the shift.

- watíhsi:á? h́é:owe yəəjaté?, ʔotʔéoh̄tə:ní:h. (307) seʔə wai né?,
 ʔeyakoyaʔtakehasháʔke:ók, n o:ətó:kwá:h, hoʔwé:nishətenyə:tyé?
 (308) ta: neʔho kho nisaye:éh, neʔ ne kaʔéoh̄tato:ke: neʔ sə:kwéh.
 (309) neʔ wai ne: ne seʔóh, neʔ ti neʔho ʔetkháwihták. (310) neʔ
 wai ne: ʔekakwe:ní?, ne ʔeyəkashá:ʔsé?, ne ʔə:kwéh, ne yóəjaʔkéh,
 teyakotawenyé:h. (311) ne:ke: he nəʔə:wéh, n e:káyaʔti oʔka:tká?,
 n eyəʔəʔeshənyó:ək ne ʔə:kwéh, ne yóəjaʔkéh. (312) neʔ ti n o:ne
 ʔeyótkathó?, ʔewó:yaniyə:té?, niyəəjáke:yá:t. (313) neʔ wai ne
 seʔóh, ʔiʔ teyókasha:aʔt ne ʔə:kwéh, teyakotawenyé:h. (314) neʔ
 wai ne: ne hatiyáʔke:onó?, ne: ne shésʔá:h, hotíyastóh. (315) ta:
 ʔəkhí:owí:h, wai ne yóəjaʔkéh, teyəkわたawenyé:h. (316) neʔ ti
 ne jistətáʔshá?, ʔeyakwató:ók. (317) ta: ʔoʔkáiyaye:íh, wai tsə-
 sayoʔtáiéh, teyoəwe:nyé:h. (318) neʔ ne tkaye:í?, waʔákwatka:thó?,
 ʔoʔwá:yaniyə:té?, niyəəjáke:yá:t shésʔa: jistətáʔshá?. (319) ta:
 neʔ wai ne: he niyáweʔóh, saʔníkóə?. (320) neʔ ti kes ne:ké:h,
 ʔeyé:ék. (321) neʔ neʔh eyekə:ták, h́é:owe koyaʔtayéisthá?. (322)
 neʔ ti ne:ke: ne ska:t ʔetyeweni:tkéʔt, teyotenó:nyó:k, neʔho wai
 niyaweʔə ne saʔníkóə?. [Drum beat] (323) ta: neʔ wai ne wa:tí:wa-
 ye:ís, n o:ne tsáənətkə:thó?, ʔoʔwá:yaniyə:té?, shésʔa: jistətáʔshá?.
 (324) neʔ ne waʔakoyáʔtaye:íh, h́e:əw əkwayaʔtayéisthá?. (325) neʔ
 wai ne ska:t kakwe:kə tayeweni:tkéʔt, he ni:yə:koyaʔtakóhsohá?.
 (326) neʔ ne tkaye:í?, ʔoʔtyesanó:nyó:?, ne ske:nəʔ yenóhtənyóh,
 ʔo:ne ʔaeʔ sayótkathó?, ne: he nisáíwa:ó?. (327) ta: wai ne: niyótoʔ-
 kta:tyé?, toʔoiwánəʔko:wás, ʔóiwakwe:k ohte:tyó:h, he nisaʔni-
 kəwéʔóh. (328) ta: te:nətəno:ənyóh, ti hekáyaʔtí:h. (329) ta

growing plants. (307) You decided, "It will be of assistance to them in future days." (308) And this also is what you did: you chose a particular plant. (309) You decided, "I shall make it so (310) that it will be possible for them to remember me, the people moving about on the earth. (311) It will happen so that I simply provide for the people on the earth to show their gratitude. (312) It will be when they see the berries hanging above the earth." (313) This is what you decided: "The people moving about will remember me." (314) The Sky Dwellers call it *shés²a:h*. (315) But they told us who move about on the earth (316) to say *jístotá²shæ²*. (317) And it comes to pass, when the wind again becomes warm. (318) We see them indeed, the berries hanging above the earth, the *shés²a:h*, *jístotá²shæ²*. (319) And it is the way you intended it. (320) Each time they will gather them. (321) They will bring them to their meeting place. (322) There they will unite their voices in thanksgiving. That is what you intended. (323) And they do as they should when they see the berries hanging, the *shés²a:h*, *jístotá²shæ²*. (324) They gather at our meeting place. (325) They all unite their voices, as many people as remain. (326) Indeed they thank you, for they are happy to see it again, in accordance with the way you arranged the sequence of ceremonies. (327) And up to the present time it continues unchanged. It all continues to function as he intended. (328) And they simply are thankful. (329) And now they simply say it

one ti ne? hekáya?tí:h, t̄ta:tíe?. (330) ne? ne wa?akwatóisyók,
 ne: ne kato:ke: he n̄o:yo?té:ok, ne: ne ska:t heská:hó?, he neyónis-
 hé?t, [sung] kwá:híh.

[Song: *wihiyah yowihiyah* etc., as on p. 94]

8. The Water

(331) ta: te:n̄otén̄o:onyóh, ti n e:ketyohkwakwe:kóh. (332) wai
 né:h, he nisaye:éh, hé:owe ȳejaté?. (333) ne? wai ne se?óh, ne?
 ne tkaye:i?, hé:ow eyója:té:k, ne? n eyo:nekítkeshó:k. (334) ne?
 ti kho ne: n eyojinó:ya?teonyó:k, n eyotihahetetyókwa:ók. (335) ne?
 kho kye: ne: ne ȳejak̄o:shó?, neyoahtó:ók. (336) ne? ti kho ne:ke:
 n eká:nekeonyó:k, n eka:nekowané?sé:k. (337) ne? ti ?ae? ne:
 tewotiyen̄owó?khó:k, he n̄o?keyenó?te'hé?t, ?o?kójeja:tá:t, ne?ho wai
 nisa?nik̄oewé?óh. (338) ta: ne? wai ne tkaye:i?, ne: he niyóto?kta:-
 tyé?. (339) ne: se?óh, he neyo:nekítkeshó:k, heyója:té:k, ?eya-
 koya?takehashé?ke:ók, ne? n o:kwéh, ?o?tyotawe:nyé:?. (340) ne?
 wai ne to?oiwán̄o?ko:wás, kotyæ:?táhk̄o ne ?o:kwéh, teyakotawe-
 nyé:h. (341) ne? wai ne wa:sé:?, ?eyotya?tákeskó?, ?o:ne tosaya-
 weto:tí?. (342) ne? tyotyéhtóh, ne? n o:nekanós, ne? eyotyá:?ták.
 (343) ta:wai to?oiwán̄o?ko:wás, ne: ?otí:wahte:tyo: he nisa?nik̄oewé-
 ?óh. (344) ta: ne?ho wai ni:ká:?, ?á?e:sát. (345) ne: he se?óh,
 ne? ti tewotiyen̄owó?khó:k, he n̄o?keyenó?te'hé?t, ?o?kójeja:tá:t.
 (346) ne? ti ?eyohiyostahkó:ok, ta one ske:nó?, ?ewenatóh̄ohte:tí?,
 he ni:y o:k̄a:tká?, hé:owe ȳejaté?, ne? o?khéya?takweni:yós, ne
 ?o:kwéh, ?o?tyotawe:nyé:?. (347) ne: heyo:tó?k, kanyo:? katákhe-
 n̄o:tyé?s, satká?we hé:owe ȳejaté?, ne? hae?kwa ?onotyá:?tahkóh.

here again. (330) They ask that it will continue in the same manner for the period of another year.

8. *The Water*

(331) And the entire group is thankful. (332) This is what you did on the earth. (333) You decided, "There will be springs on the earth. (334) And there will be brooks and flowing rivers. (335) And some will pass by under the earth. (336) And there will be ponds and lakes. (337) They too will work hand in hand, the way I fashion them on the earth." That is what you intended. (338) And it is true: it continues up to the present time. (339) You decided, "There will be springs on the earth to assist the people moving about." (340) It continues unchanged: the people moving about are using it. (341) They arise each new time at daybreak, (342) and the first thing they will use is water. (343) And it continues unchanged: it is functioning as you intended it. (344) Therefore let there be gratitude. (345) You decided, "They will work hand in hand, the way I fashion them on the earth. (346) It will be good for them, and they will flourish, all the things that I left on the earth. I did it for the benefit of the people moving about." (347) Moreover, the animals running about, that you left on the earth, make use of it too. (348) And we

(348) ta: ʔakwe: ti ʔoiwakwe:kóh, ʔahsə toʔoiwánoʔko:wás, ʔotfi:-
 wahte:tyó:h, ta: nya:we ti ʔahsə tkaye:iʔ óiwakwe:kə ʔohte:tyó:h.
 [Drum beat] (349) ta: neʔ ti shə: ne waʔakwatóisyók, neʔ ne:ke: ne
 kato:ké:h, he nə:yoʔté:ok, ne ska:t həká:hóʔ, he neyónishéʔt,
 [sung] kwá:híh.

[Song: *yowihiyak* etc., as on p. 90]

9. The Trees

(350) ta: te:nəténə:ənyóh, ti n e:kétyohkwakwe:kóh. (351) wai
 ne: he niyáweʔóh, ne saʔníkóeʔ. (352) neʔ wai ne seʔóh, neʔ ti n
 eyotehatóni:ak, hé:əwe ʔoʔkóeja:tá:t. (353) neʔ n eyothotóni:ak,
 netyóhsawáʔk. (354) neʔ ti ʔáeʔ, ʔeyakoyaʔtakehashéʔke:ok ne
 ʔə:kwéh, ne yóejaʔkéh, ʔoʔtyotawe:nyé:ʔ. (355) ne: he tekni:
 naʔtesaye:ə he teyoəwe:nyé:h, hé:əwe yəejatéʔ. (356) neʔ wai neseʔə
 kato:ke: shə: he neyónishéʔsé:k, neyoʔtáiehsé:k. (357) ta: kato:ke:
 háeʔkwa neyónishéʔt, ʔo:n ekánoʔnós, ne tekə:we:nyé:ʔ. (358) ta:
 neʔ wai ne seʔóh, neʔ ti ne:ké:h, ʔeyakoyaʔtataiaʔtahkó:ok n o:ne
 ʔekánoʔnós, teyoəwe:nyé:h, hé:əwe yəejatéʔ, neʔho wai nisaʔni-
 kəwéʔóh. (359) ta: neʔ wai ne seʔóh, neʔ ne tkaye:iʔ. (360) neʔ
 ti ne tkaye:iʔ, háeʔkw eyótihsenəye:tə:k ne: ʔewotí:otonyó:k. (361)
 ʔeyotehatóni:ak heyóeja:té:kʔ (362) ta: neʔho háeʔkwa nisaye:ə neʔ
 ne sə:kwéh. (363) ne: ne seʔóh, neʔ ti n ekakwe:níʔ, ʔonóhkwaʔshéʔ,
 ʔeyakotəʔseʔó:ok ne ʔə:kwéh, ne yóejaʔkéh, ʔoʔtyotawe:nyé:ʔ. (364)
 ne: ʔothotə:ni: hé:əwe yəejata:tyéʔ. (365) ta: neʔ wai ne tkaye:iʔ
 kakwe:kə ʔotihsenəye:tóʔ. (366) neʔ ne yeyetéihko:wá:h, teʔétiʔkwa
 nəʔootóʔtéʔ, neʔ waʔéihsa:kháʔ, kahatakə: heyótkə:ták. (367) neʔ
 seʔə ne tkaye:iʔ, sheya:wi: ʔoyaʔtowéhtashéʔ, ʔeyeyetéiá:k, ti

believe that the whole thing still continues to function unchanged. And indeed we give thanks again that it all is continuing. (349) And now we ask only that it will continue in the same manner for the period of another year.

9. *The Trees*

(350) And the entire group is thankful. (351) This is what you intended. (352) You decided, "There will be forests growing on the earth. (353) It will begin with the brush. (354) It too will be of assistance to the people moving about on the earth." (355) You made two winds on the earth. (356) You decided, "It will always be just at a certain time that it will become warm. (357) And at a certain time, too, the wind will become cold." (358) And this is what you decided: "They will use it for heat when the wind becomes cold on the earth." That is what you intended. (359) And indeed this is what you decided. (360) "They will indeed also have names, the trees that will be standing about, (361) the forests growing on the earth." (362) And this also you did: you chose one. (363) You decided, "It can be a medicine to assist the people moving about on the earth, (364) the brush growing about on the earth. (365) And indeed they all have names. (366) People know well what kind of tree it is, when they go to look for it in the woods. (367) For indeed you gave them the power of thought, so that they will know which

ni:ká:?, n eyakoyá?take:há?, ?etkáiwatiyo:té?, ki?shéh. (368) ta:
 ne? wai ne tkaye:i?, to?oiwáno?ko:wás, honotyá: ?tahkóh, he niyóto-
 ?kta:tyé?. (369) ta: ne? kho he nisaye:éh. (370) ne? wai ne se?óh,
 tkaye:i? ae? ekæ:kó?, ne?ho ?etkháwihtak ?eyokashá: ?se? ne ?o:kwéh,
 ne teyakotawenyé:h. (371) wai ne: he nisaye:éh, ne? ne keotato-
 ké:h, ne? ae? sæ:kwéh. (372) ne? ae? ne :yotó?éshonyó:?, n o:n eyót-
 kathó?, ?etka:nekái?t, kato:kæ: he niyó:wa?kéh. (373) ta: ne? wai
 ne: ne wahtá?, ?akwa:tóh. (374) to?oiwáno?ko:wás, watí:otonyó?,
 ne?ho ne: kahatako:shó?. (375) ta: ne? háe?kwa ne to?oiwáno?ko-
 wás, tohka:?a niyókwe?ta:ké:h, yeiwastéisthá? (376) ne? ne ?o?kak-
 we:ní?, kes wa?óhkeotó:?, n o:ne wa:sé:?, sayo?taíe tósakæ:wenyé:?,
 he yóejaté?. (377) ta: ne? wai he nisaye:éh. (378) ne? wai ne ?i:sé:h,
 ne? ti kes n eyéhseno:ní?, n etwatyéhták, ?eyo:sté?t. (379) ne? wai
 ne ?i:sé:h, ne? ne ?owæ:nó?, ?akwas hewó:tó?. (380) ne? ne: n
 eyóte:wa:té?, n etwotyéhták, n eyéhseno:ní?. (381) ne? ti næ:
 ne:ké:h, ?eyéke:ya:té?, n o:n ewo:yawéthæ: shés?a: jistotá?shá?,
 ne?ho wai nisaye:éh. (382) ta: ne? wai ne:ké:h, ?eka:nekaka?os-
 tahkó:ok, n o:ne ?eotí:ek, ne: shes?á:h, ?eotiya?tayéisták, te:noté-
 no:onyó:?. (383) ta: ne?ho wai ne: niyáwe?óh, ne sa?níkóe?. (384)
 ta: ne? wai ne se?óh, n etwotyéhták, heyé:neko:nét, ne: wahtá?.
 (385) ne? wai ne se?óh, ne? hekáya?tí:h, n eyotó?éshonyó:?. (386) ne:
 he koya?takóhsotha? tkaye:i?, ?o:ne ?ae? sayótkathó?, he niyó:wa?ke
 nisáíwa:ó?. (387) ne? ti ne tkaye:i?, ?onóhkwa?shá?, ti yako:tó: ?s,
 ne teyakotawenyé:h, ne?ho wai niyáwe?o ne sa?níkóe?. (388) ta: ne?
 wai ne tkaye:i?, he niyóto?kta:tyé?, to?oiwáno?ko:was henotyá:-
 ?tahkwa? ne ?o:kwe teyakotawenyé:h. (389) ta: ne? kwa: ne ?akwéh,

one will be helpful when they may be badly off. (368) And indeed it continues unchanged; they are using it up to the present time. (369) And this also is what you did. (370) You decided, "I will indeed again choose one that will cause the people moving about to remember me." (371) This is what you did: you chose a certain tree. (372) "Again they will be grateful, when they see the sap dripping at a certain time." (373) And this we call the maple. (374) It continues unchanged: the trees are standing there in the forests. (375) And it continues also that a few persons pay attention to them. (376) It is always possible to tap them, when the wind becomes warm on the earth each new time. (377) And this is what you did. (378) You said, "They will store it away, first boiling it down." (379) You said, "It will become sugar. (380) They will put away the first of it; they will store it away. (381) They will get it out when the strawberries begin to appear."⁵³ That is what you did. (382) "And it will be a flavoring for them when they gather the strawberries. They will use it for their gatherings of thanksgiving." (383) And this is what you intended. (384) You decided, "It will begin when they drink the maple." (385) You decided, "They will simply be grateful, (386) those who remain, when they see it again," at the time which you set for the ceremonies. (387) "It will indeed be available as a medicine to those who are moving about." That is what you intended. (388) And it is true: it continues unchanged up to the present time. The people moving about are using it. (389)

⁵³ Lit. '(when) the berries will be between (the leaves)'.

?óiwakwe:kóh, ?ahsə to?oiwáno?ko:was ?otí:wahte:tyó:h. (390) ta:
₂ ₄ ₂ ₃ ₃₁ ₂
 nya:we ti ?ahsə tkaye:í?, ?ahsə ?óiwakwe:kə ?ohte:tyó:h, he nisa?
₄ ₂ ₄ ₂
 níkwəwé?óh. (391) ta: ne? ti hekáya?tí:h, ne tətayakwáe?. (392) ne?
₃ ₃₁ ₂ ₄ ₂ ₃ ₃₁ ₂
 ti ne wa?akwatóisyó:k, ne: ne kato:ké:h, he nə:yo?té:ək, ne: ne ska:t
₄ ₂ ₄ ₂ ₄ ₂
 heská:hó?, he neyónishé?t, [sung] kwá: híh.
₄ ₂ ₃ ₂ ₂ ₃₁

[Song: *to:kəs ne?ho watskotha? koneho:ə?* etc., as on p. 100]

10. The Animals

(393) ta one wai ?əkwáhsawa:tyé?, teyəkwaténə:nyətyé?, he
₂ ₄ ₂ ₄
 nyo:?nikəwé?əh, n o:tye:nó?kta?óh. (394) ne? ti ne te:noténə:ən-
₄ ₂ ₃₁
 yóh, hekétyohkwakwe:kóh. (395) wai ne: he nisaye:éh, hé:əwe
₄ ₂ ₃ ₃₁ ₂ ₄ ₂ ₃
 yəjaté?. (396) ne? wai ne se?óh, ne? ti ne ?ekyá?tata:thó:?, ne:
₃₁ ₂ ₄ ₂ ₄ ₂
 kanyó:?, ?ekatakhenotyé?sé:k. (397) ne?ho ne: kahatakə:shó?,
₄ ₂ ₃ ₃₁ ₂ ₄
 ?ekatakhenotyé?sé:k. (398) ne? ti ne ?aténə?shə?, ti yakotə?se?ó:ək
₂ ₃ ₃₁ ₂ ₄ ₂
 ne ?ə:kwéh, teyakotawenyé:h. (399) ne? ti ne níkanyo?tá?s?á:h,
₄ ₂ ₃ ₃₁ ₂ ₄
 netyóhsawá?k. (400) ne?ho ne: ?oteható?ktatyé?, ?ewətitakhenót-
₂ ₃ ₃₁ ₂ ₄ ₂ ₃
 ye?sé:k. (401) ?o:ne ne: he níyóto?kta:tyé?, ?o:ne tejakwaká:né:?,
₃₁ ₂ ₄ ₂ ₄
 kanyó?towa:nés. (402) ne: he nisaye:ə se?óh, ne? ti n eska:tká?,
₂ ₃ ₃₁ ₂ ₄ ₂ ₄
 ?ekanyo?towané?sé:k. (403) ne? ekakwe:ní?, ?aténə?shə? o:nəto?-
₂ ₃ ₄₁ ₂ ₄ ₂ ₃
 se?ó:ək. (404) ta: tkaye:í?, he níyóto?kta:tyé?s, teyakwaká:né:?,
₃ ₁ ₂ ₄ ₂ ₄ ₂ ₃
 katákhənə:tyé?s, ?o:ne kanyó?towa:nés. (405) ta: ne? wai ne
₂ ₄ ₂ ₃ ₃₁ ₂
 se?óh, ne? ti nə: ne kakwe:kóh, háe?kwa ?eyótihsənəye:tó:k. (406)
₄ ₂ ₄ ₂ ₃ ₃₁
 ne?ho wai níyó?té:h, ne ?ə:kwe teyakotawenyé:h. (407) ne? wai
₂ ₄ ₂ ₃ ₃₁ ₂
 ne he?ə ta?a:yokwe:ní?, na:yaké?, ne:ta ne? ne: sha?ka:t hó:əwe
₄ ₂ ₄ ₂ ₂ ₃ ₃₁
 twakéke:nó?, sha?tewatiya?tó?té:h, ne: kanyo:? katákhənə:tyé?s.
₄ ₂ ₄ ₂ ₃ ₃₁
 (408) ta: ne? wai shə: hekáya?ti: n eyéyashó:?, he nə?kaya?tó?té?,
₂ ₄ ₂ ₄
 ?o:ne ko:ké:h. (409) ta: ne: he níyóto?kta:tyé?, to?oiwáno?ko:wás,
₂ ₃ ₃₁ ₂ ₄ ₂ ₃

And we believe that it all still continues to function unchanged. (390) And now indeed again there is thanks that it all still continues as you intended. (391) And we simply say it here again. (392) We ask that it will continue in the same manner for the period of another year.

10. *The Animals*

(393) And now we are going along giving thanks for what the Creator intended. (394) The entire group is thankful. (395) This is what you did on the earth. (396) You decided, "I shall establish various animals to run about. (397) There in the forests they will be running about. (398) They will be available as food to the people moving about. (399) It will begin with the small animals. (400) There at the edges of the forests they will be running about." (401) Now at the present time we see again the large animals. (402) For what you did was to decide, "I shall again provide the large animals, (403) which can be available to them as food." (404) And indeed up to the present time we see the large animals running about. (405) And you decided, "They too will all have names." (406) For this is how it is, where the people are moving about. (407) It would be impossible for people to say, "This is the same one I saw there before." For they look alike, the animals running about. (408) But people will simply give the names of the type of animals that they see. (409) And up to the present time it continues unchanged; they

?aténó?shé?é?, ?ákwátó?se:?óh. (410) ka:ekwa nikeotyé?, ne? ne
tkaye:í? ne? ne:ke ?eka:nekaka?óstak n o:ne ?is ?o?sya?takwe-
niyó?hé?t. (411) ta: he niyóto?kta:tyé?, ?akwe: ?óiwakwe:kóh,
?ahsó ?ohte:tyó:h. (412) ne: se?o ne? ti te:ne?nikæwenyá?tha:k
ne: wa:tó hotiske?ékehto hotiya?tá:ni:yóh. (413) ne: he nisaye:e
se?óh, ne? ti næ: to:ne?nikæwenyá?to:ok ne:ke: he ne:we:? ekano?-
nósthak heyóeja:té:k. (414) ne?ho ne: kaeti?kwá:owe kahatakó:
ne?ho he:nótsistaké:ó?. (415) ta: ne? kwa: ne: he niyóto?kta:tyé?,
to?oiwánó?ko:wás. (416) hoti:wayéisto wa:t otiske?ékehto hoti-
ya?tá:ni:yóh. (417) ne? te:ne?nikæwenyá?thá?, ne: kanyó:?, katák-
henó:tyé?s, hé:owe yæjaté?. (418) ta: ?akwe: ti ?óiwakwe:ko
?ahsó ?ohte:tyó: he ni:yó: saiwihsá?óh. (419) ta: nya:we ti ?ahsó
tkaye:í?, ?óiwakwe:k ohte:tyó: he nisa?nikæwé?óh. [Drum beat]
(420) ta: wa?akwatóisyók ti hekáya?tí:h, ne? ne kato:ké:h, he nó:yo?-
té:ok, ne: ne ska:t heská:hó?, he neyónishé?t, [sung] kwá: híh.

[Song: *nya:wéh* etc., as on p. 87]

11. The Birds

(421) ta: te:nóténo:onyóh, ne? n e:kétyohkwakwe:kóh. (422) wai
ne: he nisaye:éh, se?o ne? ti néh, teyonote?satesyotyé?se:k ji?te?ashó?o
niyæjake:yá:t. (423) ne?ho ti næ: hetke heyawenó:ok, he nitká-
shato:tyé?s, neyóto?ktá?k. (424) ne? háe?kwa ne se?óh, kato:ke:
he niyó:wa?kéh, ?o:ne ne?ho to:nótawenyé:ák. (425) ne? n o:n
eyo?táíéok, ne teyoæwe:nyé:h, ta: ne?ho wai to:nótawenyé:ak, ne?ho
wai nisa?nikæwé?óh. (426) ta: ne? ne tkaye:í?, he niyóto?kta:tyé?,
hoti:wayéisto háe?kwáh. (427) ne? háe?kwa ne nikaji?tá?s?á:h, si
nikáji?tá?s, niyo:tó?k, sasyó:nf:h. (428) ne? háe?kwa ne se?óh,

are available to us as food. (410) And indeed from time to time they will serve as a flavoring for the soup, when something is done for your benefit.⁵⁴ (411) And up to the present time we believe that it all still continues. (412) You decided, "They will always be a source of amusement for those who are called warriors, whose bodies are strong." (413) What you did was to decide, "It will be a source of amusement for them whenever it becomes cold on the earth, (414) wherever in the forest they put down their fires." (415) And up to the present time it continues unchanged. (416) They are doing as they should, those who are called warriors, whose bodies are strong. (417) They are using the animals running about on the earth as a source of amusement. (418) And we believe that it all still continues, all that you planned. (419) And now again there is thanks that it all continues as you intended. (420) And we ask simply that it may continue in the same manner for the period of another year.

11. *The Birds*

(421) And the entire group is thankful. (422) This is what you did: you decided, "Birds will spread their wings from just above the earth, (423) extending upward as high as the clouds." (424) You decided also, "At a certain time they will move about there. (425) When the wind is warm, then it is that they will move about." That is what you intended. (426) And it is true: up to the present time they too are performing their obligation. (427) And you made the birds, from the small ones to the larger ones. (428) You decided

⁵⁴ I.e. when a ceremony is performed.

tkaye:i? aténo?shæ? eyəkwaɔ?se?ó:ók. (429) ta: ne? wai ne se?óh,
 ne? ti ne tkaye:i?. (430) ne: he niyó?té:h, teyoæwe:nyé:h, hé:owe
 yœjató?. (431) ne? n o:ne ?eskanó?nós, he teyoæwe:nyé:h, ta: ne?
 wai hé:owe tyo?táie: ?eshénokó:ták. (432) ta one ne ?o:kwéh,
 tsiyakokwé:ó?, næ: tkaye:i?. (433) ne? n o:ne totayo?táieh, he
 teyoæwe:nyé:h, ta one wai sa:tiyá?ta?ti:hé?t, ha?tá:tiwenó:ké:h,
 saenóti?stæ?, hatiweni:yó:h. (434) ta one wai he ni:yó: koya?ta-
 kóhsohá?, ne ?o:kwéh. (435) ?o:ne sayewenó:ok, ?o:ne sawati:yó?,
 ji?te?óshó?o watiweni:yó:h. (436) ta: ne?ho wai ne tkaye:i?, ?is
 wáosashá:a?t, koya?takóhsohá?, tkaye:i? o:ne sayótkathó?. (437)
 ne? wai n o?tyótenó:nyó:?, hekáya?ti: ske:nó? yenóhtonyóh. (438)
 ta: ne? wai háe?kwa ne se?óh, ne? ne kakwe:kó ti n eyótihsenoye:-
 tó:k. (439) ne? ti ne tkaye:i?, yeyetéihko:wá:h, he nó?kaya?tó?té?,
 n o:ne wa?e:ké?. (440) ta: tkaye:i?, ne: he?e te?sáiwako:tóh, he?e
 to?ósa:tikwe:ní?, hotiya?takóhsohá?, ne kakwe:k ó:sa:tiya:shó:?,
 he niyotihséno?té:h, ?okwé?owe:khá:?. (441) ta: ne? kwa: ne ?ak-
 wé:h tkaye:i? ahsó ?óiwakwe:kó ?otí:wahte:tyó:h, he nisa?ni-
 kœwé?óh. [Drum beat.] (442) ta: nya:we ti ?ahsó tkaye:i? óiwak-
 we:k ohte:tyó: he nisa?nikœwé?óh, ne?ho wai neyó?te:ók, n ókwa?-
 nikóe?, [sung] kwá: hfh.

[Song: *yowihiyah* etc., as on p. 90]

12. The "Sisters"

(443) ta: te:nótenó:onyóh, ti n e:kétyohkwakwe:kóh. (444) wai
 ne:ké:h, he nisaye:ε se?óh, hé:ow eyója:té:k, ne?ho ti ?eka:tká?,
 ne ske:nó?, ?ε:nenóhtonyó:ok. (445) ne?ho ti ?óiwakwe:kóh, to:-

moreover, that they would indeed be available to us as food. (429) And this you decided. (430) The way the wind is on the earth, (431) when the wind becomes cold again, then it is that they will head back to where it is warm. (432) But the people remain where they are. (433) When the wind becomes warm again, then they return. With all their voices they sing once more their beautiful songs. (434) And then all those people who remain (435) hear their voices again, when the birds with their beautiful voices return. (436) And then indeed they remember you, those who are left, when indeed they see them again. (437) They simply are thankful that they are happy. (438) And you decided also, "They all will have names." (439) People do indeed know well what kind they are when they see them. (440) And indeed it does not escape you that those who remain are no longer able to name them all, to give their Indian names. (441) And indeed we believe that it all still functions as you intended. (442) And again there is thanks that it all continues as you intended. And our minds will continue to be so.

12. The "Sisters"

(443) And the entire group is thankful. (444) This is what you did: you decided, "I shall leave on the earth for their happiness (445) all the things that they will be harvesting." That is what you in-

tihkwéatyé?, ne¹ho wai nisa²?nikæwé³é³¹óh. (446) ta: ne² wai ne tka-
 ye:í⁴?, n o:ne tsa²?ka:yó⁴?, ka²?nfko:iyó³ó:h. (447) ?o:ne wai ne:ké⁴:h,
 ?akwatokéhsé⁴:?, ?akhf:owi:saté²hó⁴?shé⁴?, he neyó²?te:ó³k, n o:ne: né⁴?,
 ?eyák²wathyo:wí³¹?. (448) ne² wai n eyakwató⁴:ok, ne² ne tewenóté:-
 nò:té⁴:?, ?akyó²hehkò n o:ne ne¹h eyák³wathyo:wí³¹?. (449) ta: tkaye:í²?
 wai ne:ké⁴:h, satká²?wéh, hé:owé yøejaté³?. (450) ne² ne se²óh, ?o:ne
 honò:hó⁴?, to:notáte²?nya:é²? ne ?o:kwéh, ne teyakotawenyé³¹:h. (451)
 ne² ne yøejako: ?øtiyé⁴:ok, ?a:ho²? ti wøtotyáhse:k ne¹ho wai nisa²?ni-
 kæwé³é³¹óh. (452) ta: ne: he niyóto²?kta:tyé⁴?, teyakwaká:né⁴:?, ?otò:-
 ní:h. (453) ne: ?okyoishæ:niyé³¹hkóh, ha²?tewé:níshæké³:h. (454)
 ha²?téwahsøtaké⁴:h, ne² okwatyá³:?tahkóh. (455) ta one tkaye:í⁴?,
 ?ahs okwaya²?tá:ni:yó⁴h, ne yøeja²?kéh, teyokwatawenyé³¹:h. (456) ta:
 ne¹ho wai ni:ká⁴:?, ?á²ø³e:sát. (457) ne: kato:ke: ne ti nisaye:é⁴h,
 tesa²?sehtó:tyé⁴?, ne ske:nø²? i:ke: ?a:yakwenøhtónyó⁴:ok, ne: ne:ké⁴:h,
 ?okwæ:hkó:tyé³¹?. (458) ta: ne² ti hekáya⁴?tí:h, n ató²eshø:nyó⁴k,
 satká²?wéh, hé:owé yøejaté³¹?. (459) ta: nya:we ti ?ahsø tkaye:í⁴?,
 ?óiwakwe:k ohte:tyó⁴:h, he ni:yø: saiwihsá³óh. [Drum beat] (460)
 ta: ne² ti shø: ne wa²?akwatóisyó³¹k. (461) ne² ti ne:ke: ne kato:ke:
 he nø:yø⁴?té:ok, ne: ne ska:t heská:hó⁴?, he neyónishé²?t, [sung] kwá:
 hfh.
 31

[Song: *wikihyah yowikihyah* etc., as on p. 94]

13. The Four Rituals

(462) ta one wai ?okwáhsawá:tyé⁴?, ne² hekáya³?tí:h, n okwátø⁵é:-
 séh, he niøyeno³?te²?hé⁴øh, n o:tye:nó³?kta²?ø hé tyøhe⁴?. (463) ta:
 hawe:ýó wáih, ke:i niyóiwá:ké³:h, ?ekayé:tá⁴?k, hé:ow eyøeja:té³:k.
 (464) ne² ti né:ké⁵:h, teyokhnø:nyø⁸?táhk²wá:k, ne ?ó:kwéh, ne
 5 23 3 4 42 3 2 4 41 2 3 2 3 4 41

tended. (446) And indeed when the Good Message came, (447) then it was explained to us. Your helpers told us the way it would be when we refer to them. (448) We shall say "the Sisters, our sustenance" when we talk about them. (449) And indeed you left them on the earth. (450) You decided, "The people moving about will take care of themselves. (451) They will put them in the earth and they will mature of their own accord." That is what you intended. (452) And up to the present time we see them growing. (453) They strengthen our breath every day. (454) Every night we are using them. (455) And now indeed we are still strong, we who move about on the earth. (456) And therefore let there be gratitude (457) that you are doing it in the same way, providing⁵⁵ them for our happiness, for us who are passing through. (458) And there is simply gratitude that you left them on the earth. (459) And again there is thanks that it all continues, all that you planned. (460) And we ask only (461) that it will continue in the same manner for the period of another year.

13. The Four Rituals

(462) And now we are going along giving thanks; we are simply grateful for the works of Our Creator. (463) And he decided, "The Four Rituals will be there on the earth. (464) The people moving

⁵⁵Lit. 'dropping, letting fall'.

yójejá?kéh, ʔo?tyotawe:nyé:?. (465) ta: ne? wai ne tkaye:í?, ne?
 n ostówæ?kó:wá:h, konéóó?, kanε:hwé?kó:wá:h, ʔató:wé?, ne?
 ke:i niyóiwá:ké:h, hotká?wéh. (466) ne? teyokhno:nyo?táhkwa:k,
 hawé:ʔóh, n o:tyε:nó?kta?óh. (467) ta: né? wáih, ʔotí:wahté:tyó:h,
 wε:níshæté?. (468) n e:káyá?tí:h, n okwátó?é:séh, he nioyeno?
 tε?hé?óh. (469) hawε:ʔó tih, ne? ne konéóó?, tekaenókεkhkéh. (470)
 ʔεwó:tó?, ne?ho ʔetyewení:tké?t, niyókwe?tá:ké:h, koya?takóh-
 sothá?. (471) ta: né? wáih, ʔokwatyaε:ʔtahkó:tyé?, ʔokwathyo-
 wíatye?. (472) ta: ne? wai he nio?nikæwé?óh, n o:tyε:nó?kta?ó hé
 tyøhe?. (473) ta: nya:we ti ʔahsø tkáye:í?, ʔóiwakwe:k ohté:tyó:h,
 he niowihsa?óh. (474) ta: wa?akwatóisyók, ti hekáyá?tí:h, nε: ne
 kato:ké:h, he nø:yo?té:ók, ne ska:t heská:hó?, he neyónishe?t.
 [sung] kwá: híh.

[Song: *yowihiyah* etc., as on p. 90]

14. The Wind

(475) ta: te:nóténø:onyóh, ne? n e:kétyohkwakwé:køh. (476)
 ʔo:ne wai wa:é?, ʔo?kyené:tá?t, ʔo?kójeja:tá:t? (477) ta: ne? ti
 ne tkaye:í?, hawé:ʔóh, ʔεwøkatéhø?she:tá?k tih. (478) ne? ne
 hekæ:hkwé?skwá: nø?wó:tíh, ne?ho hosyø:ní:h. (479) ne? ti næ:
 ʔeyota?éóó:k, skenó?o: netyoyé:ók, ʔeyotkaható:ók. (480) ne?ho
 ti næ: ʔetyawehtó:tyé?, ne tekæ:wé:nyé:?, ske:nø? eyenøhtó:nyó:?,
 ʔø:kwéh, ʔo?tyotawe:nyé:?. (481) ta: tkaye:í?, wai he niyóto?ktá:-
 tyé?, ne? n okwa?nikøiyóstáhkóh, he niyó?hasté?, teyoæwe:nyé:h.
 (482) he?e ne?ho te?ó?té:h, ná:yo?há:sté:k, ta:kæ:wényé:?, hé:øwe
 ni:wá?, twanøkenyó?, wa:t okwé?ø:wéh. (483) ta: ne?ho ne:
 niyó?té:h, ʔøkhí:owí:h, hatioyá?ké:ønø?. (484) ne? wai ne hó:né:h,

about on the earth will use them for thanking me." (465) And indeed they are the Feather Dance, the Thanksgiving Dance, the Bowl Game, and the Personal Chant, the Four Rituals which he provided. (466) "They will use them for thanking me," the Creator decided. (467) And the rituals are in progress today. (468) We are simply grateful for his creations. (469) He decided on the *konéoo?* between the songs. (470) "They will come to recite it, the people who remain." (471) And we are using it; we are reciting it. (472) And that is what Our Creator intended. (473) And again there is thanks indeed that it all continues as he planned. (474) And we ask simply that it will continue in the same manner for the period of another year.

14. *The Wind*

(475) And the entire group is thankful. (476) Now he thought, "I have finished the creation of the earth." (477) And indeed he decided, "I shall have helpers." (478) In the west he made it. (479) It would be covered by a veil; slowly it would move and revolve. (480) From there the wind would be coming, and the people moving about would be happy. (481) And indeed up to the present time we are content with the strength of the wind. (482) It is not such that the wind would be strong, where those of us who are called Indians dwell. (483) And it is so: the Sky Dwellers told us. (484)

ne⁴? ti ne ²³?akwé:h, ^{3 4}?eyótkathó?, ne ²³shenó:kshó?. (485) n o:ne⁴
 tsiowó:wi:atyé? ^{2 3}shetwakowá:néh, ^{4 1 2}kanyotáiyó?. (486) ne? wai ne⁴
 hówéohséh:h, ne? ne ^{1 2}?akwé:h, ^{2 3}?eyótkathó? ²shenó:kshó?, n o:etó:k-
 wá:h. (487) né? ne:ké:h, ne?ho neya:wéh. (488) ne? n ekakwé:ní?
 tekæ:wé:nyé:?, ^{4 1}?eyó?hastéh. (489) ne? ti kho ne ^{2 3}?akwé:h, ne? ne⁴
 ká:ekwáh, n a:?⁴tekaké:sé:?, ^{4 1 2}hé:owéh, ³yóejaté?. (490) ta: né:h, he⁵
 niyóto?ktá:tyé?, ^{5 2 3}?akwaya?takóhsóthá?. (491) ?o:né wáih, ^{3 5}twatká:-
 thwás, ne?ho niyá:wés, ne? shó: n í?, n ^{5 2 3}okwátæ?swí:yó:h, he?e ne?ho
 te?á:wés, ^{4 1 2}hé:ow ^{2 3}okwák wé:ś?. (492) ne? kwa: ne ⁵tkáye:í?, ^{2 3}?ehni:-
 wakwáihsí?, ne?ho niyá:wes. (493) ta: ⁵káiwakwení:yó? waih, he³
 nyo:tiyé:éh, ^{4 1 2}hatiowá?ké:ónó?. (494) ne? wai ne ⁵hó:né:h, ne? ne³
 heyó:éh, ne? ^{4 1 2}okwatkáeo?. (495) ne? he?e ³sí:kwá:h, ^{4 1 2}thá:yo?há:stéh,
 ?a:watkáhatóh. (496) ta: ne?ho ³tí shó:h, ^{2 3}nitká:té?, n ^{3 4 1 2}okwa?nikoi-
 yóstahkóh. (497) ta: ⁴?áo?e:sát, ^{5 2 3}hekáya?tí:h. (498) ta: nya:we ti⁴
 ?ahso tkayé:í?, ^{5 2 3}?ohté:tyó:h, he ³nioiwíhsa?śh, n o:tye:nó?kta?śh.
 [Drum beat] (499) ta: ne? ti ne wa ⁴?akwatóisyó:k, ne? ne: ne ^{5 2 3}kató:ké:h,
 he nō:yo?té:śk, ne: né ska:t ^{3 4}heská:hó?, ^{2 3}neyónishé?t, [sung] kwá:híh.
^{2 3} ^{4 1 2} ^{3 4} ^{2 3} ^{4 1 2} ^{2 4 1 2} ^{3 1 3 1}

[Song: *to:kēs ne?ho watśkotha? koneho:ɔ?* etc., as on p. 100]

15. The Thunderers

(500) ta: te:nóténo:onyśh, ne? n e:kétyohkwakwe:kśh. (501)
 wai ne: he ²nisaye:éh, se? ⁴ewókatého?shé:tá?k, ²hekæ:hkwé?skwa:
 nō?wō:tíh, ⁴?é:ni?tyō:tá?k. (502) ne? ti næ: ne?ho ²te:nótawenyé:?,
²hé:owe ³nikáshatō:tyé?ś. (503) ne? ti næ: ne ²?o:nekasé:?, ^{4 2}?eotífa-
 wi?sé:k, ne?ho wai ⁴né:h, ^{2 3}nisa?nikōæwé?śh. (504) ta: ne? wai ²?ae?
 ne ⁴tkayé:í?, ²?okwatokéhsé:?. (505) ne? wai ne ²se?śh, ne? ne ^{4 2}kanō:-
 kshé?, n o:ne ne ⁴?eyakwathyónya:né?, ^{2 3}?eotiyá?taté:k. (506) ta:
⁴ ² ⁴ ^{2 3} ^{5 1} ²

They said, "We believe that your kinsmen will see it." (485) It was when they were telling our great one, Handsome Lake. (486) They told him, "We believe that your kinsmen will see it in the future. (487) This will happen. (488) The wind can become strong. (489) And we believe that it will scrape off everything on the earth." (490) And up to the present time we who remain (491) see the way it happens. We are the ones who have good luck; it does not happen in the spots where we are located. (492) We can indeed attest to what happens. (493) For it is true what the Sky Dwellers said. (494) They said, "It is the most important thing for us to watch, (495) that it does not become too strong in its revolving." (496) And it is just the right strength, that we are content. (497) And let there simply be gratitude. (498) And indeed again there is thanks that it continues as the Creator planned. (499) And we ask that it will continue in the same manner for the period of another year.

15. *The Thunderers*

(500) And the entire group is thankful. (501) This is what you did: you decided, "I shall have helpers who live in the west. (502) They will move about among the clouds, (503) carrying fresh water." That is what you intended. (504) And this too was indeed explained to us. (505) You decided that there will be a relationship when we want to refer to them. (506) And we say "our grandparents, *hi?nɔ?*,

- ne? ne: n akwa:tóh, ne? ne ?akhíhso:t hi?nó?, hatiwenotatyé?s. (507)
 ne? wai ne: se?óh, ne? n o:nekasé:?, ?eotíawi?se:k ?éotictosæ:hse:k
 he ni:yó: satká?we ?a:hó? wató:níh. (508) ne? kho ne se?óh, ne?
 ti n o:nekasé:?, ?o:nónya:notyé?sé:k. (509) ne: ?otíhahtetyókwéh,
 ne: kho ka:nekeonyó?, ka:nekowa:nés. (510) ne: kho ?o:nékitke:-
 shó?, se?ó ?o:nekase:? ti yonotó?se?ó:ók. (511) ta: ne? kh ae?kwa
 sheiwakéistaní:h, ne: ?akhíhso:t hi?nó?, hatiwenotatyé?s. (512) ne:
 he nisaye:éh, ne? wai ne yóejakó: hesá:a ne: ne kanyó?towa:nés.
 (513) ne? sho: ?a:kakwe:ní?, ?ó:sayákohte:tye:t ne ?ó:kwe teyako-
 tawenyé:h. (514) ne: ne ?á:yotka:thó?, he niyoya?tánæ:ækwát.
 (515) ta: ne? waisheiwakéista:ni: hotíto:ækone?ho yóejakó:h. (516)
 ta: ?akwe: háe?kwa hoti:wayéisto he niyóíwa? hati:wayetáhkóh.
 (517) ta: nya:we ti ?ahso tkaye:í?, ?ohte:tyó:h, he nisa?nikóewé?óh.
 [Drum beat] (518) ta: ne? ti ne wa?akwatóisyók, kato:ké:h, he
 nó:yó?té:ók, ne: ne ska:t heská:hó?, neyónishé?t, [sung] kwá: híh.

[Song: *wihiyah yowihiyah* etc., as on p. 94]

16. The Sun

- (519) ta: te:nótenó:onyóh, ne? n e:kétyohkwakwe:kóh. (520) wai
 ne: he nisaye:éh, se?ó ti ne? ti n ekéoya:té:k, hetke no:tinó?e:etíh,
 ne ?ó:kwéh, teyakotawenyé:h. (521) ne? wai ne se?óh, ne? ti n
 ewókatého?she:tá?k, hé:ow ekéoya:té:k. (522) ne? ti næ: ne?ho
 to:tawénye:ák, hé:ow ekéoya:té:k. (523) ne? ti næ: ?ekaiwayetáh-
 kó:ók, to:hathé?tó:ók, he nó?keyenó?te?hét, hé:owe yóejaté?. (524)
 ne?nekato:ke:he:kwa: ?ethéhtahkwá:k, kato:ke: kho he:kwá:h, he:-
 ethá:k. (525) ta: ne? wai ne se?óh, ne? ti ne ?ewé:nishætenyó:k, ti
 ?ekayasó:ók. (526) ta: tkaye:í?, wai ne: ?ókwé:nishæ:té?, wáíwaye:-

the Thunderers." (507) You decided that they will always carry fresh water and sprinkle the gardens, all the things that you provided that grow of their own accord. (508) And you decided also that they will always furnish fresh water (509) for the flowing rivers and the ponds and lakes, (510) and the springs as well. You decided that fresh water will always be available to them.⁶⁶ (511) And you also gave our grandparents, *hi²no²*, the Thunderers, an added responsibility. (512) This is what you did: under the earth you put the large animals. (513) For it might be that the people moving about could die (514) of fright if they saw them. (515) And you gave them⁶⁷ the added responsibility of holding them down under the earth.⁶⁸ (516) And we believe that they too are carrying out the responsibility that was assigned them. (517) And again there is thanks indeed that it continues as you intended. (518) And we ask that it will continue in the same manner for the period of another year.

16. *The Sun*

(519) And the entire group is thankful. (520) This is what you did: you decided, "There will be a sky above the heads of the people moving about." (521) You decided, "I shall have a helper in the sky. (522) There in the sky he will move about. (523) It will be his responsibility to make it light for my creations on the earth. (524) He will always come from a certain direction, and he will always go in a certain direction."⁶⁹ (525) And you decided, "They will be called 'days'." (526) And it is true: he is doing what he is

⁶⁶ I.e. to the plants.

⁶⁷ I.e. the Thunderers.

⁶⁸ There is a tradition that large animals, too frightening for people to look upon, were put underground by the Creator, who assigned the Thunderers to see that they stayed there.

ís, ne⁴ho hotá²?neta:kto³ hé:owe³ kéoyaté²¹?. (527) ta: ne² kwa: ne se²o
 kanó:kshá⁴?, n o:ne ne² eyóthyonyá:né⁴?, ne² ?o:kwéh⁴, teyakotawen-
 yé:h. (528) ta: ne² wai ne: ?ete:kha: ? shakwáhji³? ká:hkwá:?.
 (529) ta: ne² wai ne² ?óiwake: nó: næ: hehsi:wakéistani: ?óiwakwe:kó
 tha?akwáwayete:íh. (530) ta: næ: shó: niyoiwa? ókwénóhtó⁴?, ta:
 ?akwe: ?óiwakwe:kó hoiwayéístóh. (531) ne² ne tkaye:i? teyohat-
 hétsi:yo: ?o:ne ne?ho ?o?tyakwatawenye: ? hé:owe yóejaté³¹?. (532)
 ne² kho ne tkaye:i? o?táie: teyoæwe:nyé:h, ne² haiwayétahkóh.
 (533) ne² ne tkaye:i?, ?o?wenótsóhóhte:tí⁴?, he ni:yo: ?is satká?we
 ?a:hó? wató:ni hé:owe yóejaté³¹?. (534) ta: ne² ti næ: ?akwe: ?óiwak-
 we:kó hoiwayéístóh. (535) ta: nya:we ti ?ahsó tkaye:i?, ?óiwakwe:kó
 hoiwayeistó:tyé?s, he niyóíwa? hehsíota:s?óh. [Drum beat] (536) ta:
 ne² ti hekáya?ti: ne wa³?akwatóisyók. (537) ne² ti ne:ke: ne kato:ke:
 he nó:yo?té:ók, ne: ne ska:t heská:hó⁴?, he neyónishé?t, [sung] kwá:
 híh.
 31

[Song: *nya:weh* etc., as on p. 87]

17. The Moon

(538) ta: te:noténó:onyóh⁴, ne² n e:kétyohkwakwe:kóh. (539)
 wai ne: he nisaye:éh, hé:owe kéoyaté³¹?. (540) ne² wai ne² ?o?kí?,
 ne² ne kato:ke: he nisaye:éh. (541) ne² ne kato:ke: he neyónishé?t,
 teyohathéhsé:k, hé:ow eyójeja:té:k, ta on eswóte:ónós. (542) ne²
 wai ne se?óh, ne² ti neh, ?eyakoya?táe?he?sé:k, ne² ?o:kwéh, ne²
 teyakotawenyé:h, n o:n eswóte:ónós. (543) ne² ti ne ha?teskayé-
 ta?sé?, he yeyá?tayetatyé?, ne?ho wai nisa?nikóewé?óh. (544) ta:
 ne² kwa: ne se?óh, ne?ho ki?shé neya:wéh. (545) ne² ne káeti?kwa
 niyo:wé?, tayakohsóta?ís. (546) ta: ne² wai ne se?óh, ne² ne thika:-
 4 2 3 31 2 4 2

supposed to do today, attached there to the sky. (527) And you decided, "There will be a relationship when they want to refer to it, the people moving about." (528) It is "our elder brother, the sun". (529) And you gave him the responsibility for various things, if we were only aware of everything. (530) For we know but a small amount, but we believe that he has done all that he was obligated to do. (531) There is indeed beautiful daylight now for us who move about on the earth. (532) And indeed the warm wind is also his responsibility. (533) Indeed all the things are flourishing that you left on the earth to grow of their own accord. (534) And we believe that he has done all that he was obligated to do. (535) And again there is thanks indeed that he is carrying out the entire assignment that you gave him. (536) And we ask only (537) that it will continue in the same manner for the period of another year.

17. *The Moon*

(538) And the entire group is thankful. (539) This is what you did in the sky. (540) As I said, you did it in a certain way. (541) "For a certain period it will be light on the earth, and then it will become dark again." (542) You decided, "The people moving about will rest when it becomes dark. (543) Their bodies will then return to normal." That is what you intended. (544) And you decided, "It will perhaps happen (545) that they will run into darkness somewhere at a distance." (546) And you decided, "There will be another

té?, ti ?eská:hwá:a?k, hé:ow ekéya:té:k. (547) ne? ti háe?kwa
 næ: ne ha?teyakoshetá?o:ok? a teyakohathe?tó:ok. (548) ?ekakwe:-
 ní?, ?eyakoya?tatókesták, ne ?o:kwe teyakotawenyé:h, hé:ow ejótko:-
 ták, hé:owe tyakoyaké?óh. (549) ta: ne?ho wai ne tkaye:i?, ?oiwa-
 yeistó:tyé?s, he niyóto?kta:tyé?. (550) ta: ne? wai ne kan:o:kshæ?
 háe?kwa sɔ:ni: hé:owe yeyá?taté?. (551) ne? wai næ: ne se?óh, ne?
 n akhíhso:t sóekha:? ká:hwá:?, ne?ho neyakwaye:há:k, n o:ne
 ne?h eyákwathyo:wí?. (552) ta: ne? wai ne tkaye:i?, koiwayeistó:-
 tyé?s, he niyóto?kta:tyé?. (553) næ: he nisaye:éh, ne? næ: ne teka-
 tenyóhsé:k, he niyó?té:h, ?otáhkwahté:tyó:h. (554) ne? ti næ: n
 ewote:ní?to?kthá:k, ne?ho wai nisaye:éh. (555) ne? ti næ: ?eyakote-
 nɔ?kæ:htashetáhk:o:ok ne ?o:kwe he neyakotkeistó:tyé?, ne?ho wai
 nisa?nikæwé?óh. (556) ta: ne: ne? kho háe?kwa yeiwayétahkóh.
 (557) næ: he nisaye:ɛ yeya?taté?, ne wenóthowi:sas ne?ho ?etya-
 wehtó:tyé? wa:se:? teotitá?o:otye? n a:tiksa?shó?óh. (558) ta:
 tkaye:i? hae?kwa koiwayeisto koti:wahtétya?to he niyóto?kta:tye?
 he niyówa? shéiota:s?óh. (559) ta: ne? wai ne hekáya?ti:h, ?akwe:
 ?óiwakwe:kɔ koiwayeisto he niyówá?, shéiota:s?óh. (560) ta: nya:-
 we ti ?ahso tkaye:i? oiwakwe:k ohte:tyo: he nisa?nikæwé?óh. (561)
 ta: wa?akwatóisyok ti hekáya?ti: ne: ne kato:ke: he nɔ:yo?té:ok,
 ne ska:t heská:hó, he neyónishe?t, [sung] kwá: híh.

[Song: *wihiyah yowihiyah* etc., as on p. 94]

18. *The Stars*

(562) ta: teyakwaténo:nyotyé?, ne? okwathyowíatyé?, niyeno?te?-
 hé?óh, hotye:nó?kta?o hé tyóhe?. (563) ta: hawe:?ó waih, hé:ow
 ekéya:té:k, n o:tye:nó?kta?óh. (564) ne? wai ne tkáye:i?, ?eka-
 jistánohkwa:ó?, n o:n ewóté:anos. (565) ne? ti n ekajihso?tahsí:-

orb in the sky. (547) It will be a sort of guide for their steps, providing them with light. (548) It will be able to direct the people moving about back to their homes, to where they came from. (549) And it is true: it is carrying out its responsibility up to the present time. (550) And you also made a relationship with respect to her. (551) You decided, " 'Our grandmother, the moon', that is what they will say when they refer to her." (552) And it is true: she is carrying out her responsibility up to the present time. (553) This is what you said: "The moon will change its form as it goes along. (554) It will always come to the end of a phase." That is what you said. (555) "People will use her to measure by as they are moving along." That is what you intended. (556) And this too is her added responsibility. (557) You made it so that new infants, the children, will come from the women. (558) And indeed she is continuing to perform her obligation too, up to the present time, the responsibility you assigned her. (559) And we believe simply that she is carrying out the entire assignment that you gave her. (560) And again there is thanks indeed that it all continues as you intended. (561) And we ask simply that it will continue in the same manner for the period of another year.

18. *The Stars*

(562) And we are being thankful, speaking of the works of Our Creator. (563) And the Creator decided, "In the sky (564) there will be stars when it becomes dark. (565) Stars will indeed be ar-

$\acute{a}^?k$, $h\acute{e}:\acute{o}w$ $\acute{e}k\acute{e}áya:t\acute{e}:k$. (566) $ne^?$ ti $yakotyá^?tasyónya^?táhk\acute{o}:\acute{o}k$,
 n $o:n$ $\acute{e}y\acute{o}totáhsí^?$, $ne:$ $^?ethíhs\acute{o}:t$, $s\acute{o}ekh\acute{a}:^?$, $k\acute{a}:\acute{h}kwá:?.$ (567) ta
 $^?oiwak\acute{e}íst\acute{o}$ $h\acute{a}e^?kwáh$, $hati:way\acute{e}táhk\acute{o}h$. (568) $tkaye:i^?$, $hoiway\acute{e}on-$
 $y\acute{a}:n\acute{o}^?$, $^?eyakoten\acute{o}^?k\acute{a}:htashetáhk\acute{o}:\acute{o}k$, $n\acute{e}$ $^?o:kw\acute{e}h$, $teyakotawen-$
 $y\acute{e}:h$. (569) $ne:$ he $nyo:y\acute{e}:\acute{e}h$, $haw\acute{e}:\acute{o}h$, $ne^?$ ne $kakw\acute{e}:k\acute{o}h$, $^?ey\acute{o}hse-$
 $n\acute{o}y\acute{e}:t\acute{o}:k$, he $ní:y\acute{o}:h$, $^?eyojíhs\acute{o}^?t\acute{a}:\acute{e}^?k$. (570) $ne^?$ ti ne $^?ey\acute{e}y\acute{e}-$
 $t\acute{e}i\acute{a}:k$, ne $^?o:kw\acute{e}h$, $teyakotaweny\acute{e}:h$. (571) $^?ekakw\acute{e}:ní^?$, $h\acute{a}e^?k-$
 $wáh$, $n\acute{e}^?$, $^?eyakoya^?tat\acute{o}kest\acute{a}k$, $^?eyakohs\acute{o}ta^?ís$, $ne^?h\acute{o}$ $wáih$, $nio^?ni-$
 $k\acute{o}ew\acute{e}^?oh$. (572) $ta:$ $ne^?$ $kwa:$ ne $tkaye:i^?$, $hoti:way\acute{e}íst\acute{o}h$, he
 $niy\acute{o}iw\acute{a}^?n\acute{a}e:h$, $hak\acute{o}i\acute{o}tas^?óh$. (573) $ne^?$ wai $n\acute{a}e:$ $ne^?h\acute{o}h$, $tayaweht\acute{o}:-$
 $ty\acute{e}^?$. (574) $ne:$ he $haw\acute{e}:\acute{o}h$, $^?eyoti:nekahs\acute{o}nye^?s\acute{e}:k$, he $ni:y\acute{o}:$
 $hotk\acute{a}^?we$ $^?a:h\acute{o}^?$ $wat\acute{o}:nih$. (575) $ne^?$ $ne:$ ne $haw\acute{e}:\acute{o}h$, $ne^?$ $ne:$
 $tk\acute{a}y\acute{e}:i^?$, $^?ew\acute{o}ti:n\acute{e}keh\acute{a}:k$, he $niw\acute{á}hs\acute{o}:tí:s$. (576) $ta:$ $ne^?$ ne $tka-$
 $y\acute{e}:i^?$ $set\acute{e}hji\acute{a}h$, $^?etwatya^?t\acute{a}kesk\acute{o}^?$, $ne^?$ wai ne $tk\acute{a}y\acute{e}:i^?$, $tey\acute{a}k\acute{o}:\acute{o}h$,
 ne $^?ast\acute{e}:kw\acute{a}:h$. (577) $ne^?$ ne $tkaye:i^?$ $o^?á:y\acute{e}^?$, ne $^?ast\acute{e}:kw\acute{a}:h$.
(578) $ne^?$ $ne^?ho$ $tayaweht\acute{o}:\acute{e}y\acute{e}^?$, $watí:nek\acute{e}:ha^?tk\acute{a}y\acute{e}:i^?$, $ne:$ $n\acute{e}^?h\acute{o}h$,
 $hati:way\acute{e}táhk\acute{o}h$, $kajíhs\acute{o}^?t\acute{a}hsí:a^?$. (579) $ta:$ $^?itwe:$ wai $h\acute{a}e^?kwáh$,
 $hoti:way\acute{e}íst\acute{o}h$, he $niy\acute{o}iw\acute{a}^?$, $hati:way\acute{e}táhk\acute{o}h$. (580) $tkaye:i^?$,
 $h\acute{a}e^?kwa$ $k\acute{e}óny\acute{o}^?$, $^?ahs\acute{o}h$, ne $koya^?tak\acute{o}hs\acute{o}th\acute{a}^?$, $koten\acute{o}^?k\acute{a}:htashe-$
 $táhk\acute{o}h$, ne $teyakotáweny\acute{e}:h$, ne $^?o:kw\acute{e}h$. (581) $ta:$ $ne^?$ wai ne
 $tkaye:i^?$ $\acute{a}o^?e:s\acute{a}t$, $ne:$ he $niy\acute{o}iw\acute{a}^?$, $haw\acute{e}:\acute{o}h$, $ne^?$ $eyakoten\acute{o}^?k\acute{a}:-$
 $htashetáhk\acute{o}:\acute{o}k$. (582) $ta:$ $nya:we$ ti $^?ahs\acute{o}^?tk\acute{a}y\acute{e}:i^?$, $hoti:way\acute{e}íst\acute{o}h$,
 $ne:$ he $niy\acute{o}to^?kt\acute{a}:ty\acute{e}^?$, he $niy\acute{o}iw\acute{a}^?$, $hati:way\acute{e}táhk\acute{o}h$. [Drum beat]
(583) $ta:$ $ne^?$ ti $hek\acute{a}ya^?tí:h$, ne $wa^?akwat\acute{o}isy\acute{o}k$. (584) $ne^?$ $ne:k\acute{e}:h$,
 ne $kat\acute{o}:k\acute{e}:h$, he $n\acute{o}:yo^?t\acute{e}:\acute{o}k$, ne $ska:t$ $hesk\acute{a}:h\acute{o}^?$, he $ney\acute{o}nish\acute{e}^?t$,
[sung] $kw\acute{a}:híh$.

[Song: *nya:weh* etc., as on p. 87]

rayed in the sky.” (566) Our grandmother, the moon, will be clothed in stars when she appears. (567) And they too have a responsibility that is theirs. (568) Indeed he indicated some of them to be used for measuring by the people moving about. (569) This is what he did: he decided, “They will all have names, all the stars that are there. (570) And the people moving about will know them. (571) They too can be used for guidance when people run into darkness.” That is what he intended. (572) And it is true: they are carrying out their responsibility, the assignment he gave them. (573) And this is due to them. (574) He decided that all the things he left to grow of their own accord would enjoy water. (575) He decided “Indeed they will drink throughout the night.” (576) And it is true: in the morning when we arise it is indeed wet outside. (577) There is indeed dew outside. (578) It is indeed because of them that they drink; it is the responsibility of the stars. (579) And we believe that they too have performed their obligation, the responsibility that is theirs. (580) There are indeed still a few people left moving about who measure by them. (581) And let there indeed be gratitude that he decided that people would use them for measuring. (582) And again there is thanks indeed that they have performed their obligation up to the present time, the responsibility that is theirs. (583) And we ask simply (584) that it will continue in the same manner for the period of another year.

19. Handsome Lake

- (585) ta one wai né:h, nityókwé?tá:ké:h, ?ókwaya?tayéi?óh. (586)
_{3 5 5 52 3 3 4 41}
 ne? wai né?hóh, tayókwawenitké?ó:otyé?, ?ókwatw?eshonyó:tyé?, nio-
_{5 52 3 3 4 5 5 2 3 2 3 4 42 3 2}
 yeno?te?hé?óh, n o:tye:nó?kta?óh. (587) ta: ne? wai ne tkáye:i?,
_{3 4 2 3 2 3 31 4 5 5 2 3}
 ne? næ: ne sha?ka:t ?ó:kwéh, teyókwatawenyé:nó?. (588) ne? wai
_{4 3 4 42 3 3 4 41 5}
 ne waoyé:nó:?, ?onóhsotaiyó:?. (589) ne? wái neh, wáonoktané:tá:k,
_{2 5 3 2 3 4 4 1 5 52 3 3 4 2 3}
 ?o?yóshæké:?, ta:e?tákwéhtá:?. (590) ta: ne?ho wai niyó?té:h, ne?
_{2 3 12 3 2 3 4 1 4 5 23 4}
 ne ?i:éh, só:ká:?, ha?tekakó:t, hayá?taté?. (591) ne? ne:ke:hosyó:-
_{4 23 42 34 4 23 2 3 31 5 5 2}
 ní:h, he niyó?té:h, to:tawe:nyé:h. (592) kho ne: he niyó?té:h,
_{3 3 4 2 3 3 4 1 4 5 2 3}
 hotóhóhté:tyó:h. (593) kho ne: he niyó?té:h, hotkáthwé:otyé?,
_{3 4 4 1 4 5 3 3 4 4 2 3}
 hé:ówe yóejaté?. (594) ta: ne? wai ne tkáye:i?, hatóisyóhkwa?.
_{4 3 4 41 4 5 2 3 3 2 4 4 41}
 (595) ne? kho ne shatathewáthá?. (596) ta one wai ne:ké:h, ne?ho
_{4 1 2 1 2 3 31 4 5 4}
 niyó?té:h, ho?níkóé?, hotye:nó?kta?óh. (597) tkaye:i? ta:ka:náeh-
_{5 23 3 4 23 3 1 3 31 4 5}
 jí:wéh, niyakotyé:éh, ne ?ó:kwéh, shakótká?wéh, teyakotawenyé:h.
_{52 3 4 4 2 3 4 4 2 3 3 4 4 1 3 4 4 41}
 (598) ne? ne ?a:yé:?, he?e te?kátká?hóh, te?skayetáhkóh, ne hoti?-
_{4 5 5 52 3 4 3 2 3 12 3 2 3}
 níkóé?. (599) kwá shó:h, thiyotyé:éh. (600) ta one ti ne:ké: wá:é?,
_{4 1 4 12 3 4 4 1 4 4 2 3 4 4 2 3 4 4 2 3}
 to?óiwató:ké:h, ne? ne?ho ?o:takyó?tákwé, ?o:sakhé:owí?, ne ?ó:kwéh,
_{3 4 42 3 4 1 4 2 3 4 4 2 3 4 4 2 3 4 4 2 3}
 kheyátka?wéh. (601) ne: hókwhéh, thakí:wayé:ní:h, ha?tewe:níshæ-
_{3 4 41 5 3 3 4 4 2 3 3 4 4 2}
 ké:h, ha?téwáhsotaké:h. (602) ta one wai né: né?hóh, thakoyatén-
_{3 3 4 4 4 5 23 3 4}
 yehtóh, hotého?shé?, ke:i nye:notí:h. (603) né? wáih, howóowíatyé:?,
_{1 2 2 3 2 2 3 4 1 5 23 3 4 1 23}
 shetwakowá:néh, kanyotáiyó?, twató:k. (604) ne? wai né:ké:h, he
_{3 4 4 1 3 4 3 4 1 3 3 4 1 5 4 4 1 23 3}
 tyonóhsaté:kéh, tá:hsawé?, ne? hothýówi:átyé?, na?o?t howóowíatyé?.
_{4 4 1 2 3 12 4 5 4 5 1 3 3 4 1}
 (605) he nejakwayé:ók, ne ?o:etó:kwá:h. (606) ta: ne? wai ne
_{4 5 2 3 3 4 1 4 4 1 4}
 tkaye:i?, taohtetyó:tyé?, ka:o? nithawe:nó:h. (607) tkaye:i? wai
_{5 54 51 23 2 3 31 4 5}
 næ: twayeté:ih, ne?ho nókhóh, héóhtetyó:h. (608) ta: né? kwá: ne
_{4 5 1 3 3 4 3 23 3 1 4 5 5 1 3}
 tkaye:i? itwé:h, hoiwayéístóh. (609) ne?ho wai ne ye:i? ska:é?,
_{1 3 3 12 2 3 3 31 5 2 3 4 2 3}

19. Handsome Lake

(585) And now those of us who have gathered (586) are expressing our gratitude for the works of the Creator. (587) And indeed he was among us people who moved about. (588) Illness took hold of him. (589) For a number of years he was confined to bed, lying helpless. (590) And the way things were, he thought that there must be someone there (591) who made it the way it was when he was moving about, (592) and the way his health was then. (593) And the way things were he was looking about on the earth. (594) And then indeed he prayed, (595) and repented. (596) And then, the way things were in the mind of the Creator, (597) he saw well indeed how the people he had left to move about were acting. (598) It seemed that nowhere was there any longer any guidance for their minds. (599) It was simply not as it should be. (600) And then he thought, "It might be better for me to tell them through him, the people whom I left, (601) through this man who is concentrating on me every day and every night." (602) And then he sent his helpers, the Four Beings. (603) They spoke to him, our great one, whom we used to call Handsome Lake. (604) And he began at Cornplanter. He told about the things that they had told him. (605) We shall continue to do it that way in the future. (606) And indeed he traveled on, coming this way. (607) Indeed we know that he was from here.⁵⁹ (608) And indeed we believe that he performed

⁵⁹ Handsome Lake's mother is said to have been a Tonawanda woman, and to have been buried near the present longhouse.

no²yóshæké³?. (610) ne⁴ né:ké:h, wa⁴¹əyáke²³?tá³k, ne³ shako:wíatyé¹²s,
 ne shakónəkshó²?, he nio³?nikó¹²?té:h, n o³:tye:nó³?kta³¹?óh. (611) ta: ne⁴?
 wai ne kanəkti⁵yó⁴?kék⁵¹, ne²³ho heoya²?tyéne²³?óh. (612) ta: ?itwé: wáih,
 ?óiwakwé:kóh, hoiwayéistóh. (613) ne³ wai jək³¹watyá: ?táhkóh, tet-
 hotwenéhtóh, n o³:tye:nó³?kta³¹?óh. (614) ta: ?eswe:hék tíh, wa⁵?ak-
 watye:nó⁴:ní¹?, ?o:né: né³?, ?o³?tsakwanó:nyó:?, ne: kanyotaiyo³? akwá-
 tó:k, ta: ne²ho wai neyó³?te:ók, n əkwa⁴?nikó²ə?. [Drum beat]

[Song: *yowihiyah* etc., as on p. 90]

20. The Four Beings

(615) ta: hawc: ?ó wáih, hotye:nó³?kta²?ə hé tyəhe⁴?. (616) ne⁴? ti
 n əwəkátéhə⁵?she:tá³?k tíh, ke:i niyókwe³?tá:ké:h. (617) ne⁵? wai ne:
 teshakoné⁴?nyátó:?, né ?ə:kwéh, ne yójeja²?kék⁴¹. (618) ?o⁴?tyótawé:-
 nyé:?, ?o³?tyótəjine:hsó:?. (619) ne³? wai ne ha³?té:yə: niyotyé:éh,
 hé:əwe yəejatá:tye⁴¹?. (620) ne⁵? wai ne he⁵?ə ta⁵²:a:kakwé:ní³?, ne
 koya⁴?toská⁴²?ah, ta:yakotawenyé:ák. (621) ne⁵? ne næ: sho:ká:té⁵²?,
 n əyakotí:watyé:ó²?, ne ?ó:kwéh, teyakotawenyé:h. (622) ta: ne⁵?
 wai ne hawé: ?óh, ke:i niyókwe⁵²?tá:ké:h, ?ekatehó³?shé:?, ne⁴? tasha-
 koné³?nyátó:?. (623) ta: ne³¹? háe⁴?kwáh, hakəiwakéistaní:h, həwe-
 nət⁴¹²káé²?, ne: he ní:yó:h, hotéhə³¹?shé²?, teyókhisnyé:k, ne yójeja¹?kék³¹.
 (624) ta: ne⁴? háe⁵?kwa né: he niyóto⁵²?ktá:tye⁴? itwé:h, hoti:wayéistóh,
 he niyóiwá²?, hati:wayetáhkóh. (625) ne²? ne tkaye:í³? etwáka⁴¹?é:-
 yó:?, n əthene³?néo⁴¹?kté²?, ?ekayé:tá³¹?k, n atyéəshé²?. (626) ta: ne⁴?
 n a: ?tewe:níshæké:h, ha⁵?téwəhsətaké: teyókeshó³⁴?, hwa³?əkhí:atyé⁴?
 ne ske:nó²? i:ké:h, ?aetwenóhtonyó:?. (627) ta: ne³¹ho wai ni:ká:?,
 ?ə⁵²?esát, hoti:wayéistóh, he niyóiwá³?, hakəi³óitas⁴¹?óh. (628) ta:
 nya:we ti ?ahs⁵ó tkáye:í⁵²³?, ?óiwakwe:k ohte:tyó:h, nio³?nikəwé²?óh.

his obligation. (609) For 16 years (610) he labored, telling his kinsmen the intentions of the Creator. (611) And at Onondaga he collapsed. (612) And we believe that he did all that he was obligated to do. (613) We are still following the message sent down by the Creator. (614) And give it your thought, that we may do it properly: we now give thanks for him whom we called Handsome Lake. And our minds will continue to be so.

20. The Four Beings

(615) And this is what Our Creator decided. (616) "I shall have as helpers the Four Beings. (617) They will protect the people on the earth, (618) who are moving about across the earth. (619) Everything is going on on the earth. (620) It is impossible for people to move about alone. (621) It is inevitable that they will have accidents, the people moving about." (622) And he decided, "The Four Beings, my helpers, will protect them." (623) And he also gave them the responsibility of watching over all his appointed helpers that look after us on the earth. (624) And we believe also that up to the present time they are carrying out their responsibility. (625) Indeed we notice that accidents occur which are beyond our reach. (626) And every day and every night they are showing us the way to happiness. (627) And therefore let there be gratitude that they are carrying out the responsibility he assigned them. (628) And again there is thanks indeed that it still continues as he intended. (629)

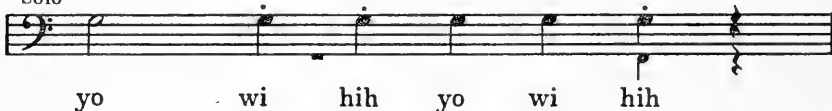
[Drum beat] (629) ta: ne? ti sho: ne wa?akwatóisyók, ne? ne: ne
_{4 52 3 5 4}
 kató:ké:h, he nǎ:yo?té:ók, ne: ne ska:t heská:hó?, he neyónishe?ť.
_{52 3 3 4 4 1 2 2 3 31 2 2 4 1}

[Song: *nya:weh* etc., as on p. 87]

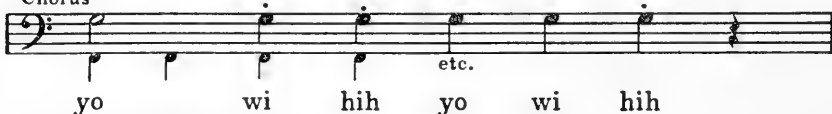
21. *The Creator*

(630) ta: niyóto?ktá:tyé?, ne? akwathyowiatyé?, teyokwaténǎ:n-
_{3 4 41 2 3 41 2 2 3 31}
 yotyé?, hawe:ʔǎ teyoténǎ:nyó:ók, hekáyá?ťi:h, ne ʔó:kwéh, ʔo?tyǎ-
_{2 3 4 4 1 2 2 3 12 3 31 2 3}
 tawé:nye:?. (631) ne: ti?kwa na?áhte?éh, ʔeyakotkáthwé:otyé?,
_{41 4 5 6 5 1 2}
 nǎ?keyenó?té?he?ť. (632) ta: ne?ho wai ʔó:néh, níká:wí?ś, ʔo:né:
_{2 4 41 4 5 51 2 2 41 2 2 3}
 ne? ne?ho hetwá:yo? he nyo:ʔnikǎwé?ǎh. (633) hawe:ʔǎ waih,
_{4 4 3 41 2 2 3 2 4 1 4 5 3}
 ne?ho ti hejáko?kthá:k, n eyotǎ?eshǎnyó:ók, ne ʔó:kwéh, ne yójeja?kéh.
_{3 4 1 12 3 41 2 2 3 31}
 (634) ne: hetke n í? nǎ?kéǎyá:ťih, ne?ho né:h, heskí?tyó:ta?k. (635)
_{4 5 51 2 2 3 2 3 31}
 ne?ho ti hejáko?kthá:k, n eyóto?é:shó:?, yójeja?ke ʔeyóhsahá:k.
_{4 5 2 3 2 3 41 2 2 3 31}
 (636) né? shó:h, n eyotǎ?eshǎnyó:ók, ne? eyakothýwi:ák, he nǎ?-
_{4 23 3 2 41 2 3 4 1 2 3}
 keyenó?te?hé?ť. (637) ta: ʔetwáiwaye:śś waih, ne: swé?śh, ʔi? eka-
_{2 3 31 4 5 12 3 3 12 3 2}
 yakéhták, n e:twawenǎkwe:kóh. (638) né? shó:h, ʔetwáthyó:wí?,
_{1 3 12 3 31 4 23 2 3 31 2}
 nyo:yeno?te?hé?ǎh, ʔatǎ?eshó:nyók, ʔatwenotá:kshé?, totétwáε?
_{2 3 3 2 2 3 31 2 2 3 31 2 2 3 31}
 (639) ta: ne:ta nityókwe?tá:ké:h, káiwaya:śś shó:h. (640) ne? ne
_{4 5 52 3 4 41 4 41 4}
 ské:nǎ? twenóhtǎnyóh, ne: né:wá?, ʔotí:wahté:tyó:h. (641) ta: ne?
_{41 3 2 3 1 2 3 41 2 2 3 31 4}
 ti ne ʔeswé:hé:k, ne? ke ne wa?akwatýé:nó:ní?, ʔo:né: né?, ʔo?tsak-
_{5 52 3 4 41 2 3 4 12 3 2}
 wanó:nyó:?, n o:tye:nó?kta?ǎ h akýǎ:hé?, ta: ne?ho wai neyó?te:ók,
_{41 2 4 3 4 1 2 3 4 1 2}
 n ǎkwa?nikǎε?. [Drum beat]

Solo



Chorus



repeat to ending as before

And we ask only that it will continue in the same manner for the period of another year.

21. The Creator

(630) And we have been speaking along up till now, giving thanks; for he decided, "The people moving about will simply be thankful (631) for whatever things they see that I created." (632) And now that brings it up to where we are, according to the way he intended it. (633) He decided, "The people on the earth will end their gratitude (634) with me, above the sky where I shall dwell. (635) There they will always end their gratitude, having begun on the earth. (636) They will simply express their gratitude, telling about what I created." (637) And we have done what we were supposed to do. You ⁶⁰ decided that all our words would issue from me. (638) We simply told about his creations, and repeated our gratitude and our hope.⁶¹ (639) And we here can at least claim (640) that we are happy at this ceremony today. (641) And give it now your thought, that we may do it properly: we now give thanks to him, Our Creator. And our minds will continue to be so.

⁶⁰ Plural; addressed to those present, and specifically the Faith Keepers.

⁶¹ That each item would continue to function.

22. *The Singers*

(642) ta one ti né:h, níketyohkó?té:h, ?ó:néh, ?etwáwaye:ís.
 4 5 5 4 5 23 4 3 3 4 41
 (643) né:swe?óh, ?i? ekayakéhták, n e:twawenókwe:kóh. (644) ta:
 5 2 3 3 4 12 3 31 4
 ne? n akwás ha?tékyá?tí:h, ne? ne kató?eshó:nyóh, he ské:nó? né:
 5 4 5 23 3 4 3 41 23 3 2 3
 ?i?, kenóhtonyóh. (645) ne: he ?eswé:?, ?i? ekaiwayetáhkó:ók, ne?hó
 12 2 3 31 4 1 23 3 4 423 2 3
 tektá?t. (646) hé:owen o:néh, tekaenókehkhé. (647) ne?h ekayakéhták,
 31 4 4 2 3 3 4 41 4 3 4 23
 hetwawenókwe:kóh, ?ató?eshó:nyök. (648) ta: tekwáno:onyó ti ne
 4 42 3 2 3 41 4 5 2 3
 swá: ?eshe? swatí:ót, ne: hé ?eswé:?, ne?h ekayakéhták, n e:yak-
 4 2 3 423 4 5 2 23 3 4 23 4
 wawenókwe:kóh, hé kya?tá:te?. (649) ta one ti ne: já: ?seshé?,
 42 3 4 41 4 5 2 23
 káenó?, kaiwayétahkóh. (650) ne?ho wai nyo:ye:éh, hotye:nó?kta-
 31 3 2 3 3 1 3 4 4 3 4 2
 ?óh, ne? ne há:hó?, ne?hó nyo:ye:éh. (651) ?i? ne:ke: shókwa-
 3 4 42 3 2 3 31 5 4
 ya?tæ:kwáó?, ti?kwa na?áhte?éh, ?eyókwaye?he?ó:ók, ne yóeja?kéh.
 5 23 3 4 2 3 3 4 3 423 2 3 31
 (652) ta: ?is ne: já?seshé?, jienókwe:nyó:h, ne: nikaenó?té:h, wá:tóh,
 4 5 2 3 3 41 23 3 2 3 4 23 32 3
 konéoo?. (653) ta: ne? n esní:wayé:ís, he?e te?kanó:ó?, n o:ne
 2 4 1 4 5 523 3 4 423 2 3
 wa?etsiyé?nyatá:t. (654) ta: ne? ti hekáyá?tí:h, ne tota:tíe?. (655)
 2 3 2 4 41 4 5 23 3 2 3 41
 ne? hekáyá?tí:h, ne wa?étsiejéonyó:?, n o:etó:kwá:h, ?o?wé:nishæ-
 5 2 3 3 4 42 23 3 4 23 2 3
 tenyó:tyé?, ne: ne?ho nó:yo?téotyé? ná:ke:ók, te?kanó:ó?, ji?níkæé?,
 31 23 4 54 5 2 3 3 4 423 2 4 23
 nesháti?nyátatyé? ki?shéh, he jiyá?taté?. (656) ne? wai ne to?oi-
 2 3 1 3 1 12 3 1 3 31 4
 wánó?kó:wás, teyókwaténó:nyótyé?, he ni:y oiwihsá?hó?, n o:tye:-
 5 52 3 2 3 4 1 23 2 3 31 23 3 2
 nó?kta?óh, ta: ?is ti ?o:ne sakáwayetá:thé?t, tó:ti?kwa neskaenó-
 3 2 3 4 5 52 3 3 4 3 4
 ke?hé?t, ne?ho ti netwátkwe:ní?, tetwawení:tké?t, ta: ne?ho wai
 1 23 3 4 2 23 3 31 2 3
 neyó?te:ók, n ókwa?nikóe?, tá: ne?hoh.
 4 2 3 2 3 23 4 3 1

THANKSGIVING DANCE

PART THREE: FINAL SONG GROUP

Repetition of Songs V, VI, VII, VIII, IX, X, XI, XII, XIII, XIV, XV, XXII, XXIII, XXV, and XXVI from Part One.

22. *The Singers*

(642) And now we in this group have fulfilled our obligation. (643) You decided that all our words would issue from me. (644) And certainly I myself, expressing the gratitude, am happy. (645) You decided that it would be my responsibility to stand up (646) here in the middle of the song, (647) that all our words of gratitude would issue from me. (648) And I thank you, the moiety partners, the Faith Keepers, that you decided that all the words would issue from me. (649) And now for you two moiety partners whose responsibility is the song. (650) This is what the Creator did; this is what he himself did. (651) He chose certain of us to learn certain things on the earth. (652) And you two moiety partners are able to do the songs, these songs called *konéoo?* (653) And you fulfilled your obligation, did not hold back when they extended their hands to you.⁶² (654) And they simply repeat it here. (655) They simply give you encouragement, that in future days your minds may not hold back when perhaps they extend their hands to you again. (656) It continues unchanged. We are giving thanks for the works of the Creator. And it is now up to you again: how many more songs there will be. That is all the speaking we can do. And our minds will continue to be so. That is it.

⁶² When the Faith Keepers asked you to be the singers.

EXCERPTS FROM OTHER PERFORMANCES

EXCERPTS FROM THE TOBACCO INVOCATION

Final Sentences from Sections Dealing with the Wind

. . . (657) ta: ne? ti ?áe?, n oyé?kwa?o:wéh, wa?akwatyá:?'ták.

(658) ne? ne ?o?tyakwanó:nyó:?, ne: hé:əwe ?otá?eoóh, tyotato:-
ní:h, teyoəwe:nyé:h, ta: ne?ho wai neyó?te:ók, ne: ne sa?níkóe?.

. . . (659) ta: ne? ti ?áe?, ne ?oyé?kwa?o:wéh, ?o?káye?kweoté?.

(660) ne? ne:ne wa?akwatóisyók, ne: ne kato:ké:h, shó: nə:yo?té:ək.

(661) ne?ho shə: ne:ké:h, nə:taka:té:k, ne teyoəwe:nyé:h, nə:-

yəkwa?nikəiyostahkó:ək. (662) ne: he ske:nó?, ?akwénəhto:nyóh,

ne?ho shə: he niyó?hasté?, teyoəwe:nye: ne ske:nó?, ?i:ké:h, ?akwé-

nəhto:nyóh. (663) ta: wa?akwatóisyək ti nə:h, kato:ké: shə:h,

nə:yo?té:ək, n o:etó:kwa:h, ?o?wé:nishətenyə:tyé?, ta: ne?ho wai

neyó?te:ók, ne sa?níkóe?.

EXCERPT FROM A SECOND RECORDING OF THE THANKSGIVING SPEECH
BY CORBETT SUNDOWN

Section Dealing with the Wind

(664) ta one wai nyo:ye:éh, hotye:nó?kta?ə he tyəhé?, tkaye:i?

hawe:?óh, ne? o:néh, ?o?kyene:tá?t, ?eyóeja:té:k. (665) ta one ti

ne? ne ha?tekakó:t, wai he?ə ta?áyoska:sthé?t, ne?ho shə:h, nə:yo?-

té:ək. (666) ta: ne? wai ne ha?tekakó:t, ?ekésyə:ní?, ne? ne tekə:-

we:nyé:?, hé:əw eyóeja:té:k. (667) ta: ne? wai ne hekə:hkwé?sk-

wá:h, nə?wə:tíh, ne?ho hosyə:ní:h, ?otá?eoóh, skenó?ó:h, nityoye:éh,

?otkaható:h. (668) ne?ho ?otato:ní:h, ta one teyoəwe:nyé:h, ta one

. . . (657) And again we use the tobacco. (658) We give thanks for the thing that is covered by a veil, where the wind is formed. And your mind will continue to be so.

. . . (659) And again the tobacco smoke rises. (660) We ask that it will continue in the same manner. (661) That the wind will be just so strong that we are content. (662) We are happy; the wind is just so strong that we are happy. (663) And we ask that it will continue in the same manner in future days. And your mind will continue to be so.

(664) And now this is what Our Creator did: indeed he decided, "Now I have finished the creation of the earth. (665) And now it must not be by itself in just this way. (666) And I must make the wind on the earth." (667) And in the west he made the thing that is covered by a veil. Slowly it moves and revolves. (668) And now the wind is formed there, and now we who move about on the earth

ske:nə? twenóhtənyóh, ne yóəja?kéh, teyəkwaawenyé:h. (669) ne?ho
 shə:kho nitka:té?, ne teyoəwe:nyé:h, n əkwa?nikoiyóstahkóh, ?ək-
 yoishə:ni:yóh, hawe:ʔóh, ne?ho neyó?te:ók, ne yóəja?kéh, shəkwa-
 ka?wéh. (670) ta one ?əe?, ?əkwatokéhsé:?, ?əkhí:owí:h, hatioyá?-
 ke:onó?. (671) ne? wai ne ho:né:h, ?akwe: ne? wai ne:ké:h, ne?
 eyótkathó?, ne shenə:kshó?, n o:etó:kwá:h. (672) ne? ki?she ne?ho
 neya:wéh, neyó?hastéh, tekæ:we:nyé:?, hé:əwe yəejata:tyé?. (673)
 ta: ne? wai ne ?akwé:h, ne? ne ka:ekwáh, n a:ʔtekake:sé:?, hé:əwe
 yəejaté?, ne? kho ne ?ekaiwáhtó?t, hé:əwe ne:ké:h, ko?níko:iyó:h,
 kokwé:ənyó?, ne?ho wai ne:ké:h, ?akwé:h, niyəkwa?níko?té:h.
 (674) ta: ne?ho wai nyo:tiye:éh, hatioyá?ke:onó?, ?əkhí:owí:h, ta:
 tkaye:í?, twaiwakwáihśós, we:níshəte:nyó?, ne? ne tkaye:í?, ?etwát-
 kathó?, ?o:né ne?ho niya:wés, ne ka:ekwá nə?tkake:sé:?, kokwé:ə-
 nyó?. (675) ta: ?əkwatə?swi:yó:h, wai n í?, he?e ta?əetwakwe:ní?,
 ?əetwatka:thó?, ?əhsóh, ne:ke: niyóto?kta:tyé?, he nó:yo?ha:stéh,
 takæ:we:nyé:?, na:yəkwaawə:hták. (676) ta: ne?ho wai ni:ká:?, ne
 ?əə?e:sát, ne:ke: n etwatə?éshənyó:k, ske:nó?, n i?shə: twenóhtənyóh.
 (677) ta: ?eswe:hé:k, ti wa?akwatye:nə:ní?, ne: ne ?o?tyakwanó:n-
 yó:?, ne: tyotá?eoóh, teyoəwe:nyé:h, ta: ne?ho wai neyó?te:ók, n
 əkwa?nikóe?.

EXCERPTS FROM THE THANKSGIVING SPEECH BY SOLON JONES

Section Dealing with the Wind

(678) ta one wáih, hawe:ʔóh. (679) ne? néh, teyoəwənyé:ak ne:
 hé yəejaté?. (680) ne?ho shə:kho nətka:té:k. (681) ne:ke: ?i:-
 ké:h, sə:ka:ʔ tha:yakótowe:hták. (682) ta: ne?ho nə: niyó?té:h.
 (683) ne: tewaktatyé?. (684) ta: ne?ho nə: sí:kwá:h, nitwátə?-

are happy. (669) And the wind is just the strength for us to be content with it; it strengthens our breath. He decided it would be so, with us whom he left on the earth. (670) And again it was explained to us; the Sky Dwellers told us. (671) They said, "We believe that your kinsmen will see that in the future (672) it may happen that the wind will become strong over the earth. (673) And we believe that it will scrape off everything on the earth and will destroy people's homes and property. That is what we believe, what is on our minds." (674) And that is what the Sky Dwellers said, what they told us. And indeed we can attest to it; in these days it is true: we see it happen, that it scrapes off all their homes. (675) But we ourselves are fortunate. We are not able to see it yet, up to the present time: that the wind would become so strong as to harm us. (676) And therefore let there be gratitude. We shall be grateful that we ourselves, at least, are happy. (677) And give it your thought, that we may do it properly: we now give thanks for the thing that is covered by a veil, for the wind. And our minds will continue to be so.

(678) And now he decided, (679) "There will be wind on the earth. (680) And it will be just so strong, (681) so that no one will be harmed." (682) And the way things are, (683) surrounding us

- hastó?. (685) ne²ho ne:ké:h, ⁴ʔeyakotówehták, né ⁴ʔo:kwéh. (686)
⁴ yeksá³¹ʔsho²ʔo yekehjishó⁴ʔoh. (687) ne²ho kwa: hé:əwéh, ⁴ʔəkwákwe:é³?
 ne: ²tyəkwé⁴ʔə:wéh. (688) ta: ne²ho thikeə ⁴ʔaiké:h, ne:ke: he ni-
 káyethá?, ne sí:kwa: niyó⁴ʔhasté?, héh, teyoəwe:nyé:h. (689) ta:
³ ne? ti ²ʔae? ⁴³óiwá²¹?. (690) ne? kho ne tkaye:i? wai ⁴ʔəkhí:owí:h. (691)
 hé:əwe ne:ké:h, twatato:níh, ne: héh, teyoəwe:nyé:h. (692) ne?
² ne wa:to wáih, né?, néh, ²ʔotá³ʔeoóh. (693) ta: ne²ho ne:ké:h, tyo-
 tato:ní:h, teyoəwe:nyé:h, he yəejata:tyé?. (694) ta: ne? n etwa-
 tyə:nə:ni? n əkwa⁴¹ʔnikóε?. (695) ²ʔo:ne ⁴ʔoʔtitwanó:nyó:?, hé:əwéh,
 twatato:níh, teyoəwe:nyé:h, ne: he yəejata:tyé?, ta: ne? he neyó?-
 te:ək ne: ⁴¹ʔəkwaʔnikóε?.

(684) it is stronger (685) and brings harm to people, (686) to children and old people. (687) But where we Indians are living (688) the wind strikes with less force. (689) And another thing. (690) They told us this, also. (691) Where the wind is formed, (692) it is called the thing that is covered by a veil. (693) And there it is formed, the wind over the earth. (694) And we shall do what we should with our minds. (695) We now give thanks for the place where it is formed, the wind over the earth. And our minds will continue to be so.

GRAMMATICAL COMMENTARY

This commentary is based on the analysis published in Chafe (1960-61). References to paragraphs in that work are made in square brackets.

Seneca has seven vowels: *i*, *e*, *æ*, *a*, *o*, *ε*, and *ɔ*. The last two are nasalized. There are nine consonants: *n*, *w*, *y*, *t*, *k*, *s*, *j*, *h*, and *ʔ* (glottal stop). The stops *t* and *k* are voiced before a vowel and before *n*, *w*, and *y*. The affricate *j* is phonetically [dʒ]. Vowel length is written with a colon, stress with an acute accent mark. There are at most five distinctive pitches (see below), which are written, from low to high, with the numbers 1 to 5 under the letters. The pitch remains level until a new pitch is indicated. Juncture between phrases is written with a comma, between sentences with a period. The two are distinguished by relative length of pause. Word space has no phonological significance but is simply a guide to word boundaries, except that after *t*, *k*, and *s* it indicates interword juncture, phonetically similar to plus juncture in English.

Seneca words are classified as verbs, nouns, and particles. Except for some elliptical forms, verbs (*kih̄sa:s* 'I'm looking for it') and nouns (*kah̄s̄iʔtaʔ* 'my foot') contain a stem (*-ih̄sa:s*, *-ah̄s̄iʔtaʔ*) preceded by a pronominal prefix (*k-* 'first person'). The latter may be subjective (as above), objective (*ʔakih̄sa:s* 'it sees me'), or transitive (*hakih̄sa:s* 'he sees me'). The stem consists of at least a root (*-ih̄sa[:k]* 'look for', *-ah̄s̄iʔta-* 'foot') followed by an aspect suffix (*-s* 'iterative') or noun suffix (*-ʔ* 'simple noun suffix'). The root may be modified by a root suffix (*kih̄sa:kh̄h* 'I'm looking for things'), an incorporated noun root (*kyaʔt̄ih̄sa:s* 'I'm looking for the body'), a reflexive or reciprocal morpheme, or any combination of these. A modified root is called a base. The aspect suffix may also be modified in several ways (*kih̄sa:skwaʔ* 'I used to look for it'). Finally, this entire structure may be modified by a modal prefix (*ʔekih̄sa:k* 'I will look for it'), a primary prefix (*skih̄sa:s* 'I'm looking for it again'), a secondary prefix (*nikih̄sa:s* 'how I look for it'), or several prefixes of unique distribution (*teʔkih̄sa:s* 'I don't look for it'). There are a few attributive suffixes which modify the entire structure that precedes them: *kih̄s̄asko:wa:h* 'I'm a great one at looking for things'.

While no thorough syntactic analysis of Seneca has been made, several factors relating to syntax can be discussed. These include the morphophonemic variation found at the borders of juxtaposed words, or external sandhi, and the two syntactic styles which are represented in these texts.

The class of sandhi alternates which can be designated 'formal' and associated with the formal morphological style [27.1] is easily described. A word that ends in *h* before juncture occurs without this *h* before a following word: see the first three words of sentence 2, *ta: ne²ho wai* (*niotiye:eh*), which are in isolation *ta:h*, *ne²hoh*, and *waih*. Interword juncture occurs after *t*, *k*, and *s* when another word directly follows. Since its presence can be inferred from the word boundaries, which are marked by word space, there is no need for a special notation. It is found, for example, between *ʔethíhso:t* and *sækha:ʔ* in sentence 138. Finally, when a word that ends with *ʔ* precedes a word beginning *ʔ*, only one *ʔ* is actually present. The convention is followed of writing it at the end of the first word and omitting it at the beginning of the second: see *ne² ʔyakaʔesháhse²* in sentence 6, where the second word is in isolation *ʔyakaʔesháhse²*. Compare in the same sentence *ne ʔo:kweh*, where the first word is *neh* in isolation.

There is a second class of sandhi alternates which can be termed 'colloquial' and associated with the colloquial style of [27]. This style is distinguished by the absence of word-initial *ʔ* or *h* after a word that would end in *h* in isolation. In the following list of alternations included in this style, *a* stands for any vowel and *o* for any second vowel:

<i>In Isolation:</i>	<i>In Sequence:</i>
(a) - - - ah ʔo- - -	- - - o- - -
(b) - - - ah ʔo: - - -	- - - o: - - -
(c) - - - ah ho(:) - - -	- - - o: - - -
(d) - - - a:h ʔo(:) - - -	- - - a o- - -

An example of (a) is *n ʔkhí:owi:h* (*neh*, *ʔʔkhí:owi:h*) in sentence 2; of (b), *ne²h o:néh* (*ne²hoh*, *ʔo:néh*) in sentence 33; of (c), *n o:tye:nó²k-ta²ʔh* (*neh*, *hotye:nó²кта²ʔh*) in sentence 9; of (d), *ta oneh* (*ta:h*, *ʔo:néh*) in sentence 1. In (a), however, if the first vowel is *i*, it, rather than the second vowel, remains: *ti yakotʔse²ʔs:ʔk* (*tih*, *ʔyakitʔse²ʔs:ʔk*) in sentence 65.

There are in Seneca at least three speaking styles that are distinguished solely by their patterns of pitch and stress. Two of them, which will be referred to as 'chanting' and 'preaching', are exemplified in these texts. The third is the style of normal conversation, and it is represented here only in the Epilogue to the Thanksgiving Speech.

Chanting is the characteristic style for rituals of this sort. It is followed throughout the Thanksgiving Speech and in sections 2 to 12 and 15 to 17 of the Thanksgiving Dance. It utilizes only pitches 1 to 4. In it, nearly all of the phrases which are not sentence-final

begin on pitch 2 and remain there until the end of the phrase, where there is a rise to pitch 4. This rise is accompanied by stress, which is in addition to the morphological stress on the word, if there is one. The position of the phrase-final stress and rise to pitch 4 is as follows: it occurs on the next to last vowel of the phrase if that vowel (a) is directly followed (without intervening length) by the phrase-final vowel, or (b) is separated from the latter only by length and is at the same time either identical with it or morphologically stressed. An example of (a) is *wáih* in sentence 5. Examples of (b) are *to:ne²ni-kæwɛnyá²tá:ək* in sentence 63, and *²eyot²eohtóni:ak* in sentence 20. Otherwise the stress and rise is on the last vowel of the phrase (see examples *passim*).

In the sentence-final phrase there is most commonly a rise to pitch 3 at some (apparently nondistinctive) point during the phrase and a fall to pitch 1 on the last vowel (or vowel sequence), which is again stressed.

Other patterns occur in chanting, but those described above are overwhelmingly the most frequent and characteristic.

Preaching is conspicuous as the style in which the Good Message of Handsome Lake is recited. It occurs in other rituals too, and is found in sections 1, 13, 14, and 18 to 22 of the Thanksgiving Dance recorded here. Its alternation with chanting seems to have some semantic function, indicating, although not consistently, the beginning of a major subdivision of the text. Here, at least, it signals the first section of the entire text, and the shift from terrestrial to celestial items at section 13 (cf. p. 7).

Preaching utilizes five pitches. Its patterns are more intricate and varied than those of the chanting style, but several characteristic features can be easily described.

Probably its most characteristic feature is an added stress that immediately precedes the usual phrase-final stress. In phrases that are not sentence-final this stress is accompanied by a falling pitch, with a partial rise on the phrase-final stress. Typical pitch patterns are 523, 423, and 412, the last two usually preceded by a phrase containing the first. In the sentence-final phrase there is very often a rise to pitch 4 before the end of the phrase, with a fall from 4 to 1 on the final vowel. Many sentences contain an initial phrase which begins on pitch 4 and ends with a rise to pitch 5. All of these above-mentioned patterns are exemplified in sentence 465. Variations of them, and some entirely different patterns, can be found throughout the sections of the Thanksgiving Dance containing this style.

The structure of each word in the texts will now be described. A boldface number is given to each word for purposes of cross reference. The following abbreviations are used:

asp., aspect	iter., iterative [5.8-9]
attr., attributive	lit., literally
augment., augmentative [20.2] ⁶³	loc., locative
caus., causative [13.3, 5, 7]	masc., masculine [6.1, 6]
charact., characterizer [20.4]	mod., modal
cisloc., cislocative [21]	neg., negative [23]
coin., coincident [25.3]	neut., neuter [6.1, 8]
coll., colloquial	nn., noun
cont., continuative [18]	nom., nominalizer [12]
contr., contrastive [25.4]	nonmasc., nonmasculine
dat., dative [13.12]	obj., objective
desc., descriptive [5.6-7]	oppos., oppositive [13.4, 6]
dimin., diminutive [20.3]	opt., optative [8.4]
direct., directive [13.2]	part., partitive [25.2]
dist., distributive [13.10]	pers., person
du., dual	pl., plural
dupl., duplicative [22.1]	plur., pluralizer [20.7]
ell., elliptical	popul., populative, [20.5]
even., eventuate [16]	pref., prefix
excl., exclusive	prim., primary
ext., external [7.5]	prog., progressive [17]
fem., feminine [6.1, 7]	punc., punctual [8.2]
fut., future [8.5]	purp., purposive [13.15]
iden., identical	recip., reciprocal [15]
impv., imperative [5.10-11]	refl., reflexive [15]
inch., inchoative [13.5, 8-9]	repet., repetitive [21]
incl., inclusive	rt., root
incorp., incorporated	sec., secondary
indef., indefinite [7.3]	spl., simple [7.5]
indic., indicative [8.6]	subj., subjective
inst., instrumental [13.11]	suff., suffix
int., internal [7.5]	trans., transient [13.14]
intens., intensifier [13.16]	transloc., translocative [24]
	vb., verb

⁶³ Only the most important morpheme references are cited in this list. A complete general index to Chaffé (1960-61) can be found in [30.1].

Thanksgiving Speech

(1)

1. **ta:h** 'and' (sentence connective)
2. **ʔo:neh** 'now, then, at a specific time'
3. **tih** 'now, at this moment'
4. **niketyohkóʔte:h** 'the way the group is'

Vb. base: vb. rt. -óʔtɛ- 'be of a certain kind, in a certain condition'; incorp.

nn. rt. -ityóhkɔ- [3.12, 6.8] 'group, crowd'

Asp. suff.: -h 'desc.'

Subj. pref.: -kɛ- 'neut.'

Sec. pref.: ni- 'part.' (usual with this vb. rt.)

5. **waʔokwayáʔtaye:ih** 'we (pl.) gather'

Vb. base: vb. rt. -yɛi- 'be right'; rt. suff. -ʔh- 'inch. II'; incorp. nn. rt. -yáʔta- 'body' (together meaning 'gather', usually with reference to a religious gathering)

Asp. suff.: -Ø 'punc.'

Obj. pref.: -okwa- 'we (pl.)'

Mod. pref.: wa- 'indic.'

(2)

6. **neʔhoh** 'that, there'
7. **waih** 'just, precisely'
8. **niotiye:ɛh** 'what they (masc.) did'

Vb. rt.: -yɛ- 'do'

Asp. suff.: -ɛh 'desc.'

Obj. pref.: -ʔoti- 'they (masc.)'

Sec. pref.: ni- 'part.'

9. **haticyáʔke:onɔʔ** 'the Sky Dwellers (masc. pl.)'

Nn. rt.: -(y)ɔ:ya- [3.21, 6.3] 'sky'

Nn. suff.: -ʔkɛ- 'ext. loc.'

Subj. pref.: *hati-* 'they (masc. pl.)'

Attr. suff.: -ʔonɔʔ 'popul.'

10. **neʔ** 'it is that . . .' (followed by a predication; usually untranslated, as here)
11. **neh** 'the' (often untranslatable, as here)
12. **ʔokhí:owi:h** 'they told us'

Vb. rt.: -ʔ(hy)owi- [6.3] 'tell'

Asp. suff.: -h 'desc.'

Trans. pref.: ʔokhi- 'they . . . us'

13. **ʔeyokwayɛ:taʔk** 'we (pl.) shall continue to have it'

Vb. rt.: -yɛta- 'have'

Asp. suff.: -ʔ- 'desc.'; -k 'cont.'

Obj. pref.: -yokwa- 'we (pl.)'

Mod. pref.: ʔɛ- 'fut.'

14. kanohkwá'shæ? 'love'

Nn. base: vb. rt. *-noóhkwa-* 'love'; *-ʔshæ-* 'nom.'

Nn. suff.: *-ʔ* 'spl. nn. suff.'

Subj. pref.: *ka-* 'neut.'

15. yójeja'keh 'on the earth'

Nn. rt.: *-éjeja-* 'earth'

Nn. suff.: *-ʔkéh* 'ext. loc.'

Subj. pref.: *y-* 'neut.'

16. teyokwatawənye:h 'we (pl.) are moving about'

Vb. base: vb. rt. *-awənye-* 'stir, move about'; *-at-* 'refl.' (yields intransitive meaning)

Asp. suff.: *-h* 'desc.'

Obj. pref.: *-yokw-* 'we (pl.)'

Other pref.: *te-* 'dupl.' (usual with this rt.)

See also 1.

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17. ʔetyotyéht:ək 'it will continue to be first'

Vb. base: vb. rt. *-yeéht-* 'instigate; (with refl. and cisloc.) be first'; *-at-* [10.8] 'refl.'

Asp. suff.: *-ó-* 'desc.'; *-ak* [3.14] 'cont.'

Obj. pref.: *-yo-* 'neut.'

Mod. pref.: *ʔe-* 'fut.'

Prim. pref.: *-t-* 'cisloc.'

18. ʔyakoya'tayéihse? 'people will come and gather'

Vb. base: *-yáʔta-yei-* 'gather' (5); *-ʔhs-* 'trans.'

Asp. suff.: *-éʔ* 'purp.'

Obj. pref.: *-yako-* 'fem.' (here 'people, they' [6.1])

Mod. pref.: *ʔe-* 'fut.'

19. ʔetyotawə:nye:ʔ 'people will move about there'

Vb. base: *-at-awənye-* 'move about' (16).

Asp. suff.: *-ʔ* 'punc.'

Subj. pref.: *-y[ɔ]-* 'fem.'

Mod. pref.: *ʔe-* 'fut.'

Prim. pref.: *-t-* 'cisloc.'

20. ʔ:kweh 'person', here 'people'

Nn. rt.: *-əkwe-* 'person'

Nn. suff.: *-ʔh-* 'spl. nn. suff.'

Subj. pref.: *ʔ-* 'indef.'

See also 1, 7, 10, 11, 15.

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21. nityóhsa:ʔ 'how it begins'Vb. rt.: *-ahsaw-* [3.10] 'begin'Asp. suff.: *-ʔ* 'desc.'Obj. pref.: *-yo-* 'neut.'Prim. pref.: *-t-* 'cislloc.' (very often with this rt.)Sec. pref.: *ni-* 'part.'**22. teyókwetá:ke:h** 'two people'Vb. base: vb. rt. *-ake-* 'be separate entities' (used in enumeration); incorp. nn. rt. *-ókwetá-* 'person' (incorp. allomorph of *-ókwet-*; cf. 20)Asp. suff.: *-h* 'desc.'Subj. pref.: *-y-* 'indef.'Other pref.: *te-* 'dupl.' (here meaning 'two')**23. tɛ:yatate:kɛʔ** 'they (masc. du.) will see each other'Vb. base: vb. rt. *-kɛ-* 'see'; *-atate-* 'recip.'Asp. suff.: *-ʔ* 'punc.'Subj. pref.: *-:y-* 'they (masc. du.)'Mod. pref.: *-ɛ-* 'fut.'Other pref.: *t-* 'dupl.'**24. tyotyéhtəh** 'it is first'

Iden. with 17 except that cont. and fut. are lacking.

25. hotí:wa:yɛʔ 'they (masc.) have the obligation'Vb. base: vb. rt. *-yɛ-* 'have'; incorp. nn. rt. *-(C)i:wa-* 'matter, affair', here 'obligation'Asp. suff.: *-ʔ* 'desc.'Obj. pref.: *hoti-* 'they (masc.)'**26. wáonəʔe:shaʔ** 'it pleases them (masc.), they are grateful'Vb. rt.: *-əʔesha-* 'please, gratify'Asp. suff.: *-ʔ* 'punc.'Obj. pref.: *-on-* 'them (masc.)'Mod. pref.: *wa-* 'indic.'**27. skɛ:nəʔ** 'it is well, healthy (mentally and physically)'**28. yənóhtənyəh** 'people think', with *skɛ:nəʔ* 'people are happy'Vb. base: vb. rt. *-(ɛ)nóhtə-* 'know'; rt. suff. *-nyə-* 'dist.' (together meaning 'think')Asp. suff.: *-h* 'iter.'Subj. pref.: *y-* 'fem.'

See also 1, 6, 7, 10

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29. tɛ:yatahnó:nyəʔ 'they (masc. du.) will greet each other'Vb. base: *-nónyə-* 'rejoice in, greet, thank'; *-atah-* 'recip.'Asp. suff.: *-ʔ* 'punc.'Subj. pref.: *-:y-* 'they (masc. du.)'Mod. pref.: *-ɛ-* 'fut.'Other pref.: *t-* 'dupl.' (usual with this rt.)

30. **nɛ:h** 'this'

31. **hɛ:ni:wá?hotɛ?** 'they (masc. du.) will take up the matter there'

Vb. base: vb. rt. *-a?hot-* 'attach, add on'; incorp. nn. rt. *-(C)i:w-* 'matter'

Asp. suff.: *-ɛ?* 'punc.'

Subj. pref.: *-':ni-* 'they (masc. du.)'

Mod. pref.: *-ɛ-* 'fut.'

Other pref.: *h-* 'transloc.'

32. **hiyá?ti:h** 'they (masc. du.) alone'

Vb. base: vb. rt. *-i-* 'make up the total'; incorp. nn. rt. *-yá?i-* 'body' (often, as here, simply indicating that living beings are involved)

Asp. suff.: *-h* 'desc.'

Subj. pref.: *hi-* 'they (masc. du.)'

33. **honóti:wa:te?** 'their (masc.) subject matter'

Vb. base: vb. rt. *-te-* 'be present'; incorp. nn. rt. *-(C)i:wa-* 'matter'; *-at-* [3.14] 'refl.'

Asp. suff.: *-??* 'desc.'

Obj. pref.: *hon-* 'their (masc.)'

See also 1, 7, 10, 11.

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34. **nioye:ɛh** 'what he did'

Iden. with 8 except for obj. pref. *-?o-* 'masc.'

35. **hotyɛ:nó?kta?ɔh** 'the Creator', lit. 'he has fashioned it'

Vb. base: vb. rt. *-ó?kta-* 'come to the end'; rt. suff. *-??* 'inch. I'; incorp. nn. rt. *-yɛɛn-* (with this vb. rt. yields meaning 'fashion'); *-at-* 'refl.'

Asp. suff.: *-óh* 'desc.'

Obj. pref.: *ho-* 'masc.'

36. **heh** 'there, where'

37. **tyɔhe?** 'we (incl. pl.) are alive' (35-37 together are translated 'Our Creator')

Vb. rt.: *-ɔhe-* 'be alive'

Asp. suff.: *-??* 'desc.'

Subj. pref.: *ty-* 'we (incl. p.)'

38. **hawɛ:?ɔh** 'he decided'

Vb. rt.: *-e?ɔ-* 'decide, ordain'

Asp. suff.: *-h-* 'desc.'

Obj. pref.: *haw-* 'masc.'

39. **?ɛyaká?esháhse?** 'people will come to express their gratitude'

Vb. base: vb. rt. *-ɔ?ɛsha-* 'gratify'; rt. suff. *-?hs-* 'trans.'

Asp. suff.: *-ɛ?* 'purp.'

Obj. pref.: *-yaka-* 'fem.'

Mod. pref.: *?ɛ-* 'fut.'

40. **hekáya?ti:h** 'it is all that there is, simply'

Vb. stem iden. with 32.

Subj. pref.: *-ka-* 'neut.'Other pref.: *he-* 'transloc.' (here indicating completeness)41. **teyakotawenye:h** 'people are moving about'Iden. with 16 except for obj. pref. *-yako-* 'fem.'

See also 1, 6, 7, 10, 11, 15.

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42. **nε:kε:h** 'this, that'43. **nityǫkwe?ta:kε:h** 'how many of us people there are'

Vb. stem iden with 22.

Subj. pref.: *-ty-* 'we (incl. pl.)'Sec. pref.: *ni-* 'part.'44. **?ǫkwaiwáyestǫh** 'we (pl.) have the obligation'Vb. base: vb. rt. *-ye-* 'have'; rt. suff. *-st-* 'caus.-inst.'; incorp. nn. rt. *-(C)i:wa-* 'matter, obligation'Asp. suff.: *-sh* 'desc.'Obj. pref.: *?ǫkwa-* 'we (pl.)'45. **?εyǫkwatǫ'esé:ǫk** 'we (pl.) shall continue to be grateful'Vb. base: vb. rt. *-ǫ?es-* 'please, gratify' (formally distinct from the vb. rt. in 26, 39); *-at-* 'refl.'Asp. suff.: *-ε-* 'desc.'; *-ak* 'cont.'Obj. pref.: *-yǫkw-* 'we (pl.)'Mod. pref.: *?ε-* 'fut.'

See also 1, 5, 7.

(8)

46. **khoh** 'and, also'47. **niyǫ?tε:h** 'the way it is'Vb. rt.: *-ǫ?tε-* 'be in a certain condition' (cf. 4)Asp. suff.: *-h* 'desc.'Subj. pref.: *-y-* 'neut.'Sec. pref.: *ni-* 'part.'48. **kanǫtakwéh̄ta:?** 'community', lit. 'town laid out flat'Vb. base: vb. rt. *-kwéh̄ta-* 'lay out flat'; incorp. nn. rt. *-nǫta-* 'town'Asp. suff.: *-?* 'desc.'Subj. pref.: *ka-* 'neut.'49. **hε?εh** 'no, not'50. **tǫ?ǫkwa:ǫkεh** 'we (pl.) have not heard'Vb. rt.: *-ǫǫ(:)k-* 'hear'Asp. suff.: *-εh* 'desc.'Obj. pref.: *-?ǫkw-* 'we (pl.)'Other pref.: *tǫ?* [27.5] 'negative'

51. kano:ɔ? 'it is difficult'

Vb. rt.: *-noɔ-* 'be difficult'
 Asp. suff.: *-ʔ* 'desc.'
 Subj. pref.: *ka-* 'neut.'

52. kiʔshɛh 'perhaps, maybe'**53. nɔ:yotyé:ɔk** 'how it might continue to happen accidentally'

Vb. rt.: *-atyɛɔ-* 'happen accidentally or unexpectedly'
 Asp. suff.: *-ʔ* 'desc.'; *-ak* [3.14,19,20] 'cont.'
 Obj. pref.: *-yo-* 'neut.'
 Mod. pref.: *-aa-* [3.14] 'opt.'
 Sec. pref.: *n-* 'part.'

See also **6, 11, 30.**

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54. kakéɔta:tye? 'it is laid down all along'

Vb. rt.: *-kétɔ-* 'lay down'
 Asp. suff.: *-ʔ* 'desc.'; *-atyɛ-* 'prog.'; *-ʔ* 'desc.'
 Subj. pref.: *ka-* 'neut.'

55. koyáʔto:ækhɔ? 'it is holding people down here and there'

Vb. base: vb. rt. *-ɔæk-* 'hold down'; rt. suff. *-hɔ-* 'dist.' ('here and there');
 incorp. nn. rt. *-yáʔt-* 'body' (cf. **32**)
 Asp. suff.: *-ʔ* 'desc.'
 Obj. pref.: *ko-* 'fem.'

56. ʔonʃhsotaiyɔ:ʔ 'disease'

Vb. rt.: *-nɔhsotaiyɔ-* 'make sick'
 Asp. suff.: *-ʔ* 'desc.'
 Obj. pref.: *ʔo-* 'neut.'

57. kwa:h 'even, especially'**58. ha:hɔ?** 'he himself'

Nn. rt.: *-hɔ-* 'emphatic third person'
 Nn. suff.: *-ʔ* 'spl. nn. suff.'
 Obj. pref.: *ha-* 'masc.' [28.4]

59. næ:h 'emphatically, certainly'**60. kaiwayétahkɔh** 'it is a responsibility, obligation'

Vb. base: vb. rt. *-yɛta-* 'have'; rt. suff. *-ʔhkw-* [3.12] 'inst.'; incorp. nn. rt.
-(C)i:wa- 'matter, responsibility'
 Asp. suff.: *-ʃh* 'desc.'
 Subj. pref.: *ka-* 'neut.'

See also **1, 6, 7, 10, 11, 30, 35, 47.**

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61. **ni:ka:ʔ** 'what is in it', here 'therefore'
 Vb. rt.: -(C)- 'put in, incorporate in'
 Asp. suff.: -ʔ 'desc.'
 Subj. pref.: -ka- 'neut.'
 Sec. pref.: ni- 'part.'
62. **ʔáʔe:sat** 'let it cause gratification, let there be gratitude'
 Vb. base: vb. rt. -ʔ^əesa- 'gratify'; rt. suff. -ʔht- [3.6] 'caus. I'
 Asp. suff.: -Ø 'impv.'
 Obj. pref.: ʔa- 'neut.'
63. **ʔeyəkʷəʔéshahse:k** 'we (pl.) shall continue to be grateful'
 Vb. rt.: -ʔ^əesha- 'gratify'
 Asp. suff.: -ʔhs- 'iter.'; -ek 'cont.'
 Obj. pref.: -yəkʷ- 'we (pl.)'
 Mod. pref.: ʔe- 'fut.'
64. **nʷʔkɛ:ʔ** 'behind, afterward'
65. **ʔəkʷayaʔtakəhsóhtə:ətʷeʔ** 'we (pl.) are remaining'
 Vb. base: vb. rt. -kəhsóht- 'remain'; incorp. nn. rt. -yáʔta- 'body'
 Asp. suff.: -s- 'desc.'; -atye- 'prog.'; -ʔ 'desc.'
 Obj. pref.: ʔəkʷa- 'we (pl.)'
66. **káiwaya:səh** 'it is claimed', lit. 'the matter is called'
 Vb. base: vb. rt. -yas- 'call, name'; nn. rt. -(C)i:wa- 'matter'
 Asp. suff.: -sh 'desc.'
 Subj. pref. ka- 'neut.'
67. **ʔiʔ** 'I, me, we, us'
68. **ʔətwiʔ** 'we (incl. pl.) shall say'
 Vb. rt.: -i- 'say'
 Asp. suff.: -ʔ 'punc.'
 Subj. pref.: -tw- 'we (incl. pl.)'
 Mod. pref.: ʔe- 'fut.'
69. **twənóhtənyəh** 'we (incl. pl.) think'
 Iden. with 28 except for subj. pref. tw- 'we (incl. pl.)'
- See also 1, 6, 7, 10, 11, 27, 30, 36.

(11)

70. **ʔeswe:he:k** 'you (pl.) will continue to think'
 Vb. rt.: -ehc- 'think, give thought'
 Asp. suff.: -Ø- 'desc.'; -k 'cont.'
 Subj. pref.: -sw- 'you (pl.)'
 Mod. pref.: ʔe- 'fut.'

- 71. kɛh** emphasizes meaning of preceding word (sometimes of following word)
- 72. tayakwatye:et** 'it's first for us (excl. pl.)'
 Vb. base iden. with **17**.
 Asp. suff.: -Ø 'punc.'
 Subj. pref.: -yakwa- 'we (excl. pl.)'
 Mod. pref.: -a- 'indic.'
 Prim. pref.: t- 'cisloc.'
- 73. ʔoʔtyakwatáhnɔ:ɔnyɔ:ʔ** 'we (excl. pl.) greet each other'
 Vb. stem iden with **29**.
 Subj. pref.: -yakw- 'we (excl. pl.)'
 Mod. pref.: ʔoʔ- 'indic.'
 Other pref.: -t- 'dupl.'
- 74. neyóʔtɛ:ɔk** 'it will continue to be so'
 Vb. rt.: -óʔtɛ- 'be in a certain condition'
 Asp. suff.: -Ø- 'desc.'; -ak 'cont.'
 Subj. pref.: -y- 'neut.'
 Mod. pref.: -ɛ- 'fut.'
 Sec. pref.: n- 'part.'
- 75. ʔɔkwaʔnikóɛʔ** 'our (pl.) minds'
 Nn. rt.: -ʔnikóɛ- 'mind'
 Nn. suff.: -ʔ 'spl. nn. suff.'
 Obj. pref.: ʔɔkwa- 'our (pl.)'

See also **1, 3, 6, 7, 10, 11, 30, 67**.

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76. nyo:ye:ɛh coll. for **34**.

77. ʔɛkóɛja:ta:t 'I shall establish the earth'

Vb. base: vb. rt. -tɛ- [13.5] 'be present, in place'; rt. suff. -at- 'caus. II' (together meaning 'establish'); incorp. nn. rt. -ɛja- 'earth'
 Asp. suff.: -Ø 'punc.'
 Subj. pref.: -k- '1st pers.'
 Mod. pref.: ʔɛ- 'fut.'

78. tɛyɔtawɛ:nye:ʔ 'people will move about'

Iden. with **19** except for t- 'dupl.' and lack of -t- 'cisloc.'

See also **1, 6, 7, 11, 20, 30, 35-8**.

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79. wa:se:ʔ 'it is new'

Vb. rt.: -ase- 'be new'
 Asp. suff.: -ʔ 'desc.'
 Subj. pref.: w- 'neut.'

80. **teyakotá'w:ətye'** 'people are coming to be standing'

Vb. base: vb. rt. *-ta-* 'stand'; rt. suff. *-'ə-* 'inch. I'
 Asp. suff.: *-š-* 'desc.'; *-atye-* 'prog.'; *-'ə'* 'desc.'
 Obj. pref.: *-yako-* 'fem.'
 Other pref.: *te-* 'dupl.'

81. **hě:əweh** 'where'82. **ʔeyšəja:te:k** 'the earth will continue to be there'

Vb. base: vb. rt. *-te-* 'be present'; incorp. nn. rt. *-šəja-* 'earth'
 Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
 Subj. pref.: *-y-* 'neut.'
 Mod. pref.: *ʔε-* 'fut.'

See also 3, 6, 11, 20, 30, 46.

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83. **kanə:kshəʔ** 'relationship'

Nn. base: vb. rt. *-nək-* 'be related'; *-shə-* 'nom.'
 Nn. suff.: *-'ə'* 'spl. nn. suff.'
 Subj. pref.: *ka-* 'neut.'

84. **n o:nəh** 'when'

neh (11) *ʔo:nəh* (2)

85. **ʔeyθhyonyá:neʔ** 'people are going to tell about it'

Vb. base: vb. rt. *-hyonya-* 'tell'; rt. suff. *-':n-* 'trans.'; *-at-* 'refl.' (yields meaning 'tell about')
 Asp. suff.: *-éʔ* 'purp.'
 Subj. pref.: *-y[ə]-* 'fem.'
 Mod. pref.: *ʔε-* 'fut.'

86. **ʔε:nəʔtš:ək** 'they (masc. pl.) will continue to say'

Vb. rt. *-atə-* 'say'
 Asp. suff.: *-'Ø-* 'iter.'; *-ak* 'cont.'
 Subj. pref.: *-'εn-* 'they (masc. pl.)'
 Mod. pref.: *ʔε-* 'fut.'

87. **ʔakhínoʔəh** 'we (excl.) have her as mother, our mother'

Vb. rt.: *-nəʔε-* 'have as mother'
 Asp. suff.: *-'h* 'desc.'
 Trans. pref.: *ʔakhi-* 'we (excl.) . . . her'

88. **teyəkwe:hsiʔtakeʔsəhkhəh** 'we (pl.) have it as a support for our feet'

Vb. base: vb. rt. *-keʔsəhkw-* 'put a support under'; incorp. nn. rt. *-ahsiʔta-* [15.4]; *-(ε)ε-* 'refl.'
 Asp. suff.: *-šh* 'desc.'
 Obj. pref.: *-yəkwe-* 'we (pl.)'
 Other pref.: *te-* 'dupl.'

See also 1-3, 10, 11, 82.

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89. tkaye:i? 'indeed, in fact, actually'Vb. rt.: *-yei-* 'be right'Asp. suff.: *-ʔ* 'desc.'Subj. pref.: *-ka-* 'neut.'Prim. pref.: *t-* 'cisloc.'**90. ʔəkwaɥæ:ʔtahkəh** 'we (pl.) use it'Coll. for *ʔəkwaɥæʔtahkəh* [27.2]Vb. base: vb. rt. *-yeæ-* 'do'; rt. suff. *-ʔta-* 'caus. I' (yields meaning 'use'),
-hkw- 'inst.'; *-at-* 'refl.'Asp. suff.: *-ʂh* 'desc.'Obj. pref.: *ʔkw-* 'we (pl.)'**91. haʔtewɛ:nishæke:h** 'every day'Vb. base: vb. rt. *-ake-* [14.4] 'be separate entities'; incorp. nn. rt. *-ɛ:nishæ-*
'day'Asp. suff.: *-h* 'desc.'Subj. pref.: *-w-* 'neut.'Other pref.: *-te-* 'dupl.', *haʔ-* 'transloc.' (indicating completeness, 'every')**92. haʔtéwəhsətəke:h** 'every night'Iden. with **91** except for incorp. nn. rt. *-əhsət-* 'night'**93. yəjate?** 'the earth'Vb. base: vb. rt. *-te-* 'be present'; incorp. nn. rt. *-ʂəja-* 'earth'Asp. suff.: *-ʔ* 'desc.'Subj. pref.: *y-* 'neut.'See also **1, 6, 7, 10, 11, 16, 81.**

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94. teyəkwaɥkwéɥtye? 'we are lifting'Vb. rt.: *-hkw-* 'lift'Asp. suff.: *-ɛ-* 'desc.'; *-atye-* 'prog.'; *-ʔ* 'desc.'Obj. pref.: *-yəkwa-* 'we (pl.)'Other pref.: *te-* 'dupl.' (usual with this rt.)**95. ʔi:kɛ:h** 'this, here'See also **6, 11, 27, 30, 46, 69, 81, 93.**

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96. ʔitwe:h 'we (incl. pl.) think, believe'Vb. rt.: *-e-* 'think, believe'Asp. suff.: *-h* 'desc.'Subj. pref.: *ʔitw-* [6.11] 'we (incl. pl.)'

97. **ʔóiwakwe:kəh** 'the whole matter, everything'

Vb. base: vb. rt. *-kwek-* 'be the whole of'; incorp. nn. rt. *-(C)í:wa-* 'matter'
 Asp suff.: *-śh* 'desc.'
 Obj. pref.: *ʔo-* 'neut.'

98. **koiwayéistəh** 'she has done what she was obligated to do'

Vb. base: vb. rt. *-yei-* 'be right'; rt. suff. *-ʔst-* 'caus.-inst.'; incorp. nn. rt. *-(C)í:wa-* 'matter, obligation'
 Asp. suff.: *-śh* 'desc.'
 Obj. pref.: *ko-* 'fem.'

99. **ʔéthinoʔəh** 'we (incl.) have her as mother, our mother'

Iden. with 87 except for trans. pref. *ʔethi-* 'we (incl.) . . . her'

100. **niyóíwaʔ** 'what responsibility'

Nn. rt.: *-(C)í:wa-* 'matter, responsibility'
 Nn. suff.: *-ʔ* 'spl. nn. suff.'
 Obj. pref.: *-yo-* 'neut.'
 Prim. pref.: *ni-* 'part.'

101. **shakoístasʔəh** 'he has given her an assignment'

Vb. base: vb. rt. *-ə(:)ta-* 'attach'; incorp. nn. rt. *-(C)í-* 'matter, assignment'
 Asp. suff.: *-śsʔ-* 'even.'; *-śh* 'desc.'
 Trans. pref.: *shako-* 'he . . . her'

102. **waʔakwatye:nə:niʔ** 'we (excl. pl.) do it properly'

Vb. base: vb. rt. *-ə(:)ni-* 'make'; incorp. nn. rt. *-yeen-* (together meaning 'do properly'; cf. 35); *-at-* 'refl.'
 Asp. suff.: *-ʔ* 'punc.'
 Subj. pref.: *-ʔakw-* 'we (excl. pl.)'
 Mod. pref.: *wa-* 'indic.'

103. **ʔo:nə:** 'now'

ʔo:nəh (2); the final vowel length is anomalous, but occurs consistently in this one context.

104. **ʔoʔtyakwanə:nyə:ʔ** 'we (excl. pl.) thank'

Vb. rt.: *-nənyə-* 'thank'
 Asp. suff.: *-ʔ* 'punc.'
 Subj. pref.: *-yakwa-* 'we (excl. pl.)'
 Mod. pref.: *ʔoʔ-* 'indic.'
 Other pref.: *-t-* 'dupl.'

See also 1, 3, 6, 7, 10, 11, 30, 36, 61, 62, 70, 74, 75, 88.

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105. ?eyot?eoktoní:ak 'plants will continue to grow'

Vb. base: vb. rt. -o(:)ni- 'make'; incorp. nn. rt. -²eóht- 'plant'; -at- 'refl.' (with this vb. rt. yields meaning 'grow')

Asp. suff.: -'Ø- 'desc.'; -ak 'cont.'

Obj. pref.: -yo- 'neut.'

Mod. pref.: ?ε- 'fut.'

See also **3, 7, 10, 11, 38, 81, 82, 89.**

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106. kakwe:kəh 'the whole, all'

Vb. rt.: -kwek- 'be the whole of'

Asp. suff.: -šh 'desc.'

Subj. pref.: ka- 'neut.'

107. ?eyótihsenəyε:tə:k 'they (nonmasc.) will continue to have names'

Vb. base: vb. rt. -yεt- 'have'; rt. suff. -o- 'dist.' incorp. nn. rt. -hsenə- 'name'

Asp. suff.: -Ø- 'desc.'; -k 'cont.'

Obj. pref.: -yoli- 'they (nonmasc.)'

Mod. pref.: ?ε- 'fut.'

108. ni:yə:h 'how many'

Vb. rt.: -o- 'be a certain amount'

Asp. suff.: -h 'desc.'

Subj. pref.: -y- 'neut.'

Sec. pref.: ni- 'part.'

See also **10, 11, 36, 82, 89, 105.**

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109. kato:kε:h 'it is certain, specific, the same'

Vb. rt.: -tokε- 'be certain, etc.'

Asp. suff.: -h 'desc.'

Subj. pref.: ka- 'neut.'

110. niyó:wa?keh 'at a specific time'

Nn. rt.: -:wa- 'specific time'

Nn. suff.: -²kéh 'ext. loc.'

Obj. pref.: -yo- 'neut.'

Sec. pref.: ni- 'part.'

111. təwənəjotká?wahse:k 'they (nonmasc. pl.) will always emerge from the earth'

Vb. base: vb. rt. -otká?w- 'emerge from'; incorp. nn. rt. -əj- 'earth'

Asp. suff.: -áhs- 'iter.'; -ek 'cont.'

Subj. pref.: -wən- 'they (nonmasc. pl.)'

Mod. pref.: -ε- 'fut.'

Other pref.: t- 'dupl.'

112. **ʔa:həʔ** 'itself, themselves', here 'of their own accord'

Nn. stem iden. with 58.

Obj. pref.: ʔa- 'neut.'

113. **ʔəwətotyáhse:k** 'it will always grow to maturity'

Vb. rt.: -atoty- [3.14] 'grow to maturity'

Asp. suff.: -áhs- 'iter.'; -ek 'cont.'

Subj. pref.: -w- 'neut.'

Mod. pref.: ʔε- 'fut.'

See also 2, 3, 10, 11, 36.

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114. **ʔonəhkwaʔshəʔshəʔəh** 'medicines'

Nn. rt.: -nəhkwaʔshə- 'medicine'

Nn. suff.: -ʔ- 'spl. nn. suff.'

Obj. pref.: ʔo- 'neut.'

Attr. suff.: -shəʔəh 'plur.'

115. **ʔo:nəʔseʔʔək** 'it will continue to be available to them (masc.)
in abundance'

Coll. for ʔəonəʔseʔʔək [26.2]

Vb. rt.: -atəʔseʔ- 'be available in abundance'

Asp. suff.: -ə- 'desc.'; -ək 'cont.'

Obj. pref.: -ʔon- 'they (masc.)'

Mod. pref.: ʔε- [3.16] 'fut.'

116. **ʔoʔtyəʔtawə:nye:ʔ** 'people move about'

Iden. with 78 except for mod. pref. ʔoʔ- 'indic.'

117. **niəʔnikəwəʔəh** 'what he intended', lit. 'how his mind fell'

Vb. base: vb. rt. -ε- 'fall'; rt. suff. -ʔ- 'inch. I'; incorp. nn. rt. -ʔnikəwə- 'mind'

Asp. suff.: -əh 'desc.'

Obj. pref.: -ʔo- 'masc.'

Sec. pref.: ni- 'part.'

See also 3, 6, 7, 10, 11, 15, 20, 42.

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118. **niyótoʔkta:tyeʔ** 'up to the present time'

Vb. base: vb. rt. -əʔkt- 'come to the end, extend to a certain point'; -at- 'refl.'

Asp. suff.: -ʔ- 'desc.'; -atye- 'prog.'; -ʔ- 'desc.'

Obj. pref.: -yo- 'neut.'

Sec. pref.: ni- 'part.'

See also 1, 7, 10, 11, 30, 36, 89, 90.

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119. háɔnya:nɔ? 'he made them'Vb. base: vb. rt. *-ɔnya-* 'make'; rt. suff. *-'*:*nɔ-* 'dist.'Asp. suff.: *-ʔ* 'desc.'Obj. pref.: *ha-* 'masc.'

See also 11, 30, 35, 114.

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120. tɛyakohkwéɔtye? 'people will be lifting'Vb. stem iden. with 94 except for final asp. suff. *-ʔ* 'punc.'Obj. pref.: *-yako-* 'fem.'Mod. pref.: *-ɛ-* 'fut.'Other pref.: *t-* 'dupl.'**121. ʔɛwətihsí:æ?k** 'they (nonmasc. pl.) will continue to be distributed'Vb. rt.: *-hstæx-* [5.4] 'stand in array, be distributed'Asp. suff.: *-ʔ-* 'desc.'; *-k* 'cont.'Subj. pref.: *-wati-* 'they (nonmasc. pl.)'Mod pref.: *ʔɛ-* 'fut.'

See also 6, 38, 74, 82, 114.

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122. ʔɛyakóæ?se? 'it will catch up with people'Vb. base: vb. rt. *-(C)æʔ-* 'catch up with'; rt. suff. *-se-* 'dat.'Asp. suff.: *-ʔ* 'punc.'Obj. pref.: *-yako-* 'fem.'Mod. pref.: *ʔɛ-* 'fut.'**123. kanó:kte:shæ?** 'illness'Nn. base: vb. rt. *-nókte-* 'feel sickly'; *-shæ-* 'nom.'Nn. suff.: *-ʔ* 'spl. nn. suff.'Subj. pref.: *ka-* 'neut.'**124. ʔɛkayɛ:ta?k** 'it will continue to be there'Iden. with 13 except for subj. pref. *-ka-* 'neut.' (with subj. pref. this rt. means 'be put down, be there')**125. ʔɛyakoyá?take:ha?** 'it will assist people'Vb. rt.: *-yaʔtakch-* 'assist'Asp. suff. *-áʔ* 'punc.'Obj. pref.: *-yako-* 'fem.'Mod. pref.: *ʔɛ-* 'fut.'

See also 1, 3, 6, 7, 10, 11, 15, 34, 35, 38, 41.

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126. ha[?]teyónǫhkwa[?]shæ:ke:h 'all the medicines'

Vb. base: vb. rt. *-ake-* [14.4] 'be separate entities'; incorp. nn. rt. *-nǫhkwa[?]shæ-* 'medicine'
 Asp. suff.: *-h* 'desc.'
 Obj. pref.: *-yo-* 'neut.'
 Other pref.: *-te-* 'dupl.', *ha[?]-* 'transloc.' (cf. 91, 92)

127. hotká[?]wəh 'he left, provided'

Vb. rt.: *-atká[?]w-* 'leave, provide'
 Asp. suff.: *-éh* 'desc.'
 Obj. pref.: *ho-* 'masc.'

128. [?]eyǫkwaya[?]takehashǫ[?]kε:ǫk 'it will be our assistance in the future'

Vb. base: vb. rt. *-[?]kεǫk-* 'be there in the future' (?); incorp. nn. base: vb. rt. *-ya[?]takeha-* 'assist'; *-shǫ-* 'nom.'
 Asp. suff.: *-∅* 'punc.'
 Obj. pref.: *-yǫkwa-* 'our (pl.)'
 Mod. pref.: *[?]e-* 'fut.'

See also 1, 7, 10, 11, 81, 93.

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See 1, 6, 35, 46, 76.

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129. [?]ot[?]éoh̄tǫ:ni:h 'plants are growing'

Vb. base iden. with 105.
 Asp. suff.: *-h* 'desc.'
 Obj. pref.: *[?]o-* 'neut.'

130. [?]eka[?]eohtatǫke:ǫk 'there will continue to be a certain plant'

Vb. base: vb. rt. *-tǫke-* 'be certain, specific'; incorp. nn. rt. *-[?]eǫhta-* 'plant'
 Asp. suff.: *-[?]∅-* 'desc.'; *-ak* 'cont.'
 Subj. pref.: *-ka-* 'neut.'
 Mod. pref.: *[?]e-* 'fut.'

131. [?]ewǫ:yaníyǫtha:k 'berries will always hang'

Vb. base: vb. rt. *-niyǫt-* 'hang'; incorp. nn. rt. *-á:ya-* [3.14] 'berries, fruit'
 Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'
 Subj. pref.: *-w-* 'neut.'
 Mod. pref.: *[?]e-* 'fut.'

See also 7, 10, 11, 30, 36, 38, 47, 81, 93, 109, 110.

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132. ?εtkháwihtak 'I shall then bring it about, cause it'

Vb. base: vb. rt. *-hawí-* 'carry', with cisloc. 'bring'; rt. suff. *-ʔht-* 'caus. I'; *-ʔhkw-* 'inst.' (the entire base meaning 'bring about')
 Asp. suff.: *-∅* 'punc.'
 Subj. pref.: *-k-* '1st pers.'
 Mod. pref.: *?ε-* 'fut.'
 Prim. pref.: *-t-* 'cisloc.'

133. ?εyokashæ:ʔse:k 'people will always remember me'

Vb. base: vb. rt. *-ashæ-* [5.4] 'take cognizance of'; rt. suff. *-ʔʔ-* 'inch. I' (together meaning 'remember')
 Asp. suff. *-s-ʔiter-;* *-ek* 'cont.'
 Trans. pref.: *-yok-* 'people . . . me'
 Mod. pref.: *?ε-* 'fut.'

See also **3, 6, 10, 11, 15, 20, 116.**

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134. kes 'repeatedly, each time'**135. ?εyotʔeshonyo:ʔ** 'people will repeatedly be grateful'

Vb. base: vb. rt. *-oʔes-* 'gratify'; rt. suff. *-ho-* 'dist.', *-nyo-* 'double dist.' [13.10]; *-at-* 'refl.'
 Asp. suff.: *-ʔ* 'punc.'
 Subj. pref.: *-y[ɔ]-* 'fem.'
 Mod. pref.: *?ε-* 'fut.'

136. ?εyótkathoʔ 'people will see'

Vb. rt. *-atkathw-* 'see'
 Asp. suff.: *-óʔ* 'punc.'
 Subj. pref.: *-y[ɔ]-* 'fem.'
 Mod. pref.: *?ε-* 'fut.'

137. ?εwó:yaniyo:teʔ 'berries will hang'

Iden. with **131** except for asp. suff. *-éʔ* 'punc.'

138. niyoεjáke:ya:t 'above the earth'

Vb. base: vb. rt. *-ké:yat-* 'put on top of, above'; incorp. nn. rt. *-εja-* 'earth'
 Asp. suff.: *-∅* 'punc.'
 Subj. pref.: *-y-* 'neut.'
 Sec. pref.: *ni-* 'part.'

See also **3, 10, 11, 84.**

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139. hotíyastōh 'they (masc.) call it'Vb. base: vb. rt. *-yas-* 'call'; rt. suff. *-t-* 'caus. I'Asp. suff.: *-śh* 'desc.'Obj. pref.: *hoti-* 'they (masc.)'**140. shés?a:h** 'wild strawberry'Vb. base (?): vb. rt. *-s²áa-* 'be small'; incorp. nn. rt. *-she-* (not found elsewhere)Asp. suff.: *-²h* 'desc.'See also **1, 7, 9-11, 30.**

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141. jistatá?shæ? 'strawberry'Ell. for *?ojistatá?shæ?* [26.6]Nn. base: vb. rt. *-ta-* 'attach'; incorp. nn. rt. *-jist-* 'ember'; *-²shæ-* 'nom.'Nn. suff.: *-²* 'spl. nn. suff.'(Obj. pref.: *?o-* 'neut.')**142. ?etwáyastha:k** 'we (incl. pl.) shall always call it'Vb. base iden. with **139.**Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'Subj. pref.: *-twa-* 'we (incl. pl.)'Mod. pref.: *?ε-* 'fut.'See also **1, 2, 6, 7, 10, 11, 15, 16, 67.**

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143. ?etwátkatho? 'we (incl. pl.) see'Vb. stem iden. with **136.**Subj. pref.: *-tw-* 'we (incl. pl.)'Mod. pref.: *?e-* 'indic.'**144. na?tetyo?táiε:h** 'when it is warm again there'Vb. rt.: *-a²táiε-* 'be warm, hot'Asp. suff.: *-h* 'desc.'Obj. pref.: *-yo-* 'neut.'Prim. pref.: *-t-* 'cisloc.'Other pref.: *-te-* 'dupl.'Sec. pref.: *na²-* 'part.' (a variant of *no²-* in this speaker's idiolect)**145. teyoæwε:nye:h** 'the wind', lit. 'the wind is stirring'Vb. base: vb. rt. *-awεnye-* 'stir'; incorp. nn. rt. *-(C)æ-* 'wind' [14.4]Asp. suff.: *-h* 'desc.'Obj. pref.: *-yo-* 'neut.'Other pref.: *te-* 'dupl.'

146. **ʔoʔwá:yaniyɔ:tɛʔ** 'berries hang'

Iden. with 137 except for mod. pref. ʔoʔ- 'indic.'

See also 1, 7, 30, 36, 89, 93, 141.

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147. **ʔetwatyá:ʔtak** 'we (incl. pl.) use it'

Vb. base iden. with 90.

Asp. suff.: -∅ 'punc.'

Subj. pref.: -*tw*- 'we (incl. pl.)'

Mod. pref.: ʔe- 'indic.'

148. **hetwá:nekɔ:net** 'we (incl. pl.) swallow the drink'

Vb. base: vb. rt. -*ɔnéht*- 'swallow'; incorp. nn. rt. -*ʔ*: *nek*- 'drink'

Asp. suff.: -∅ 'punc.'

Subj. pref.: -*twa*- 'we (incl. pl.)'

Mod. pref.: -e- 'indic.'

Other pref.: *h*- 'transloc.' (usual with this rt.)

149. **ʔeyekɔ:tak** 'people will direct it toward, take it to'

Vb. base: vb. rt. -*kota*- 'perform an irrevocable act'; rt. suff. -*ʔhk*w- 'inst.'
(together meaning 'direct toward')

Asp. suff.: -∅ 'punc.'

Subj. pref.: -*ye*- 'fem.'

Mod. pref.: ʔe- 'fut.'

150. **koyaʔtayéisthaʔ** 'where people gather, meeting place'

Vb. base: -*yáʔta-yei*- 'gather' (5); rt. suff. -*ʔst*- 'caus.-inst.'

Asp. suff.: -*háʔ* 'iter.'

Obj. pref.: *ko*- 'fem.'

151. **teyéno:ɔnyɔ:ʔ** 'people will give thanks'

Vb. stem iden. with 104.

Subj. pref.: -*ye*- 'fem.'

Mod. pref.: -e- 'fut.'

Other pref.: *t*- 'dupl.'

152. **haʔteyɔkwéʔtake:h** 'all the people'

Iden. with 91 except for incorp. nn. rt. -*ɔkweʔta*- 'person'

153. **koyaʔtakʔhsothaʔ** 'people remain'

Vb. base iden. with 65.

Asp. suff.: -*háʔ* 'iter.'

Obj. pref.: *ko*- 'fem.'

154. **tɛyɔtɛnɔ:nyɔ:ʔ** 'people will be thankful'

Vb. base: vb. rt. *-nɔɔnyɔ-* 'thank'; *-atɛ-* 'refl.' (together meaning 'be thankful')

Asp. suff.: *-ʔ* 'punc.'

Subj. pref.: *-y[ɔ]-* 'fem.'

Mod. pref.: *-ɛ-* 'fut.'

Other pref.: *t-* 'dupl.'

See also 1, 6, 7, 10, 11, 36, 38, 46, 76, 84, 89, 108, 134, 136, 146.

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155. **ʔoʔkáiwaye:ih** 'it comes to pass'

Vb. base: vb. rt. *-yei-* 'be right'; rt. suff. *-ʔh-* 'inch. II'; nn. rt. *-(C)t:wa-* 'matter' (the entire base meaning 'come to pass')

Asp. suff.: *-∅* 'punc.'

Subj. pref.: *-ka-* 'neut.'

Mod. pref.: *ʔoʔ-* 'indic.'

156. **nɔʔwe:ʔ** 'while, during, since'157. **tetyoʔtáiesʔəh** 'it eventually becomes warm again there'

Vb. rt.: *-aʔtaie-* 'be warm'

Asp. suff.: *-sʔ-* 'even.'; *-sh-* 'desc.'

Obj. pref.: *-yo-* 'neut.'

Prim. pref.: *-t-* 'cisloc.'

Other pref.: *te-* 'dupl.'

158. **ʔoʔtitwatɛnɔ:ɔnyɔ:ʔ** 'we (incl. pl.) are thankful'

Vb. stem iden. with 154.

Subj. pref. *-tw-* 'we (incl. pl.)'

Mod. pref.: *ʔoʔ-* 'indic.'

Other pref.: *-ti-* 'dupl.'

See also 1, 7, 10, 11, 36, 89, 93, 97.

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159. **ska:t** 'one'160. **waʔakwayɛ:ʔ** 'we (excl. pl.) put down, establish'

Vb. rt.: *-ye-* 'put down, establish'

Asp. suff.: *-ʔ* 'punc.'

Subj. pref.: *-ʔakwa-* 'we (excl. pl.)'

Mod. pref.: *wa-* 'indic.'

161. **ʔɔkwánɔhkwa:ʔshæʔ** 'our medicines'

Nn. rt.: *-nɔhkwaʔshæ-* 'medicine'

Nn. suff.: *-ʔ* 'spl. nn. suff.'

Obj. pref.: *ʔɔkwa-* 'our (pl.)'

See also 1, 3, 6, 7, 10, 11, 30, 36, 42, 70, 71, 74, 75, 104, 108, 129.

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162. **?εyo:nekítkešhə:k** 'there will continue to be water emerging here and there, to be springs'

Vb. base: vb. rt. *-itke-* 'emerge'; rt. suff. *-shə-* 'dist.'; incorp. nn. rt. *-*: *nek-* 'water'

Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'

Obj. pref.: *-yo-* 'neut.'

Mod. pref.: *?ε-* 'fut.'

See also 1, 3, 6, 7, 10, 11, 34-38, 81, 82.

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163. **?εyojinś:ya?teənyə:k** 'there will continue to be arteries on it'

Vb. base: vb. rt. *-(Cə)-* 'be on'; rt. suff. *-ə-* 'dist.', *-nyə-* 'double dist.'; incorp. nn. rt. *-jinś:ya?ta-* [14.4] 'artery, vein'

Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'

Obj. pref.: *-yo-* 'neut.'

Mod. pref.: *?ε-* 'fut.'

164. **?εyotihəhtetyśkwa:ək** 'rivers will continue to flow'

Vb. base: vb. rt. *-əhtety-* 'move, flow'; rt. suff. *-əkwa-* 'oppos.', *-ə-* 'dist.'; incorp. nn. rt. *-ih-* 'river'; *-at-* 'refl.'

Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'

Obj. pref.: *-yo-* 'neut.'

Mod. pref.: *?ε-* 'fut.'

165. **yəejəkə:shə?** 'under the earth plurally'

Nn. rt.: *-əjə-* 'earth'

Nn. suff.: *-kə-* 'int. loc.'

Subj. pref.: *y-* 'neut.'

Attr. suff.: *-shə?* 'plur.'

166. **neyəəhtś:ək** 'how it will continue to pass by'

Vb. rt.: *-(h)əht-* 'pass by'

Asp. suff.: *-ś-* 'desc.'; *-ək* 'cont.'

Obj. pref.: *-yo-* 'neut.'

Mod. pref.: *-ε-* 'fut.'

Sec. pref.: *n-* 'part.'

See also 3, 10, 11, 30, 46, 81, 93.

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167. **?εká:nekənyə:k** 'there will continue to be waters on it'

Vb. base: vb. rt. *-(Cə)-* 'be on'; rt. suff. *-ə-* 'dist.', *-nyə-* 'double dist.'; incorp. nn. rt. *-*: *neka-* [14.4] 'water'

Asp. suff.: *-Ø-* 'desc.'; *-k-* 'cont.'

Subj. pref.: *-ka-* 'neut.'

Mod. pref.: *?ε-* 'fut.'

168. **ʔeka:nekowanéʔse:k** 'there will always be large waters'

Vb. base: vb. rt. *-owanε-* 'be large'; incorp. nn. rt. *-ʔ*: *nek-* 'water'
 Asp. suff.: *-ʔs-* 'iter.'; *-ek* 'cont.'
 Subj. pref.: *-ka-* 'neut.'
 Mod. pref.: *ʔε-* 'fut.'

169. **təwətiyenəwʔkħə:k** 'they (nonmasc. pl.) will continue to work hand in hand'

Vb. rt.; *-yənəwʔkħə-* 'hold on to', with dupl. 'work hand in hand'
 Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'
 Subj. pref.: *-wati-* 'they (nonmasc. pl.)'
 Mod. pref.: *-ε-* 'fut.'
 Other pref.: *t-* 'dupl.'

170. **nəʔkeyenóʔteʔheʔt** 'how I fashion it'

Vb. base: vb. rt. *-óʔtε-* 'be of a certain kind'; rt. suff. *-ʔhélʔ-* 'inch. I'; incorp. nn. rt. *-y(C)εn-* 'cause, custom' (the entire base meaning 'fashion, create')
 Asp. suff.: *-t* 'punc.'
 Subj. pref.: *-ke-* '1st pers.'
 Mod. pref.: *-aʔ-* [3.14] 'indic.'
 Sec. pref.: *n-* 'part.'

171. **ʔoʔkójeja:ta:t** 'I establish the earth'

Iden. with 77 except for mod. pref. *ʔoʔ-* 'indic.'

172. **ʔeyotishátəʔse:k** 'there will always be moisture falling'

Vb. base: vb. rt. *-ε-* 'fall'; rt. suff. *-ʔʔ-* 'inch. I'; incorp. nn. rt. *-shat-* 'fog, mist, moisture'
 Asp. suff.: *-s-* 'iter.'; *-ek* 'cont.'
 Obj. pref.: *-yoti-* 'they (nonmasc.)'
 Mod. pref.: *ʔε-* 'fut.'

See also 1, 3, 10, 11, 36, 46, 89.

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173. **ʔo:nekase:ʔ** 'fresh water'

Vb. base: vb. rt. *-ase-* 'be new, fresh'; incorp. nn. rt. *-ʔ*: *nek-* 'water'
 Asp. suff.: *-ʔ* 'desc.'
 Obj. pref.: *ʔo-* 'neut.'

174. **ʔəkwátəʔse:ʔəh** 'it is available in abundance to us (pl.)'

Vb. rt.: *-atəʔseʔ-* 'be available in abundance'
 Asp. suff.: *-əh* 'desc.'
 Obj. pref.: *ʔəkw-* 'us (pl.)'

175. **ʔəkwaʔnikəiyóstahkəh** 'it contents us (pl.)'

Vb. base: vb. rt. *-iyo-* 'be good'; rt. suff. *-ʔsta-* 'caus.-inst.', *-ʔhkwa-* 'inst.'; incorp. nn. rt. *-ʔnikə-* 'mind' (the entire base meaning 'content, satisfy')
 Asp. suff.: *-əh* 'desc.'
 Obj. pref.: *ʔəkwa-* 'us (pl.)'

176. **háe'kwah** 'also, too, in addition, moreover'

177. **honótó?se:ʔch** 'it is available in abundance to them (masc.)'

Iden. with 174 except for obj. pref. *hon-* 'them (masc.)'

See also 1, 10, 11, 15, 16, 30, 36, 46, 67, 89, 108, 127.

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See 1, 7, 10, 11, 36, 89, 90, 118.

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178. **ʔetwatyá:ʔtak** 'we (incl. pl.) shall use it'

Iden. with 147 except for mod. pref. *ʔe-* 'fut.'

179. **ʔetwatyaʔtákeskoʔ** 'we (incl. pl.) shall arise'

Vb. base: vb. rt. *-keskw-* 'raise'; incorp. nn. rt. *-yáʔta-* 'body'; *-at-* 'refl.'

Asp. suff.: *-óʔ* 'punc.'

Subj. pref.: *-tw-* 'we (incl. pl.)'

Mod. pref.: *ʔe-* 'fut.'

180. **tejawetó:tiʔ** 'day will open, dawn again'

Vb. base: vb. rt. *-o(:)ty-* 'open'; incorp. nn. rt. *-et-* 'day'

Asp. suff.: *-iʔ* 'punc.'

Obj. pref.: *-yaw-* 'neut.'

Mod. pref.: *-e-* 'fut.'

Prim. pref.: *-[j]-* 'repet.'

Other pref.: *t-* 'dupl.'

181. **ʔo:nekanos** 'water'

Vb. base: vb. rt. *-no-* 'be cold'; nn. rt. *-:neka-* 'water'

Asp. suff.: *-s* 'iter.'

Obj. pref.: *ʔo-* 'neut.'

See also 7, 10, 11, 24, 79, 84, 147.

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See 1, 7, 62, 89.

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182. **ʔoiwayeiʔó:tyeʔs** 'it is coming to pass'

Vb. base iden. with 155.

Asp. suff.: *-ó-* 'desc.'; *-atye-* 'prog.'; *-ʔs* 'iter.'

Obj. pref.: *ʔo-* 'neut.'

183. **nyo:ʔnikæwéʔch** 'what he intended'

Coll. for 117.

See also 35-37.

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184. ʔo:nékitkə:shəʔ 'the springs'

Vb. base iden. with 162.

Asp. suff.: -ʔ 'desc.'

Obj. pref.: ʔo- 'neut.'

185. ʔojinə:yáʔtəonyəʔ 'the arteries on it'

Vb. base iden. with 163.

Asp. suff.: -ʔ 'desc.'

Obj. pref.: ʔo- 'neut.'

186. ʔotíhahtetyəkwəh 'the rivers'

Vb. base iden. with 164 except for lack of dist.

Asp. suff.: -éh 'desc.'

Obj. pref.: ʔo- 'neut.'

187. ka:nekəonyəʔ 'waters on it'

Vb. base iden. with 167.

Asp. suff.: -ʔ 'desc.'

Subj. pref.: ka- 'neut.'

188. ka:nekowa:nəs 'large waters'

Vb. base iden. with 168.

Asp. suff.: -s 'iter.'

Subj. pref.: ka- 'neut.'

See also 1, 3, 6, 7, 10, 11, 30, 46, 70, 74, 75, 102-4.

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See 1, 2, 7, 30, 34, 35.

(48)

189. ʔeyotehatəní:ak 'forests will continue to grow'

Iden. with 105 except for incorp. nn. rt. -hat- 'forest'

See also 3, 7, 10, 11, 38, 81, 82, 89.

(49)

190. ʔeyakoyaʔtakehashəʔkə:ək 'it will be people's assistance'

Iden. with 128 except for obj. pref. -yako- 'fem.'

See also 7, 10, 11, 15, 20, 89, 116, 189.

(50)

191. **sho:h** 'just, only'192. **neyonishé?se:k** 'the length of time it will always become'Vb. base: vb. rt. *-is-* 'be long'; rt. suff. *-hé?* 'inch. I'; incorp. nn. rt. *-on-* 'period of time'Asp. suff.: *-s-* 'iter.'; *-ek* 'cont.'Subj. pref.: *-y-* 'neut.'Mod. pref.: *-ε-* 'fut.'Sec. pref.: *n-* 'part.'193. **tækæ:wε:nye:?** 'the wind will stir'

Vb. base iden. with 145.

Asp. suff.: *-?* 'punc.'Subj. pref.: *-kæ-* 'neut.'Mod. pref.: *-ε-* 'fut.'Other pref.: *i-* 'dupl.'194. **neyo?táihse:k** 'when it always will be warm'Vb. rt.: *-a?taihε-* 'be warm'Asp. suff.: *-?hs-* 'iter.'; *-ek* 'cont.'Obj. pref.: *-yo-* 'neut.'Mod. pref.: *-ε-* 'fut.'Sec. pref.: *n-* 'part.'195. **nikáwi:s** 'how long a matter'Vb. base: vb. rt. *-is-* 'be long'; nn. rt. *-(C)i:w-* 'matter'Asp. suff.: *-∅* 'desc.'Subj. pref.: *-ka-* 'neut.'Sec. pref.: *ni-* 'part.'196. **?ékáno?nos** 'when it will become cold'Vb. base: vb. rt. *-nó?no-* 'be cold'; rt. suff. *-?st-* [3.4] 'caus.-inst.' (here with inch. meaning)Asp. suff.: *-∅* 'punc.'Subj. pref.: *-ka-* 'neut.'Mod. pref.: *-ε-* 'fut.'Sec. pref.: *n-* 'part.'

See also 1, 7, 10, 11, 30, 38, 89, 109, 176.

(51)

197. **?o:tiya?tataia?tahkó:ok** 'it will continue to provide heat for them'Coll. for *?eotiya?tataia?tahkó:ok*Vb. base: vb. rt. *-taia-* 'be warm'; rt. suff. *-?ta-* 'caus. I', *-?hkw-* 'inst.'; incorp. nn. rt. *-yá?ta-* 'body'Asp. suff.: *-ó-* 'desc.'; *-ak* 'cont.'Obj. pref.: *-?oti-* 'them (masc.)'Mod. pref.: *?ε-* [3.16] 'fut.'

See also 1, 6, 7, 10, 11, 30, 35, 81, 82, 89, 117, 189.

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198. to^ooiwáno^oko:was 'it continues unchanged'Coll. for *te^ooiwáno^oko:was* [27.5]Vb. base: vb. rt. *-nó^okow-* (with neg.) 'be capable of anything'; incorp.
nn. rt. *-(C)i:wa-* 'matter' (together meaning 'continue unchanged')Asp. suff.: *-ás* 'iter.'Obj. pref.: *-^oo-* 'neut.'Other pref.: *te-* 'neg.'**199. tohka:ʔah** 'a few'**200. ʔokwayaʔtataiaʔtáhkəh** 'we (pl.) are using it for heat'Vb. base iden. with **197**.Asp. suff.: *-śh* 'desc.'Obj. pref.: *ʔokwa-* 'we (pl.)'**201. ʔotéhato:ni:h** 'forests are growing'Vb. base iden. with **189**.Asp. suff.: *-h* 'desc.'Obj. pref.: *ʔo-* 'neut.'See also **1, 7, 10, 30, 36, 42, 81, 89, 93, 118.**

(53)

202. ʔothato:ni:h 'trees are growing'Iden. with **201** except for incorp. nn. rt. *-hət-* 'tree, brush'See also **1, 6, 10, 46, 76, 81, 93, 114, 119, 176.**

(54)

203. ʔekakwe:niʔ 'it will be possible'Vb. rt.: *-kweny-* 'be possible'Asp. suff.: *-iʔ* 'punc.'Subj. pref.: *-ka-* 'neut.ʔ'Mod. pref.: *ʔε-* 'fut.'**204. ʔeyakotoʔseʔś:ək** 'it will continue to be available to people in abundance'Vb. rt.: *-atoʔseʔ-* 'be available in abundance'Asp. suff.: *-ś-* 'desc.'; *-ak* 'cont.'Obj. pref.: *-yako-* 'fem.ʔ'Mod. pref.: *ʔε-* 'fut.'See also **11, 15, 20, 38, 114, 116, 176.**

(55)

205. ?ae? 'again'

206. ?εκεῶtatoké:ok 'there will continue to be a certain tree'

Vb. base: vb. rt. *-tokε-* 'be certain, specific'; incorp. nn. rt. *-(y)ota-* 'tree'
 Asp. suff.: *-φ-* 'desc.'; *-ak* 'cont.'
 Subj. pref.: *-kε-* 'neut.'
 Mod. pref.: ?ε- 'fut.'

207. ?eyakoshá: ?se? 'it will remind people'

Vb. base: vb. rt. *-ashax-* 'take cognizance of'; rt. suff. *-ʔ-* 'inch. I' (cf. 133), *-se-* 'dat.'
 Asp. suff.: *-ʔ* 'punc.'
 Obj. pref.: *-yako-* 'fem.'
 Mod. pref.: ?ε- 'fut.'

208. ?eyokashá: ?se? 'people will remember me'

Iden. with 207 except for trans. pref. *-yok-* 'people . . . me'

See also 1, 6, 10, 11, 30, 38, 41, 42, 46, 57, 67, 76, 132.

(56)

209. ?εwotí: otónyo: k 'trees will always be standing here and there'

The length in *i: o* is inconsistent with [3.21]. Apparently this word is a recent change < * ?εwotíεstónyo: k, analyzable as follows:
 Vb. base: vb. rt. *-ot-* 'stand upright'; rt. suff. *-o-* 'dist.', *-nyo-* 'double dist.'; incorp. nn. rt. *-(h)ε-* 'tree'
 Asp. suff.: *-φ-* 'desc.'; *-k* 'cont.'
 Subj. pref.: *-woti-* 'they (nonmasc. pl.)'
 Mod. pref.: ?ε- 'fut.'

210. wahta? '(hard) maple'

Nn. rt.: *-áhta-* 'maple'
 Nn. suff.: *-ʔ* 'spl. nn. suff.'
 Subj. pref.: *w-* 'neut.'

211. ?εtka: nekái? se: k 'sap will always flow there'

Vb. base: vb. rt. *-(h)i-* 'spill'; rt. suff. *-ʔ-* 'inch. I'; incorp. nn. rt. *-ʔ: neka-* 'water, sap'
 Asp. suff.: *-s-* 'iter.'; *-ek* 'cont.'
 Subj. pref.: *-ka-* 'neut.'
 Mod. pref.: ?ε- 'fut.'
 Prim. pref.: *-t-* 'cisloc.'

212. ?eyowæno: ek 'it will continue to be sweet'

Vb. base: vb. rt. *-(C)e-* 'put in'; incorp. nn. rt. *-wæno-* 'sugar' (together meaning 'be sweet')
 Asp. suff.: *-φ-* 'desc.'; *-k* 'cont.'
 Obj. pref.: *-yo-* 'neut.'
 Mod. pref.: ?ε- 'fut.'

See also 10, 11, 30, 42, 81, 82.

(57)

213. **tetyo'táieh** 'it will become warm again there'

Vb. base: vb. rt. *-a²tatε-* 'be warm'; rt. suff. *-h-* 'inch II'
 Asp. suff.: *-∅* 'punc.'
 Obj. pref.: *-yo-* 'neut.'
 Mod. perf.: *-ε-* 'fut.'
 Prim. pref.: *-t-* 'cisloc.'
 Other pref.: *t-* 'dupl.' (here 'again')

214. **ʔetka:nekáiʔt** 'sap will flow there'

Iden. with 211 except for asp. suff. *-t* 'punc.'

215. **ʔó:nʔe:shaʔ** 'they (masc.) will be grateful'

Coll. for *ʔéonʔe:shaʔ*
 Vb. rt.: *-o²esha-* 'gratify'
 Asp. suff.: *-ʔ* 'punc.'
 Obj. pref.: *-on-* 'they (masc.)'
 Mod. pref.: *ʔε-* 'fut.'

216. **henénəhtə:nyəh** 'they (masc. pl.) think'

Iden. with 28 except for subj. pref. *hen-* 'they (masc. pl.)'

217. **nε:tah** 'this, that'218. **həsáka:eʔ** 'the time arrives again'

Vb. rt.: *-(h)e-* 'arrive (of time)'
 Asp. suff.: *-ʔ* 'punc.'
 Subj. pref.: *-ka-* 'neut.'
 Mod. pref.: *-o-a-* 'indic.'
 Prim. pref.: *-s-* 'repet.'
 Other pref.: *h-* 'transloc.' (usual with this rt.)

219. **teshátisnye:ʔ** 'they (masc. pl.) will attend to it again'

Vb. rt.: *-snye-* 'attend to'
 Asp. suff.: *-ʔ* 'punc.'
 Subj. pref.: *-hati-* 'they (masc. pl.)'
 Mod. pref.: *-ε-* 'fut.'
 Prim. pref.: *-s-* 'repet.'
 Other pref.: *t-* 'dupl.' (usual with this rt.)

220. **watí:otənyəʔ** 'trees are standing here and there'

Iden. with 209 except for lack of *-k* 'cont.' and of *ʔε-* 'fut.'

See also 1-3, 10, 11, 27, 36, 42, 84, 89, 93, 134, 205, 210.

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221. **niyókwεʔta:ke:h** 'how many people there are'

Iden. with 43 except for subj. pref. *-y-* 'indef.'

222. hoti:wastéistoh 'they (masc.) have noticed it'

Vb. base: vb. rt. *-asteist-* 'manage, arrange'; incorp. nn. rt. *-(C)i:w-* 'matter' (together meaning 'notice, pay attention to')

Asp. suff.: *-sh* 'desc.'

Obj. pref.: *hoti-* 'they (masc.)'

223. henšhke:otha? 'they (masc. pl.) tap the tree'

Vb. base: vb. rt. *-ot-* 'stand upright'; incorp. nn. rt. *-ahke-* 'chip' (together meaning 'tap a tree')

Asp. suff.: *-há?* 'iter.'

Subj. pref.: *hen-* 'they (masc. pl.)'

224. wá:tihsenə:ni? 'they (masc. pl.) store it'

Vb. base: vb. rt. *-ə(:)ni-* 'make'; incorp. nn. rt. *-hsen-* 'name' (together meaning 'store, put away')

Asp. suff.: *-?* 'punc.'

Subj. pref.: *-?ati-* 'they (masc. pl.)'

Mod. pref.: *wa-* 'indic.'

225. ?owæ:nə? 'sugar'

Nn. rt.: *-wənc-* 'sugar'

Nn. suff.: *-?* 'spl. nn. suff.'

Obj. pref.: *?o-* 'neut.'

See also 1, 10, 11, 15, 20, 30, 38, 41, 89, 198, 204.

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226. ?ahsəh 'still, yet'

See also 1, 89, 90, 118, 198.

(60)

227. ?ohte:tyə:h 'it is continuing'

Vb. rt. *-ahrtty-* 'travel, continue on'

Asp. suff.: *-əh* 'desc.'

Obj. pref.: *?o-* 'neut.'

228. niowihsa?əh 'the way he planned it'

Vb. base: vb. rt. *-ihsá?* 'create'; incorp. nn. rt. *-(C)i:w-* 'matter' (together meaning 'plan, promise to do')

Asp. suff.: *-sh* 'desc.'

Obj. pref.: *-?o-* 'masc.'

Sec. pref.: *ni-* 'part.'

See also 1, 6, 35, 36, 61, 62, 97, 205, 226.

(61)

See 1, 3, 6, 7, 10, 11, 70, 74, 75, 81, 93, 102-4, 201.

(62)

229. **ʔekyáʔtata:tho:ʔ** 'I shall establish various types'

Vb. base: vb. rt. *-te-* 'be present'; rt. suff. *-at-* 'caus. II' (cf. 77), *-ho-* 'dist.'; incorp. nn. rt. *-yáʔta-* 'body, form'

Asp. suff.: *-ʔ* 'punc.'

Subj. pref.: *-k-* '1st pers.'

Mod. pref.: *ʔe-* 'fut.'

230. **kanyo:ʔ** 'wild animal'

Vb. rt.: *-nyo-* 'be wild (of animals or plants)'

Asp. suff.: *-ʔ* 'desc.'

Subj. pref.: *ka-* 'neut.'

231. **ʔekatakhenɔyɛʔse:k** 'they will always be running about'

Vb. base: vb. rt. *-takhe-* 'run'; rt. suff. *-no-* 'dist.'

Asp. suff.: *-Ø-* 'desc.'; *-tye-* 'prog.'; *-ʔs* 'iter.'; *-ek* 'cont.'

Subj. pref.: *-ka-* 'neut.'

Mod. pref.: *ʔe-* 'fut.'

See also 1-3, 7, 10, 11, 35-38, 76, 82, 89.

(63)

232. **to:nɛʔnikæwenyáʔtɔ:ɔk** 'they (masc.) will continue to use it as a source of amusement'

Coll. for *teonɛʔnikæwenyáʔtɔ:ɔk*

Vb. base: vb. rt. *-awenya-* [24.4] 'stir'; rt. suff. *-ʔt-* 'caus. I'; incorp. nn. rt. *-ʔnikɔɛ-* 'mind'; *-ɛ-* 'refl.'

Asp. suff.: *-ɔ-* 'desc.'; *-ak* 'cont.'

Obj. pref.: *-ʔon-* 'they (masc.)'

Mod. pref.: *-ɛ-* 'fut.'

Other pref.: *te-* 'dupl.'

233. **wa:tɔh** 'it says, it is called'

Vb. rt.: *-atɔ-* 'say'

Asp. suff.: *-h* 'iter.'

Subj. pref.: *w-* 'neut.'

234. **hotiskeʔékehtɔh** 'they (masc.) are warriors'

Vb. rt.: *-skeʔekéht-* 'be a warrior'

Asp. suff.: *-ɔh* 'desc.'

Obj. pref.: *hoti-* 'they (masc.)'

235. **hotiyaʔtá:ni:yɔh** 'their (masc.) bodies are solid, tough'

Vb. base: vb. rt. *-ʔ:* *niy-* 'be solid, tough'; incorp. nn. rt. *-yáʔta-* 'body'

Asp. suff.: *-ɔh* 'desc.'

Obj. pref.: *hoti-* 'their (masc.)'

See also 7, 10, 11, 30, 42, 89.

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236. hakóke:yatani:h 'he provided it for them'Vb. base: vb. rt. *-k'é:yata-* 'put up, provide'; rt. suff. *-ni-* 'dat.'Asp. suff.: *-h* 'desc.'Trans. pref.: *hakó-* 'he . . . them'**237. katákheno:tye?s** 'they are running about'Iden. with 231 except for lack of *-ek* 'cont.' and *ʔe-* 'fut.'**238. te:né?nikæwenyá?tha:k** 'they (masc. pl.) will always use it as a source of amusement'Iden. with 232 except for asp. suff. *-h-* 'iter.' and subj. pref. *-ʔen-* 'they (masc. pl.)'

See also 10, 11, 30, 38, 59, 230, 234, 235.

(65)

239. ʔaténó?shæ? 'food'Nn. base: nn. rt. *-noʔshæ-* (?); *ʔatE-* 'refl.' [15.6]Nn. suff.: *-ʔ* 'spl. nn. suff.'

See also 1, 3, 10, 11, 15, 20, 41, 204.

(66)

240. tetwáka:ne:ʔ 'we (incl. pl.) have seen'Vb. rt.: *-ká:ne-* 'see, look at'Asp. suff.: *-ʔ* 'desc.'Subj. pref.: *-twa-* 'we (incl. pl.)'Other pref.: *te-* 'dupl.' (usual with this rt.)**241. nikanyo?tá?s?a:h** 'small animals'Vb. base: vb. rt. *-ʔsʔáa-* 'be small'; incorp. nn. rt. *-nyóʔta-* 'animal'Asp. suff.: *-h* 'desc.'Subj. pref.: *-ka-* 'neut.'Sec. pref.: *ni-* 'part.'**242. hatítakhenotyé?s** 'they (masc. pl.) are running about'Iden. with 237 except for subj. pref. *hati-* 'they (masc. pl.)'**243. niyoteháto?kta:tye?s** 'along the edges of the forests'Vb. base: vb. rt. *-óʔkt-* 'come to the end, extend to the edge'; incorp. nn. rt. *-hat-* 'forest'; *-ate-* 'refl.'Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-ʔs* 'iter.'Obj. pref.: *-yo-* 'neut.'Sec. pref.: *ni-* 'part.'

244. kahatakɔ:shɔ? 'within the forests'Nn. rt.: *-hata-* 'forest'Nn. suff.: *-kɔ-* 'int. loc.'Subj. pref.: *ka-* 'neut.'Attr. suff.: *-shɔ?* 'plur.'

See also 1, 2, 6, 30, 36, 46, 89, 118.

(67)

245. tejitwaká:ne:? 'we (incl. pl.) see again'Iden. with 240 except for addition of prim. pref. *-ji-* 'repet.'**246. kanyó?towa:nɛs** 'large animals'Vb. base: vb. rt. *-owanɛ-* 'be large'; incorp. nn. rt. *-nyo?l-* 'animal'Asp. suff.: *-s* 'iter.'Subj. pref.: *ka-* 'neut.'**247. hɛnɔtkɛ?ɔ:ne?s** 'they (masc. pl.) appear momentarily'Vb. base: vb. rt. *-atke?ɔ-* 'appear momentarily'; rt. suff. *-:* *n-* 'trans.'Asp. suff.: *-ɛ?s* 'iter.'Subj. pref.: *hɛn-* 'they (masc. pl.)'

See also 1, 2, 36, 42, 57, 118.

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248. to:kwah 'so many'**249. nɔ?yóshæke:?** 'how many years'Vb. base: vb. rt. *-ake-* 'be separate entities'; incorp. nn. rt. *-oshæ-* 'winter, year'Asp. suff.: *-?* 'punc.'Subj. pref.: *-y-* 'neut.'Mod. pref.: *-a?*- [3.14] 'indic.'Sec. pref.: *n-* 'part.'**250. te?jitwakɛh** 'we (incl. pl.) don't see it any longer'Vb. rt.: *-kɛ-* 'see'Asp. suff.: *-h* 'iter.'Subj. pref.: *-twa-* 'we (incl. pl.)'Prim. pref.: *-ji-* 'repet.'Other pref.: *te?*- 'neg.'

See also 7, 11, 49, 84, 89, 246.

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251. niyóto?kta:tye?s 'up to the present time'Iden. with 118 except for asp. suff. *-?s* 'iter.'

252. jəkwátəʔse:h 'it is available to us (pl.) again in abundance'

Vb. rt.: *-atəʔse-* 'be available in abundance' (formally distinct from *-atəʔseʔ-*; cf. 174)

Asp. suff.: *-h* 'desc.'

Obj. pref.: *-yəkʷ-* 'us (pl.)'

Prim. pref.: *[j]*- 'repet.'

See also 1, 2, 30, 57, 89, 118, 237, 239, 245, 246.

(70)

See 1, 7, 35-37, 90, 117.

(71)

See 1, 3, 6, 7, 10, 11, 36, 42, 61, 62, 70, 74, 75, 89, 97, 102-104, 117, 226, 227, 230, 237.

(72)

See 1, 6, 34-37.

(73)

253. teyonəteʔsətesyətəyéʔse:k 'they (nonmasc.) will always be spreading their wings'

Vb. base: vb. rt. *-ə(:)ty-* 'throw open'; incorp. nn. base: vb. rt. *-ʔsəte-* 'stretch (as on a frame)'; *-sy-* [14.2] 'nom.'; *-ate-* 'refl.'

Asp. suff.: *-éʔs-* 'iter.'; *-ek* 'cont.'

Obj. pref.: *-yon-* 'they (nonmasc.)'

Mod. pref.: *-ε-* 'fut.'

Other pref.: *t-* 'dupl.'

254. neyótoʔktaʔk 'it will continue to extend to the limit'

Vb. base: *-óʔkta-* [18.3 end] 'come to the end, extend to the limit'; *-at-* 'refl.'

Asp. suff.: *-ʔ-* 'desc.'; *-k* 'cont.'

Obj. pref.: *-yo-* 'neut.'

Mod. pref.: *-ε-* 'fut.'

Sec. pref.: *n-* 'part.'

See also 7, 10, 11, 38, 89, 138, 229.

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255. hǎé:ʔkwah 'also, in addition'

Variant of 176.

256. ʔətiyásə:ək 'they (masc. pl.) will continue to be called'

Vb. rt. *-yas-* 'call'

Asp. suff.: *-ə-* 'desc.'; *-ak* 'cont.'

Subj. pref.: *-ʔati-* 'they (masc. pl.)'

Mod. pref.: *ʔε-* 'fut.'

See also 1, 10, 11, 230.

(75)

257. neyóhsawa?k 'how it will continue to begin'

Vb. rt.: *-ahsawa-* 'begin'
 Asp. suff.: *-ʔ-* 'desc.'; *-k* 'cont.'
 Obj. pref.: *-yo-* 'neut.'
 Mod. pref.: *-ε-* 'fut.'
 Sec. pref.: *n-* 'part.'

258. nitkáshat:tye?S 'where the mist falls, in the clouds'

Vb. base: vb. rt. *-o(:)ty-* 'throw open, fall (of rain, snow, mist, etc.)';
 incorp. nn. rt. *-shat-* 'moisture, mist'
 Asp. suff.: *-éʔs* 'iter.'
 Subj. pref.: *-ka-* 'neut.'
 Prim. pref.: *-t-* 'cisloc.'
 Sec. pref.: *ni-* 'part.'

See also 10, 11, 138, 254.

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259. hotíhsenəye:tə? 'they (masc.) have names'

Vb. base: vb. rt. *-yet-* 'have'; rt. suff. *-o-* 'dist.'; incorp. nn. rt. *-hsenə-*
 'name'
 Asp. suff.: *-ʔ* 'desc.'
 Obj. pref.: *hoti-* 'they (masc.)'

260. ji?te?əshó?əh 'birds'

Vb. base: vb. rt. *-εʔo-* (?); incorp. nn. rt. *-jiʔt-* 'bird' (cf. *jiʔteʔo:h* 'bird')
 Attr. suff.: *-shóʔəh* 'plur.'

261. teyonəte?sætéSyətye?S 'they (nonmasc.) are spreading their wings'

Iden. with 253 except for lack of *-ek* 'cont.' and of *-ε-* 'fut.'

See also 1, 10, 11, 30, 88, 106, 176.

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262. nya:tiji?ta?S?á:h 'small birds'

Coll. for *niatiji?ta?S?á:h* [27.3]
 Iden. with 241 except for incorp. nn. rt. *-jiʔta-* 'bird' and subj. pref.
-ati- 'they (masc. pl.)'

263. neyónishe?t 'the length of time it will become'

Iden. with 192 except for asp. suff. *-t-* 'punc.'

264. to:nəwənyé:ak 'they (masc.) will continue to move about'

Coll. for *teonəwənyé:ak*
 Vb. base: vb. rt. *-awənye-* 'stir'; *-at-* 'refl.'
 Asp. suff.: *-ʔ-* 'desc.'; *-ak* 'cont.'
 Obj. pref.: *-on-* 'they (masc.)'
 Mod. pref.: *-ε-* 'fut.'
 Other pref.: *t-* 'dupl.'

265. ?eshenotká:eko? 'they (masc. pl.) will turn back'

Vb. base: vb. rt. *-kaáekw-* 'turn back'; *-at-* 'refl.'
 Asp. suff.: *-ó?* 'punc.'
 Subj. pref.: *-hen-* 'they (masc. pl.)'
 Prim. pref.: *-s-* 'repet.' (here 'back')
 Mod. pref.: *?e-* 'fut.'

266. hé:kwa:h 'toward there, in that direction'

heh 'there' (36), *-kwah* 'toward' [26.8]

267. tyone:nó? 'where it is warm'

Vb. rt.: *-nenó-* 'be warm (of weather)'
 Asp. suff.: *-?* 'desc.'
 Obj. pref.: *-yo-* 'neut.'
 Prim. pref.: *t-* 'cisloc.'

268. heshē:ne:? 'they (masc. pl.) will go back there'

Vb. base: vb. rt. *-e-* 'go'; rt. suff. *-n-* [3.10] 'direct.'
 Asp. suff.: *-?* 'punc.'
 Subj. pref.: *-hen-* 'they (masc. pl.)'
 Mod. pref.: *-e-* 'fut.'
 Prim. pref.: *-s-* 'repet.'
 Other pref.: *h-* 'transloc.'

See also 1, 2, 6, 7, 10, 11, 30, 36, 38, 57, 89, 109.

(78)

269. ?eshatiyá?ta?ti:he?t 'they (masc. pl.) will come around again'

Vb. base: vb. rt. *-a?ti-* 'lean'; rt. suff. *-hé?*- 'inch. I'; incorp. nn. rt. *-yá?t-* 'body' (the entire base meaning 'arrive, come around')
 Asp. suff.: *-t* 'punc.'
 Subj. pref.: *-hati-* 'they (masc. pl.)'
 Mod. pref.: *?e-* 'fut.'
 Prim. pref.: *-s-* 'repet.'

270. ha?tewatiwəno:ke:h 'all their (nonmasc. pl.) voices'

Vb. base: vb. rt. *-ake-* 'be separate entities'; incorp. nn. rt. *-wen-* 'voice'
 Asp. suff.: *-h* 'desc.'
 Subj. pref.: *-wati-* 'their (nonmasc. pl.)'
 Other pref.: *-te-* 'dupl.'; *ha?* 'transloc.'

271. ?eswenotí?stae? 'they (nonmasc. pl.) will sing, chatter again'

Vb. base: vb. rt. *-(C)-* 'put in'; incorp. nn. rt. *-i?sta-* 'noise'; *-at-* 'refl.'
 (the entire base meaning 'chatter')
 Asp. suff.: *-é?* 'punc.'
 Subj. pref.: *-wen-* 'they (nonmasc. pl.)'
 Mod. pref.: *?e-* 'fut.'
 Prim. pref.: *-s-* 'repet.'

272. watiwəni:yo?s 'their (nonmasc. pl.) beautiful voices'

Vb. base: *-iyo-* 'be beautiful'; incorp. nn. rt. *-wen-* 'voice, word'
 Asp. suff.: *-?s* 'iter.'

Subj. pref.: *wati-* 'their (nonmasc. pl.)'

See also 1, 10, 11, 36, 93, 213.

(79)

273. tekáhkwaʔt 'it will lift'

Vb. base: vb. rt. *-ʔhkwa-* 'lift'; rt. suff. *-ʔt-* 'caus. I'

Asp. suff.: *-∅* 'punc.'

Subj. pref.: *-ka-* 'neut.'

Mod. pref.: *-ε-* 'fut.'

Other pref.: *t-* 'dupl.'

274. hotiʔnikóεʔ 'their (masc.) minds'

Iden. with 75 except for obj. pref. *hoti-* 'their (masc.)'

275. hotiyaʔtakóhsóthaʔ 'they (masc.) remain'

Vb. base: vb. rt. *-kóhsóht-* [3.6] 'remain'; incorp. nn. rt. *-yáʔta-* 'body' (cf. 65)

Asp. suff.: *-háʔ* 'iter.'

Obj. pref.: *hoti-* 'they (masc.)'

276. nikajiʔtáʔsʔa:h 'small birds'

Iden. with 262 except for subj. pref. *-ka-* 'neut.'

See also 1, 2, 7, 10, 30, 36, 108, 269.

(80)

See 1, 6, 11, 30, 57, 76, 174, 176, 239, 260, 261.

(81)

See 30, 89, 90, 174, 176, 239, 260, 261.

(82)

277. hoti:wayéístóh 'they (masc.) are performing their obligation'

Iden. with 98 except for obj. pref. *hoti-* 'they (masc.)'

278. hoti:wayetáhkóh 'their (masc.) responsibility'

Iden. with 60 except for obj. pref. *hoti-* 'their (masc.)'

See also 1, 36, 57, 96, 100, 106, 176.

(83)

279. ʔoʔkiʔ 'I said'

Vb. rt.: *-i-* 'say'

Asp. suff.: *-ʔ* 'punc.'

Subj. pref.: *-k-* '1st pers.'

Mod. pref.: *ʔoʔ-* 'indic.'

280. **nə:tiyá?to?tɛ?** 'what their (masc. pl.) type is'

Vb. base: vb. rt. -óʔtɛ- 'be of a certain kind'; incorp. nn. rt. -yáʔt- 'body'
 Asp. suff.: -ʔ 'punc.'
 Subj. pref.: -ʔati- 'their (masc. pl.)'
 Mod. pref.: -a- [3.14] 'indic.'
 Sec. pref.: n- 'part.'

See also 7, 36, 106, 259.

(84)

See 1, 3, 6, 7, 10, 11, 30, 70, 74, 75, 102-104, 260, 261.

(85)

See 1, 2, 7, 35-37, 76.

(86)

281. **?i:ch** 'he thought'

Vb. rt.: -e- 'think, decide'
 Asp. suff.: -h 'desc.'
 Subj. pref.: ?i- 'masc.' [6.11]

282. **?ɛka:tka?** 'I shall leave it'

Vb. rt.: -atka- 'leave, provide'
 Asp. suff.: -ʔ 'punc.'
 Subj. pref.: -k- '1st pers.'
 Mod. pref.: ?ɛ- 'fut.'

283. **honə:hə?** 'they (masc.) themselves'

Iden. with 58 except for obj. pref. *hon-* 'they (masc.)'

284. **to:nótáte?nya:ɛ?** 'they (masc.) will take care of themselves'

Coll. for *teonótáte?nya:ɛ?*
 Vb. base: vb. rt. -(C)- 'put in'; incorp. nn. rt. -ʔnya- 'hand' (together meaning 'take care of'); -atáte- 'recip.'
 Asp. suff.: -ɛʔ 'punc.'
 Obj. pref.: -ʔon- 'they (masc.)'
 Mod. pref.: -ɛ- 'fut.'
 Other pref.: t- 'dupl.'

See also 1, 2, 7, 10, 11, 20, 41, 81, 89, 93.

(87)

285. **yəɛjakə:h** 'in the earth'

Iden. with 165 except for lack of -shóʔ 'plur.'

286. **?ɛtiyɛ:ək** 'they (masc. pl.) will always put it down'

Vb. rt.: -yɛ- 'put down'
 Asp. suff.: -ʔ- 'iter.'; -ək 'cont.'
 Subj. pref.: -ʔati- 'they (masc. pl.)'
 Mod. pref.: ?ɛ- 'fut.'

287. **to:tihkwéatyé?** 'they (masc.) will be harvesting it', lit. 'lifting it'

Coll. for *teotihkwéatyé?*

Vb. rt.: *-hkw-* 'lift'

Asp. suff.: *-é-* 'desc.'; *-atyé* 'prog.'; *-ʔ* 'punc.'

Obj. pref.: *-ʔoti-* 'they (masc.)'

Mod. pref.: *-é-* 'fut.'

Other pref.: *t-* 'dupl.'

288. **ʔε:nənəhtənyʔ:ək** 'they (masc. pl.) will always think'

Iden. with 216 except for addition of *-ak* 'cont.' and of mod. pref. *ʔε-* 'fut.'

See also 3, 6, 10, 11, 27, 112, 113.

(88)

See 1, 7, 36, 59, 89, 118, 240.

(89)

289. **teyonəejotkáʔwəh** 'they (nonmasc.) emerge from the earth'

Vb. base iden. with 111.

Asp. suff.: *-éh* 'desc.'

Obj. pref.: *-yon-* 'they (nonmasc.)'

Other pref.: *te-* 'dupl.'

290. **ʔeyəkwaʔnikšiyostak** 'it will bring us (pl.) contentment'

Iden. with 175 except for asp. suff. *-∅* 'punc.' and addition of mod. pref. *ʔε-* 'fut.'

291. **təta:weʔ** 'it comes again'

Vb. rt.: *-e-* 'come'

Asp. suff.: *-ʔ* 'punc.'

Subj. pref.: *-w-* 'neut.'

Mod. pref.: *-ə-a-* 'indic.'

Prim. pref.: *-t-* 'cisloc.'

Other pref.: *t-* 'dupl.' (here 'again')

292. **təskate:niʔ** 'it will change again'

Vb. rt.; *-teny-* 'change'

Asp. suff.: *-iʔ* 'punc.'

Subj. pref.: *-ka-* 'neut.'

Mod. pref.: *-é-* 'fut.'

Prim. pref.: *-s-* 'repet.'

Other pref.: *t-* 'dupl.' (usual with this rt.)

See also 2, 10, 103, 145, 240.

(90)

293. ʔɔkyoishæ:niyéhkəh 'it strengthens our breath'

Vb. base: vb. rt. -':niye- 'be solid, strong'; rt. suff. -'hkw- 'inst.'; incorp.
 nn. rt. -oishæ- 'breath'
 Asp. suff.: -ʔh 'desc.'
 Obj. pref.: ʔɔky- 'our (pl.)'

See also **1, 7, 10.**

(91)

294. tsaʔka:nəʔ 'when it came, arrived'

Vb. rt.: -yo- 'arrive'
 Asp. suff.: -ʔ 'punc.'
 Subj. pref.: -ka- 'neut.'
 Mod. pref.: -aʔ- 'indie.'
 Sec. pref.: ts- 'coin.'

295. kaʔnikə:iyo:h 'good-mindedness', here referring to the Good Message of Handsome Lake

Vb. base: vb. rt. -iyo- 'be good'; incorp. nn. rt. -ʔnikə- 'mind'
 Asp. suff.: -h 'desc.'
 Subj. pref.: ka- 'neut.'

296. ʔɔkwatokéhse:ʔ 'it was explained to us (pl.)'

Vb. base: vb. rt. -toké- 'be straight'; rt. suff. -'hse- 'dat.' (together meaning 'set straight, explain to')
 Asp. suff.: -∅ 'desc.'; -ʔ 'past' (?)
 Obj. pref.: ʔɔkwa- 'us (pl.)'

297. ʔəkæ:tyéʔse:k 'it will always be included'

Vb. rt.: -(C)æ- 'put in'
 Asp. suff.: -∅- 'desc.'; -atyé- 'prog.'; -ʔs- 'iter.'; -ek 'cont.'
 Subj. pref.: -kæ- 'neut.'
 Mod. pref.: ʔε- 'fut.'

298. ʔotí:wahṭe:tyə:h 'the ceremony is performed'

Vb. base: vb. rt. -ahṭety- 'travel, operate'; incorp. nn. rt. -(C)í:w- 'matter, ceremony'; -at- 'refl.'
 Asp. suff.: -əh 'desc.'
 Obj. pref.: ʔo- 'neut.'

299. ke:ih 'four'**300. niyóíwa:ke:h** 'how many ceremonies'

Vb. base: vb. rt. -ake- 'be separate entities'; incorp. nn. rt. -(C)í:w- 'ceremony'
 Asp. suff.: -h 'desc.'
 Obj. pref.: -yo- 'neut.'
 Sec. pref.: ni- 'part.'

See also **1, 2, 7, 10, 11, 84, 176.**

(92)

301. ʔonotʔisyəhkəh 'they asked'

Vb. base: vb. rt. *-ʔisyəhkw-* 'persist'; *-at-* 'refl.' (together meaning 'ask, request, pray, hope')

Asp. suff.: *-ʃh* 'desc.'

Obj. pref.: *ʔon-* 'they (nonmasc.)'

302. təwənoté:nətəʔk 'they (nonmasc. pl.) will continue to be sisters (to each other)'

Vb. rt.: *-até:nətə-* 'be siblings'

Asp. suff.: *-ʔ-* 'desc.'; *-k* 'cont.'

Subj. pref.: *-wən-* 'they (nonmasc. pl.)'

Mod. pref.: *-ε-* 'fut.'

Other pref.: *t-* 'dupl.' (usual with this rt.)

303. tewátiʔnya:ʔ 'they (nonmasc. pl.) are taking care of it'

Vb. base: vb. rt. *-(C)-* 'put in'; incorp. nn. rt. *-ʔnya-* 'hand' (cf. 284)

Asp. suff.: *-ʔ* 'desc.'

Subj. pref.: *-wati-* 'they (nonmasc. pl.)'

Other pref.: *te-* 'dupl.'

See also 7, 10, 11, 30, 46, 59, 81, 91.

(93)

304. niyo:weʔ 'how far it is (in distance or, as here, time)'

Vb. rt.: *-we-* 'be a certain distance'

Asp. suff.: *-ʔ* 'desc.'

Obj. pref.: *-yo-* 'neut.'

Sec. pref.: *ni-* 'part.'

305. ʔotʔəh 'it became, there arose'

Vb. rt.: *-atʔə-* 'become'

Asp. suff.: *-ʃh* 'desc.'

Obj. pref.: *ʔo-* 'neut.'

306. watiyaʔta:teʔ 'their (nonmasc. pl.) bodies are present', here, 'between them'

Vb. base: vb. rt. *-te-* 'be present', incorp. nn. rt. *-yáʔta-* 'body'

Asp. suff.: *-ʔ* 'desc.'

Subj. pref.: *wati-* 'their (nonmasc. pl.)'

307. netwátə:ək 'how we (incl. pl.) shall always say it'

Vb. rt.: *-atə-* 'say'

Asp. suff.: *-ʔ-* 'iter.'; *-ək* 'cont.'

Subj. pref.: *-tw-* 'we (incl. pl.)'

Mod. pref.: *-ε-* 'fut.'

Sec. pref.: *n-* 'part.'

308. təwənoté:nə:te:ʔ 'they (nonmasc. pl.) are sisters'

Iden. with 302 except for lack of *-k* 'cont.' and of mod. pref. *-ε-* 'fut.'

309. tyǎhéhkǎh 'we (incl. pl.) use it for living, our sustenance'Vb. base: vb. rt. *-ǎhe-* 'be alive'; rt. suff. *-hkw-* 'inst.'Asp. suff.: *-ǎh* 'desc.'Subj. pref.: *ty-* 'we (incl. pl.)'**310. ʔɛtwathyonyá:neʔ** 'we (incl. pl.) are going to tell about it'Iden. with **85** except for subj. pref. *-tw-* 'we (incl. pl.)'See also **1, 2, 6, 7, 10, 30, 36, 83.**

(94)

311. ʔǎkwaʔnikǎ:iyo:h 'we (pl.) are satisfied'Iden. with **175** (cf. also **290**) except for lack of *-sta-* 'caus.-inst.' and of *-hkw-* 'inst.'**312. ʔoto:ni:h** 'it is growing'Vb. base: vb. rt. *-o(:)ni-* 'make'; *-at-* 'refl.' (cf. **105**)Asp. suff.: *-h* 'desc.'Obj. pref.: *ʔo-* 'neut.'See also **1, 7, 10, 11, 42, 89, 118, 240.**

(95)

313. nǎʔtewǎnǎtǎ:nǎ:te:ʔ 'how they (nonmasc. pl.) are sisters'Iden. with **308** except for addition of sec. pref. *nǎʔ-* 'part.'**314. ʔakyǎshehkǎh** 'we (excl. pl.) use it for living'Iden. with **309** except for subj. pref. *ʔaky-* 'we (excl. pl.)'See also **1, 3, 6, 7, 10, 11, 70, 74, 75, 102-4.**

(96)

315. taʔakakwe:niʔ 'it can't be'Coll. for *teʔakakwe:niʔ* [27.5]Vb. rt.: *-kweny-* 'be able'Asp. suff.: *-ǎʔ* 'punc.'Subj. pref.: *-ka-* 'neut.'Mod. pref.: *-ʔa-* 'indic.'Other pref.: *te-* 'neg.'**316. nǎ:yoʔtǎ:ǎk** 'it might continue to be so'Iden. with **74** except for mod. pref. *-aa-* [3.14] 'opt.'See also **1-3, 6, 7, 10, 11, 35-38, 49, 76, 191.**

(97)

See **1, 3, 7, 10, 11, 38, 39.**

(98)

317. haʔtekakə:t 'it must be'Vb. rt. *-kə(:)t-* 'perform an irrevocable act'Asp. suff.: *-ə* 'desc.'Subj. pref.: *-ka-* 'neut.'Other pref.: *-te-* 'dupl.'; *haʔ-* 'transloc.' (together indicating completeness or inevitability)**318. tɛyoæwenyé:ak** 'the wind will continue to stir'Iden. with 145 except for addition of *-ak* 'cont.' and of mod. pref. *-ε-* 'fut.'**319. ʔeotiyaʔta:níyə:ək** 'their (masc.) bodies will continue to be strong'Iden. with 235 except for addition of *-ak* 'cont.' and of mod. pref. *ʔε-* 'fut.'**320. ʔoʔthenətawenye:ʔ** 'they (masc. pl.) move about'Iden. with 116 except for subj. pref. *-hen-* 'they (masc. pl.)'**321. ʔoʔkhéyatkaʔ** 'I left them'Vb. rt.: *-atka-* 'leave, provide'Asp. suff.: *-ʔ* 'punc.'Trans. pref.: *-khey-* 'I . . . them'Mod. pref.: *ʔoʔ-* 'indic.'

See also 1, 3, 10, 11, 20, 81, 171.

(99)

322. hosyə:ni:h 'he made it'Vb. rt.: *-syo(:)ni-* 'make, fix, prepare'Asp. suff.: *-h* 'desc.'Obj. pref.: *ho-* 'masc.'**323. ʔotáʔeəoh** 'it's covered with a veil'Vb. base: vb. rt. *-o-* 'cover'; incorp. nn. rt. *-aʔa(ə)-* [14.4] 'veil'; *-at-* 'refl.'Asp. suff.: *-əh* 'desc.'Obj. pref.: *ʔo-* 'neut.'**324. hekə:hwéʔskwa:h** 'toward where the sun sets, the west'Vb. base: vb. rt. *-ε-* 'fall'; rt. suff. *-ʔ-* 'inch.'; incorp. nn. rt. *-(C)əhw-* 'sun'Asp. suff.: *-s-* 'iter.'Subj. pref.: *-kə-* 'neut.'Other pref.: *he-* 'transloc.'Enclitic: *-kwah* 'toward'

325. nəʔwə:tih 'on which side'

Vb. base: vb. rt. *-ati-* 'be on a certain side'; rt. suff.: *-ʔh* 'inch. II'
 Asp. suff.: *-∅* 'punc.'
 Subj. pref.: *-w-* 'neut.'
 Mod. pref.: *-aʔ-* 'indic.'
 Sec. pref.: *n-* 'part.'

326. skenəʔə:h 'slowly'**327. nityoye:eh** 'how it goes, moves'

Vb. rt.: *-ye-* 'do', with cisloc. 'go, move'
 Asp. suff.: *-éh* 'desc.'
 Obj. pref.: *-yo-* 'neut.'
 Prim. pref.: *-t-* 'cisloc.'
 Sec. pref.: *ni-* 'part.'

328. ʔotkahatə:h 'it revolves'

Vb. base: vb. rt. *-kahatə-* 'revolve'; *-at-* 'refl.'
 Asp. suff.: *-šh* 'desc.'
 Obj. pref.: *ʔo-* 'neut.'

See also 1, 7, 10, 11.

(100)

329. tyotatə:ni:h 'it forms there'

Vb. base: vb. rt. *-ə(:)ni-* 'make'; *-atat-* 'recip.' (together meaning 'form')
 Asp. suff.: *-h* 'desc.'
 Obj. pref.: *-yo-* 'neut.'
 Prim. pref.: *t-* 'cisloc.'

330. ʔəkyəishə:ni:yəh 'it strengthens our breath'

Iden. with 293 except for lack of *-ʔhkw-* 'inst.'

See also 1, 2, 6, 7, 10, 15, 16, 27, 36, 42, 69, 89, 145.

(101)

331. nitka:teʔ 'how much it is present there, how strong it is'

Vb. rt.: *-te-* 'be present'
 Asp. suff.: *-ʔ* 'desc.'
 Subj. pref.: *-ka-* 'neut.'
 Prim. pref.: *-t-* 'cisloc.'
 Sec. pref.: *ni-* 'part.'

See also 6, 11, 27, 46, 69, 95, 145, 175, 191.

(102)

332. ho:nə:h 'they (masc.) said'

Vb. rt.: *-ε-* 'say'
 Asp. suff.: *-h* 'desc.'
 Obj. pref.: *hon-* 'they (masc.)'

333. **ʔakwe:h** 'we (excl. pl.) think'

Idem. with 96 except for subj. pref. *ʔakw-* 'we (excl. pl.)'

334. **shenɔ:kshɔʔ** 'you have them as kinsmen'

Vb. rt.: *-nok-* 'have as kinsman'

Asp. suff.: *-∅-* 'desc.'

Trans. pref.: *she-* 'you . . . them'

Attr. suff.: *-shɔʔ* 'plur.'

See also 1, 7, 9-12, 57, 136.

(103)

335. **ʔo:etɔ:h** 'it is ahead, in the future'

Vb. rt.: *-ʔet-* 'be ahead'

Asp. suff.: *-ɔh* 'desc.'

Obj. pref.: *ʔo-* 'neut.'

336. **ʔoʔwɛ:nishætenyɔ:tyeʔ** 'days are present all along'

Vb. base: vb. rt. *-te-* 'be present'; rt. suff. *-nyɔ-* 'dist.'; incorp. nn. rt. *-ɛ:nishæ-* 'day'

Asp. suff.: *-∅-* 'desc.'; *-tye-* 'prog.'; *-ʔ* 'punc.'

Subj. pref.: *-w-* 'neut.'

Mod. pref.: *ʔoʔ-* 'indic.'

337. **nɛya:wɛh** 'how it will happen'

Vb. rt.: *-ɛh-* 'happen'

Asp. suff.: *-∅* 'punc.'

Obj. pref.: *-yaw-* 'neut.'

Mod. pref.: *-ɛ-* 'fut.'

Sec. pref.: *n-* 'part.'

338. **ʔɛtyakwɛʔnɛoʔkteʔ** 'it will then be beyond our (excl. pl.) reach, control'

Vb. rt.: *-ɛʔnɛoʔkt-* 'be unable to reach'

Asp. suff.: *-ɛʔ* 'punc.'

Subj. pref.: *-yakw-* 'we (excl. pl.)'

Mod. pref.: *ʔɛ-* 'fut.'

Prim. pref.: *-t-* 'cisloc.'

339. **heyó:eh** 'it is time'

Vb. rt.: *-ʔe-* 'arrive (of time)'

Asp. suff.: *-h* 'desc.'

Obj. pref.: *-yo-* 'neut.'

Other pref.: *he-* 'transloc.' (usual with this rt.)

340. **ʔɔkwatkáɛɔʔ** 'we (pl.) are watching it'

Vb. rt. *-atkáɛɔ-* 'watch, observe'

Asp. suff.: *-ʔ* 'desc.'

Obj. pref.: *ʔɔkw-* 'we (pl.)'

See also 6, 10, 11, 30, 52.

(104)

341. n̄yóʔhast̄h 'how strong it will become'

Vb. base: vb. rt. -ʔhast- 'be strong, powerful'; rt. suff.: -éh- 'inch. II'

Asp. suff.: -∅ 'punc.'

Obj. pref.: -yo- 'neut.'

Mod. pref.: -ε- 'fut.'

Sec. pref.: n- 'part.'

342. ʔewótkaha:t̄h 'it will revolve'

Vb. base: vb. rt. -kahat̄h- 'revolve'; -at- 'refl.'

Asp. suff.: -∅ 'punc.'

Subj. pref.: -w- 'neut.'

Mod. pref.: ʔε- 'fut.'

343. ka:ɛkwah 'very, extremely, excessively'**344. haʔtekake:se:ʔ** 'it will scrape everything'

Vb. rt.: -kese- 'scrape'

Asp. suff.: -ʔ 'punc.'

Subj. pref.: -ka- 'neut.'

Mod. pref.: -ε- 'fut.'

Other pref.: -t- 'dupl.'; haʔ- 'transloc.' (together meaning 'everything')

See also **7, 10, 11, 52, 81, 93, 332.**

(105)

345. ʔeyakotówehtak 'it will cause harm to people'

Vb. base: vb. rt. -oweht- 'disturb'; rt. suff. -ʔhkw- 'inst.'; -at- 'refl.' (the entire base meaning 'cause harm to')

Asp. suff.: -∅ 'punc.'

Obj. pref.: -yako- 'fem.'

Mod. pref.: ʔε- 'fut.'

346. nyo:tiye:ɛh 'what they (masc.) did'

Coll. for 8.

See also **6, 7, 10, 11, 20, 41, 52, 193, 332, 340.**

(106)

347. ʔetwaiwakwáihsiʔ 'we (incl. pl.) shall attest to it'

Vb. base: vb. rt. -kwáih- 'straighten out'; incorp. nn. rt. -(C)t:wa- 'matter' (together meaning 'attest to')

Asp. suff.: -iʔ 'punc.'

Subj. pref.: -twa- 'we (incl. pl.)'

Mod. pref.: ʔε- 'fut.'

348. niya:wes 'how it happens'

Vb. rt.: -éh- 'happen'

Asp. suff.: -s 'iter.'

Obj. pref.: -yaw- 'neut.'

Sec. pref.: ni- 'part.'

349. **ʔoʔkaiwáhtəʔt** 'it destroys'

Vb. base: vb. rt. *-ah̄tə-* 'lose'; rt. suff. *-ʔt-* 'caus. I' (together meaning 'make disappear, destroy'); incorp. nn. rt. *-(C)t:w-* 'matter'

Asp. suff.: *-Ø* 'punc.'

Subj. pref.: *-ka-* 'neut.'

Mod. pref.: *ʔoʔ-* 'indic.'

350. **hotiʔnikó:iyo:h** 'they (masc.) are content'

Iden. with 311 except for obj. pref. *hoti-* 'they (masc.)'

351. **ʔoʔkakwe:niʔ** 'it is possible, it can'

Iden. with 315 except for lack of *ta-* 'neg.'

352. **waʔóʔhasteh** 'it becomes strong'

Iden. with 341 except for mod. pref. *wa-* 'indic.' and lack of *n-* 'part.'

353. **ʔoʔtkæ:wɛ:nye:ʔ** 'the wind stirs'

Iden. with 193 except for mod. pref. *ʔoʔ-* 'indic.'

See also 1, 6, 10, 11, 30, 42, 81, 89, 118, 134.

(107)

354. **niyóʔhasteʔ** 'how strong it is'

Vb. rt.: *-ʔhaste-* 'be strong'

Asp. suff.: *-ʔ* 'desc.'

Obj. pref.: *-yo-* 'neut.'

Sec. pref.: *ni-* 'part.'

See also 1, 10, 11, 27, 36, 57, 67, 69, 145, 175, 191.

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See 1, 3, 6, 7, 11, 70, 74, 75, 102, 104, 145, 323, 328.

(109)

355. **ʔewəkátéhəʔshɛ:taʔk** 'I shall continue to have helpers'

Vb. base: vb. rt. *-éta-* 'have'; incorp. nn. base: vb. rt. *-háʔ-* [3.14] 'hire, assign'; *-sh-* 'nom.'; *-ate-* 'refl.'

Asp. suff.: *-ʔ-* 'desc.'; *-k* 'cont.'

Obj. pref.: *-wak-* '1st pers.'

Mod. pref.: *ʔɛ-* 'fut.'

356. **ʔethéniʔtyo:taʔk** 'they (masc. pl.) will continue to dwell there'

Vb. rt.: *-iʔtyo(:)ta-* 'dwell'

Asp. suff.: *-ʔ-* 'desc.'; *-k* 'cont.'

Subj. pref.: *-hɛn-* 'they (masc. pl.)'

Mod. pref.: *ʔɛ-* 'fut.'

Prim. pref.: *-t-* 'cisloc.'

See also 1, 2, 6, 35-38, 59, 76, 324, 325.

(110)

357. ?εthenehtáhkwa:k 'they (masc. pl.) will always come from there'

Vb. base: vb. rt. *-eh̄ta-* 'come from'; rt. suff. *-h̄kw-* 'inst.'

Asp. suff.: *-∅-* 'iter.'; *-ak* 'cont.'

Subj. pref.: *hen-* 'they (masc. pl.)'

Mod. pref.: ?ε- 'fut.'

Prim. pref.: *-t-* 'cisloc.'

358. tε:nōtawēnye:? 'they (masc. pl.) will move about'

Iden. with 78 except for subj. pref. *-εn-* 'they (masc. pl.)'

359. nikáshatō:tye?s 'as the moisture falls'

Iden. with 258 except for lack of prim. pref. *-t-* 'cisloc.'

360. ?εtíawí?se:k 'they (masc. pl.) will always carry it'

Vb. rt.: *-'(h)awi-* 'carry'

Asp. suff.: *-?s-* 'iter.'; *-ek* 'cont.'

Subj. pref.: *-'ati-* 'they (masc. pl.)'

Mod. pref.: ?ε- 'fut.'

See also 3, 6, 10, 36, 59, 173.

(111)

361. ?εtíetosæ:hse:k 'they (masc. pl.) will always sprinkle the gardens'

Vb. base: vb. rt. *-osæ-* 'sprinkle'; incorp. nn. rt. *-'(h)et-* 'garden'

Asp. suff.: *-hs-* 'iter.'; *-ek* 'cont.'

Subj. pref.: *-'ati-* 'they (masc. pl.)'

Mod. pref.: ?ε- 'fut.'

362. watō:nih 'it grows'

Iden. with 312 except for asp. suff. *-h* 'iter.' and subj. pref. *w-* 'neut.'

See also 10, 11, 30, 36, 81, 93, 108, 112, 127.

(112)

363. nε:nōtō:ok 'how they (masc. pl.) will always say it'

Iden. with 307 except for subj. pref. *-εn-* 'they (masc. pl.)'

364. ?ethíhso:t 'we (incl.) have them as grandparents, our grandparents'

Vb. rt.: *-'hsot-* 'have as grandparent'

Asp. suff.: *-∅* 'desc.'

Trans. pref.: ?ethi- 'we (incl.) . . . them'

365. hi?nō? (a name; see p. 9)

366. hatiwənotatyeʔs 'they (masc. pl.) are speaking out, spreading the word'

Vb. base: vb. rt. *-ot-* 'stand upright'; incorp. nn. rt. *-wen-* 'voice' (together meaning 'speak out')

Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-ʔs* 'iter.'

Subj. pref.: *hati-* 'they (masc. pl.)'

367. nəətiye:ha:k 'how they (masc. pl.) will always do it'

Vb. rt.: *-ye-* 'do'

Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'

Subj. pref.: *-ʔati-* 'they (masc. pl.)'

Mod. pref.: *-ε-* 'fut.'

Sec. pref.: *n-* 'part.'

See also 1, 3, 6, 7, 10, 11, 30, 38, 57, 83-85.

(113)

368. heakəyátkaʔwəh 'he left them there'

Vb. rt.: *-atkáʔw-* 'leave, provide'

Asp. suff.: *-éh* 'desc.'

Trans. pref.: *-akəy-* 'he . . . them'

Other pref.: *he-* 'transloc.'

See also 1, 6, 7, 10, 11, 324, 357.

(114)

369. nəyóʔhaste:k 'how strong it will continue to be'

Vb. rt.: *-ʔhaste-* 'be strong'

Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'

Obj. pref.: *-yo-* 'neut.'

Mod. pref.: *-ε-* 'fut.'

Sec. pref.: *n-* 'part.'

370. ʔəyakoʔnikəiyostáhko:ək 'it will continue to satisfy people'

Vb. base iden. with 175.

Asp. suff.: *-s-* 'desc.'; *-ak* 'cont.'

Obj. pref.: *-yako-* 'fem.'

Mod. pref.: *ʔε-* 'fut.'

371. honóteʔshæʔ 'their (masc.) grandchildren'

Nn. base: vb. rt. *-ate-* 'be grandparent to'; *-ʔshæ-* 'nom.'

Nn. suff.: *-ʔ* 'spl. nn. suff.'

Obj. pref.: *hon-* 'their (masc.)'

See also 1, 6, 10, 11, 20, 41, 89.

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372. niyokéhí:s:atyé? 'all through the summer'Vb. base: vb. rt. *-is-* 'be long'; incorp. nn. rt. *-keh-* 'summer'Asp. suff.: *-s-* 'desc.'; *-atyé-* 'prog.'; *-ʔ* 'desc.'Obj. pref.: *-yo-* 'neut.'Sec. pref.: *ni-* 'part.'**373. to:nótawenyeh** 'they (masc.) are moving about'Coll. for *teonótawenyeh*Iden. with **16** except for obj. pref. *-ʔon* 'they (masc.)'**374. honónya:nó:tyéʔs** 'they (masc.) are making things'Vb. base: vb. rt. *-nya-* 'make'; rt. suff. *-ʔ:nó-* 'dist.'Asp. suff.: *-Ø-* 'desc.'; *-tyé-* 'prog.'; *-ʔs* 'iter.'Obj. pref.: *hon-* 'they (masc.)'See also **1, 6, 30, 36, 46, 173, 186-188, 277, 359.**

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375. ʔoʔtyethinó:nyo:ʔ 'we (incl.) thank them'Iden. with **104** except for trans. pref. *-yethi-* 'we (incl.) . . . them'See also **1, 3, 6, 7, 10, 11, 30, 70, 74, 75, 102, 103, 364-366.**

(117)

376. ʔekéya:te:k 'sky will continue to be there'Vb. base: vb. rt. *-te-* 'be present, in place'; incorp. nn. rt. *-(y)ó:ya-* 'sky'Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'Subj. pref.: *-kε-* 'neut.'Mod. pref.: *ʔε-* 'fut.'**377. hetkeh** 'above, overhead'**378. naʔakonóʔε:tih** 'on which side of people's heads'Vb. base: vb. rt. *-ati-* 'be on a certain side'; rt. suff. *-ʔh-* 'inch. II'; incorp. nn. rt. *-nóʔεε-* 'head'Asp. suff.: *-Ø* 'punc.'Obj. pref.: *-ʔako-* 'fem.'Mod. pref.: *-a-* 'indic.'Sec. pref.: *n-* 'part.'Cf. **144, 325.**See also **1, 2, 7, 10, 11, 20, 35-38, 76, 116.**

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See **7, 10, 11, 36, 176, 317, 355, 376.**

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379. *həwəiʔtasʔəh* 'he gave him an assignment'Idem. with 101 except for trans. pref. *həwə-* 'he . . . him'380. *hotəʔneta:ktəh* 'he is attached, stuck on'Vb. base: vb. rt. $-(C)əʔneta:k-$ 'stick on'; rt. suff. $-t-$ 'caus. I'; $-at-$ 'refl.'Asp. suff.: $-ʂh$ 'desc.'Obj. pref.: *ho-* 'masc.'381. *kéyateʔ* 'the sky'Idem. with 376 except for lack of $-k$ 'cont.' and of mod. pref. $ʔε-$ 'fut.'

Cf. 93.

See also 1, 7, 10, 11, 81, 89.

(120)

382. *to:tawénye:ak* 'he will continue to move about'Idem. with 264 except for obj. pref. $-ʔo-$ 'masc.'383. *təjjiyaʔktha:k* 'he will always cross the earth'Vb. base: vb. rt. $-iyáʔk-$ 'cross'; rt. suff. $-t-$ 'caus. I'; incorp. nn. rt. $-ʂej-$ 'earth'Asp. suff.: $-h-$ 'iter.'; $-ak$ 'cont.'Subj. pref.: $-ʔa-$ 'masc.'Mod. pref.: $-ε-$ 'fut.'Other pref.: $t-$ 'dupl.' (usual with this vb. rt.)The initial morph sequence $t-ε-a-ʂej-$ occurs as *təej-*.384. *nethe:tha:k* 'how he will always come'Vb. rt.: $-eht-$ 'come from'Asp. suff.: $-h-$ 'iter.'; $-ak$ 'cont.'Subj. pref.: $-h-$ 'masc.'Mod. pref.: $-ε-$ 'fut.'Prim. pref.: $-t-$ 'cislloc.'Sec. pref.: $n-$ 'part.'385. *hε:etha:k* 'he will always go there'

Vb. stem idem. with 384 (with transloc. means 'go')

Subj. pref.: $-ʔ-$ 'masc.'Mod. pref.: $-ε-$ 'fut.'Other pref.: $h-$ 'transloc.'

See also 6, 10, 30, 46, 109, 267.

(121)

386. *ʔete:kha:ʔ* 'diurnal' $ʔε:te:h$ 'day'Attr. suff.: $-khaʔ$ 'charact.'

387. shetwáhji? 'we (incl. pl.) have him as older brother, our older brother'

Vb. rt.: *-hji-* 'have as older sibling'

Asp. suff.: *-ʔ* 'desc.'

Trans. pref.: *shetwa-* 'we (incl. pl.) . . . him'

388. kǎ:hkwa:ʔ 'sun, moon is in it' (in the sky)

Vb. base: vb. rt. *-(C)-* 'put in'; incorp. nn. rt. *-(C)ǎhkwa-* 'sun, moon'

Asp. suff.: *-ʔ* 'desc.'

Subj. pref.: *kǎ-* 'neut.'

See also 1, 10, 11, 30, 57, 76, 83, 84, 176, 307, 310.

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389. hoiwayéistǎh 'he has done what he was obligated to do'

Iden. with 98 except for obj. pref. *ho-* 'masc.'

390. teyohathétsi:yo:h 'the beautiful daylight'

Vb. base: vb. rt. *-iyo-* 'be beautiful'; incorp. nn. base: vb. rt. *-hathe-* 'be light'; *-ts-* 'nom.'

Asp. suff.: *-h* 'desc.'

Obj. pref.: *-yo-* 'neut.'

Other pref.: *te-* 'dupl.' (usual with *-hathe-*)

See also 1, 2, 6, 27, 69, 81, 89, 380, 381.

(123)

391. ʔonǎtǎhǎhtetyo:h 'they (nonmasc.) are flourishing'

Vb. base: vb. rt. *-ǎhtety-* 'travel, operate'; incorp. nn. rt. *-ǎh-* 'life'; *-at* 'refl.'

Asp. suff.: *-ǎh* 'desc.'

Obj. pref.: *ʔon-* 'they (nonmasc.)'

392. hǎwǎiwakéistani:h 'he gave him the assignment, responsibility'

Vb. base: vb. rt. *-kéista-* 'move'; rt. suff. *-ni-* 'dat.'; incorp. nn. rt. *-(C)ǎ:wa-* 'matter, responsibility' (the entire base meaning 'give responsibility, authority')

Asp. suff.: *-h* 'desc.'

Trans. pref.: *hǎwǎ-* 'he . . . him'

393. ʔǎʔǎiaʔtha:k 'he will always make it warm'

Vb. base: vb. rt. *-ǎʔǎta-* 'be warm'; rt. suff. *-ʔǎ-* 'caus. I'

Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'

Subj. pref.: *-ǎ-* 'masc.'

Mod. pref.: *ʔǎ-* 'fut.'

394. **ʔewənətšhəhte:tiʔ** 'they (nonmasc. pl.) will flourish'

Vb. base iden. with 391.

Asp. suff.: -iʔ 'punc.'

Subj. pref.: -wen- 'they (nonmasc. pl.)'

Mod. pref.: ʔε- 'fut.'

See also 1, 2, 7, 10, 11, 27, 30, 36, 81, 82, 89, 96, 97, 108, 112, 127, 176, 362, 389.

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See 1, 7, 36, 96, 100, 118, 379, 389.

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395. **ʔetsakwanš:nyə:ʔ** 'we (excl. pl.) shall thank him there'

Vb. rt.: -nšnyə- 'thank'

Asp. suff.: -ʔ 'punc.'

Trans. pref.: -sakwa- 'we (excl. pl.) . . . him'

Mod. pref.: ʔε- 'fut.'

Prim. pref.: -t- 'cisloc.'

396. **shakwáhjiʔ** 'our (excl. pl.) elder brother'Iden. with 387 except for trans. pref. *shakwa-* 'we (excl. pl.) . . . him'

See also 1, 3, 6, 7, 10, 11, 30, 70, 74, 75, 102, 386, 388.

(126)

397. **ʔewətšənostha:k** 'it will always make shade'

Vb. base: vb. rt. -atšəno- 'be shady'; rt. suff. -ʔst- 'caus.-inst.'

Asp. suff.: -h- 'iter.'; -ak 'cont.'

Subj. pref.: -w- 'neut.'

Mod. pref.: ʔε- 'fut.'

See also 1-3, 7, 35-38, 42, 76, 82, 109, 191, 263.

(127)

398. **ʔewé:nishætənyə:k** 'days will continue to be there'

Vb. base: vb. rt. -te- 'be present'; rt. suff. -nyə- 'dist.'; incorp. nn. rt. -é:nishə- 'day'

Asp. suff.: -∅- 'desc.'; -k 'cont.'

Subj. pref.: -w- 'neut.'

Mod. pref.: -ʔε- 'fut.'

See also 46, 109, 263.

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399. **ta:ka:nəhji:wəh** 'he saw well'Coll. for *teaka:nəhji:wəh*

Vb. base: vb. rt. -ká:nə- 'see, look at'; rt. suff. -hji:w- 'intens.'

Asp. suff.: -éh 'desc.'

Subj. pref.: -ʔa- 'masc.'

Other pref.: te- 'dupl.' (usual with this rt.)

400. **kotatya?takehá:nə?** 'people helped, took care of themselves'

Vb. base: vb. rt. *-ya?takeha-* 'help'; rt. suff. *-'* *nə-* 'dist.'; *-atat-* 'recip.'

Asp. suff.: *-'* *?* 'desc.'

Obj. pref.: *ko-* 'fem.'

See also 1, 7, 10, 11, 20, 41, 89.

(129)

401. **?eyətšishə:ək** 'people will always rest'

Vb. rt.: *-atšishə-* 'rest'

Asp. suff.: *-Ø-* 'iter.'; *-ək* 'cont.'

Subj. pref.: *-y[ə]-* 'fem.'

Mod. pref.: *?ε-* 'fut.'

402. **nə:we:?** 'while, during'

See also 1, 3, 6, 7, 10, 11, 36, 38, 183, 397.

(130)

403. **kāēti?kwah** 'wherever'404. **?etyakohsōta?is** 'people will run into darkness there'

Vb. base: vb. rt. *-a?ist-* 'run into, puncture'; incorp. nn. rt. *-ahsot-* 'darkness, night'

Asp. suff.: *-Ø-* 'punc.'

Obj. pref.: *-yako-* 'fem.'

Mod. pref.: *?ε-* 'fut.'

Prim. pref.: *-t-* 'ciloc.'

See also 1, 6, 10, 11, 52, 57, 304, 337.

(131)

405. **thika:te?** 'another one'

Vb. rt.: *-te-* 'be present'

Asp. suff.: *-'* *?* 'desc.'

Subj. pref.: *-ka-* 'neut.'

Sec. pref.: *thi-* 'contr.'

406. **?ekāē:hkwa:a?k** 'a moon will continue to be in it'

Vb. base: vb. rt. *-(C)æ-* [5.4] 'put in'; incorp. nn. rt. *-(C)ēhkwa-* 'moon, sun'

Asp. suff.: *-'* *?* 'desc.'; *-k* 'cont.'

Subj. pref.: *-kæ-* 'neut.'

Mod. pref.: *?ε-* 'fut.'

See also 1, 10, 11, 57, 81, 355, 376.

(132)

407. **səekha:?** 'nocturnal'

səeh 'night'

Attr. suff.: *-kha?* 'charact.'

Cf. 386.

408. **haʔtɛyakoshetáʔɔ:ɔkʔah** 'it will continue to be a sort of guide for people's steps'

Vb. rt.: *-ashetáʔ-* 'tread, step'
 Asp. suff.: *-ʂ-* 'desc.'; *-ak* 'cont.'
 Obj. pref.: *-yako-* 'fem.'
 Mod. pref.: *-ɛ-* 'fut.'
 Other pref.: *-t-* 'dupl.'; *haʔ-* 'transloc.'
 Attr. suff.: *-ʔáh* 'dimin.'

409. **tɛyakohatheʔtɔ:ɔk** 'it will continue to bring people light'

Vb. base: vb. rt. *-hathe-* 'be light'; rt. suff. *-ʔt-* 'caus. I'
 Asp. suff.: *-ʂ-* 'desc.'; *-ak* 'cont.'
 Obj. pref.: *-yako-* 'fem.'
 Mod. pref.: *-ɛ-* 'fut.'
 Other pref.: *t-* 'dupl.'

See also 6, 10, 30, 203, 363, 364, 367, 388.

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410. **ʔɔkwatenoʔkæ:htashétahkɔh** 'we (pl.) are using it for measuring'

Coll. for *ʔɔkwatenoʔkæhtashétahkɔh*
 Vb. base: vb. rt. *-éta-* 'put down'; rt. suff. *-ʔhkw-* 'inst.'; incorp. nn. base:
 vb. rt. *-atenoʔkæhta-* 'try'; *-ʔsh-* 'nom.' (together meaning 'measurement'; with *-éta-*, 'measure')
 Asp. suff.: *-ʂh* 'desc.'
 Obj. pref.: *ʔkw-* 'we (pl.)'

411. **neyɔkwatkeistɔ:tyeʔ** 'as we (pl.) shall be moving along'

Vb. base: vb. rt. *-keist-* 'move'; *-at-* 'refl.'
 Asp. suff.: *-ʂ-* 'desc.'; *-atye-* 'prog.'; *-ʔʔ* 'punc.'
 Obj. pref.: *-yɔkw-* 'we (pl.)'
 Mod. pref.: *-ɛ-* 'fut.'
 Sec. pref.: *n-* 'part.'

See also 1, 7, 10, 11, 15, 16, 36, 89.

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412. **tɛkatenyóhse:k** 'it will always change'

Vb. rt.: *-teny-* 'change'
 Asp. suff.: *-ʂhs-* 'iter.'; *-ek* 'cont.'
 Subj. pref.: *-ka-* 'neut.'
 Mod. pref.: *-ɛ-* 'fut.'
 Other pref.: *t-* 'dupl.'

413. **ʔotáhkwahte:tyɔ:h** 'the moon is traveling'

Vb. base: vb. rt. *-ahtey-* 'travel'; incorp. nn. rt. *-(C)əhkw-* 'sun, moon';
-at- 'refl.'
 Asp. suff.: *-ɔh* 'desc.'
 Obj. pref.: *ʔo-* 'neut.'

414. ?εwə̀tε:ní?to?ktha:k 'the moons always come to an end'

Vb. base: vb. rt. *-δʔkt-* 'come to the end'; incorp. nn. rt. *-ε:níʔt-* 'month, moon (as a period of time)'; *-at-* 'refl.'

Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'

Subj. pref.: *-w-* 'neut.'

Mod. pref.: *ʔε-* 'fut.'

See also **3, 7, 10, 11, 30, 36, 38, 47, 139.**

(135)

415. ?əkwatkéistə:ətye? 'we (pl.) are moving along'

Iden. with **411** except for final *-ʔ* 'desc.' in asp. suff. and lack of mod. and sec. prefs.

See also **1, 7, 10, 11, 15, 16, 36, 42, 47, 89, 118, 226, 410.**

(136)

416. tayawehtʔ:tye? 'it is coming from there'

Vb. rt.: *-eht-* 'come from'

Asp. suff.: *-ʔ-* 'desc.'; *-atye-* 'prog.'; *-ʔʔ* 'punc.'

Obj. pref.: *-yaw-* 'neut.'

Mod. pref.: *-a-* 'indic.'

Prim. pref.: *t-* 'cisloc.'

417. to:títáʔə:ətye? 'they (masc.) are coming to stand, taking their places'

Coll. for *teotítáʔə:ətye?*

Vb. base: vb. rt. *-ta-* 'stand'; rt. suff. *-ʔʔ-* 'inch. I'

Asp. suff.: *-ʔ-* 'desc.'; *-atye-* 'prog.'; *-ʔʔ* 'desc.'

Obj. pref.: *-ʔoti-* 'they (masc.)'

Other pref.: *te-* 'dupl.'

418. sa? diminutive particle**419. niənəhʔsʔah** 'little children'

Vb. rt.: *-əh-* 'be alive'

Asp. suff.: *-ʔʔs-* 'iter.'

Subj. pref.: *-ʔən-* 'they (masc. pl.)'

Attr. suff.: *-ʔəh* 'dimin.'

See also **1, 6, 57, 81, 93, 96, 99, 176, 198, 306.**

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420. shakoiwakéistani:h 'he gave her the assignment, responsibility'

Iden. with **392** except for trans. pref. *shako-* 'he . . . her'

See also **1, 6, 7, 36, 61, 96-98, 100.**

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See **1-3, 6, 7, 10, 11, 30, 70, 74, 75, 102, 103, 364, 375, 388, 407.**

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See 1, 2, 7, 35-37, 76.

(140)

421. *ʔəkajihsoʔtahsí:æʔk* 'the stars will continue to stand in array'Vb. base: vb. rt. *-hstæ-* (cf. 121) 'stand in array'; incorp. nn. rt. *-jihsoʔta-* 'star'Asp. suff.: *-ʔ-* 'desc.'; *-k* 'cont.'Subj. pref.: *-ka-* 'neut.'Mod. pref.: *ʔε-* 'fut.'

See also 7, 10, 11, 36, 38, 81, 89, 176, 376, 397, 402.

(141)

422. *naʔáhteʔeh* 'things'423. *hakoiśtasʔəh* 'he gave them an assignment'Iden. with 101 except for trans. pref. *hakə-* 'he . . . them'

See also 1, 6, 10, 11, 36, 74, 109, 176.

(142)

424. *ʔeyótihsenoye:taʔk* 'they (nonmasc.) will continue to have names'Iden. with 107 except for lack of *-ə-* 'dist.'425. *ʔojistanóhkweoʔ* 'speckles, stars in it'Vb. base: vb. rt. *-(Cə)-* 'put in'; rt. suff. *-ə-* 'dist.'; incorp. nn. rt. *-jistanóhkwa-* [14.4] 'speckle'Asp. suff.: *-ʔ-* 'desc.'Obj. pref.: *ʔo-* 'neut.'

See also 7, 36, 38, 81, 106, 108, 176, 381.

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426. *ʔekaiwayéonya:nə:k* 'it will indicate things'Vb. base: vb. rt. *-yεnya-* 'indicate'; rt. suff. *-':nə-* 'dist.'; incorp. nn. rt. *-(C)l:wa-* 'matter, thing'Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'Subj. pref.: *-ka-* 'neut.'Mod. pref.: *ʔε-* 'fut.'427. *ʔeyakotənoʔkæ:htashetáhkə:ək* 'people will continue to use it for measuring'Iden. with 410 except for addition of *-ak* 'cont.' to asp. suff. and of mod. pref. *ʔε-* 'fut.' and obj. pref. *-yako-* 'fem.'428. *ʔeyakohsótaʔis* 'people will run into darkness'Iden. with 404 except for lack of *-t-* 'cisloc.'

429. **?atháino?keh** 'on the journey'

Vb. base: vb. rt. *-ino-* 'go'; incorp. nn. rt. *-há-* 'road'; *?at-* 'refl.' [15.6]
 Nn. suff.: *-?kéh* 'ext. loc.' [26.4]

430. **koyæ: ?təh** 'people use it'

Coll. for *koyə?təh*

Vt. base: vb. rt. *-yəæ-* 'do'; rt. suff. *-?t-* 'caus. I' (together meaning 'use')

Asp. suff.: *-šh* 'desc.'

Obj. pref.: *ko-* 'fem.'

See also 1, 6, 10, 11, 20, 30, 41, 46, 52, 89, 176, 337.

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431. **?eyotkəskáhate?** 'people will turn up their faces'

Vb. base: vb. rt. *-kahat-* 'turn (up)'; incorp. nn. rt. *-kəšh-* [3.6] 'face';
-at- 'refl.'

Asp. suff.: *-é?* 'punc.'

Subj. pref.: *-y[ə]-* 'fem.'

Mod. pref.: *?ε-* 'fut.'

432. **?eyakoya?tatókəstak** 'it will set people straight'

Vb. base: vb. rt. *-tokε-* 'be straight'; rt. suff. *-?st-* 'caus.-inst.', *-?hkw-*
 'inst.'; incorp. nn. rt. *-yá?ta-* 'body'

Asp. suff.: *-∅* 'punc.'

Obj. pref.: *-yako-* 'fem.'

Mod. pref.: *?ε-* 'fut.'

433. **?ejštəkə:tak** 'people will go directly back'

Vb. base: vb. rt. *-kəta-* 'perform an irrevocable act'; rt. suff. *-?hkw-* 'inst.'
 (together meaning 'direct toward'); *-at-* 'refl.'

Asp. suff.: *-∅* 'punc.'

Subj. pref.: *-y[ə]-* 'fem.'

Mod. pref.: *?ε-* 'fut.'

Prim. pref.: *-[j]-* 'repet.'

434. **hε:əwé:kwa:h** 'toward where'

hε:əwəh 'where' (81)

Enclitic: *-kwah* 'toward' [26.8]

435. **tetyako?nikəhka:nyeh** 'it bites people's minds back there, their home'

Vb. base: vb. rt. *-kany-* 'bite'; incorp. nn. rt. *-?nikəh-* 'mind'

Asp. suff.: *-Éh* 'desc.'

Obj. pref.: *-yako-* 'fem.'

Prim. pref.: *-t-* 'cisloc.'

Other pref.: *te-* 'dupl.'

See also 1, 6, 7, 10, 59, 89, 425.

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436. hati:wayetáhkəh 'their (masc. pl.) responsibility'Iden. with **60** except for subj. pref. *hati-* 'their (masc. pl.)'See also **1, 10, 30, 118, 176.**

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437. ʔoteənoštəh 'it is in shadow'Vb. base: vb. rt. *-atəno-* 'be shady'; rt. suff. *-ʔst-* 'caus.-inst.'Asp. suff.: *-šh* 'desc.' (cf. **397**)Obj. pref.: *ʔo-* 'neut.'**438. ʔəctisha:tət** 'they (masc. pl.) will cause moisture to fall'Vb. base: vb. rt. *-ε-* 'fall'; rt. suff. *-ʔht-* 'caus. I'; incorp. nn. rt. *-shat-* 'moisture'Asp. suff.: *-∅* 'punc.'Subj. pref.: *-ʔati-* 'they (masc. pl.)'Mod. pref.: *ʔε-* 'fut.'See also **10, 30, 36, 81, 93, 108, 112, 127, 362, 402.**

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439. ʔoti:nekáhsənyeʔs 'they (nonmasc.) savor the water'Vb. base: vb. rt. *-hsəny-* 'savor'; incorp. nn. rt. *-ʔ:neka-* 'water'Asp. suff.: *-éʔs* 'iter.'Obj. pref.: *ʔoti-* 'they (nonmasc.)'**440. niwáhsə:ti:s** 'how long the night is'Vb. base: vb. rt. *-is-* 'be long'; incorp. nn. rt. *-ahsə(:)t-* 'night'Asp. suff.: *-∅* 'desc.'Subj. pref.: *-w-* 'neut.'Sec. pref.: *ni-* 'part.'**441. ʔojihsoʔtáhsi:aʔ** 'the stars standing in array'Vb. stem iden. with **421** except for lack of *-k* 'cont.'Obj. pref.: *ʔo-* 'neut.'See also **1, 6, 10, 30, 36, 81, 89, 108, 112, 127, 362, 381, 416.**

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See **1, 6, 7, 10, 11, 70, 74, 75, 81, 96, 100, 102, 103, 176, 277, 375, 381, 436, 441.**

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442. teshakoné'nyato:? 'they (masc.) will protect people'

Vb. base: vb. rt. *-t-* 'stand'; rt. suff. *-ɔ-* 'dist.'; incorp. nn. rt. *-ʔnya-* 'hand'; *-ε-* 'refl.' (the entire base meaning 'protect')

Asp. suff.: *-ʔ* 'punc.'

Trans. pref.: *-shakon-* 'they (masc.) . . . people'

Mod. pref.: *-ε-* 'fut.'

Other pref.: *t-* 'dupl.'

See also 1-3, 7, 10, 11, 15, 20, 35-38, 116, 221, 299, 355.

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443. taʔáyoska:sheʔt 'it can't be alone, doesn't work by itself'

Coll. for *teʔáyoska:sheʔt*

Vb. base: vb. rt. *-oska-* 'be only'; rt. suff. *-st-* 'caus.-inst.'; *-héʔ-* 'inch. I'

Asp. suff.: *-t* 'punc.'

Subj. pref.: *-y-* 'neut.'

Mod. pref.: *-ʔa-* 'indic.'

Other pref.: *te-* 'neg.'

444. hotiyaʔtóskaʔah 'only them (masc.), nothing but them'

Vb. base: vb. rt. *-oskáʔa-* (variant of *-oska-*) 'be only'; incorp. nn. rt. *-yáʔt-* 'body'

Asp. suff.: *-ʔh* 'desc.'

Obj. pref.: *hoti-* 'them (masc.)'

445. taonotawénye:ak 'they (masc.) might continue to move about'

Iden. with 264 except for mod. pref. *-aa-* [3.21] 'opt.'

See also 7, 49, 89, 399.

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446. haʔte:yɔ:h 'everything'

Vb. rt.: *-ɔ-* 'be a certain amount'

Asp. suff.: *-h* 'desc.'

Subj. pref.: *-y-* 'neut.'

Other pref.: *-te-* 'dupl.'; *haʔ-* 'transloc.'

447. niyotye:zh 'what's being done, is going on'

Vb. base: vb. rt. *-ye-* 'do'; *-at-* 'refl.'

Asp. suff.: *-éh* 'desc.'

Obj. pref.: *-yo-* 'neut.'

Sec. pref.: *ni-* 'part.'

448. yɔɛjata:tyeʔ 'along the earth'

Vb. base: vb. rt. *-t-* 'be present'; incorp. nn. rt. *-ɛja-* 'earth'

Asp. suff.: *-∅-* 'desc.'; *-atye-* 'prog.'; *-ʔ* 'desc.'

Subj. pref.: *y-* 'neut.'

449. **ʔethenotawenye?** 'they (masc. pl.) will move about there'

Iden. with 19 except for subj. pref. *-hen-* 'they (masc. pl.)'

See also 6, 7, 10, 11, 36, 89.

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450. **ka:te?** 'it's there', with preceding particles 'it's right there, imminent'

Vb. rt.: *-te-* 'be present'

Asp. suff.: *-ʔ* 'desc.'

Subj. pref.: *ka-* 'neut.'

451. **ʔeyakotyε:ɔ?** 'it will happen to people accidentally'

Vb. rt.: *-atyε-* 'happen accidentally to'

Asp. suff.: *-ʔ* 'punc.'

Obj. pref.: *-yako-* 'fem.'

Mod. pref.: *ʔε-* 'fut.'

See also 10, 11, 15, 20, 41, 59, 191.

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452. **ʔeyakotí:watyε:ɔ?** 'people will have accidents'

Vb. base: vb. rt. *-atyε-* 'happen accidentally to'; incorp. nn. rt. *-(C)t:w-* 'matter'; *-at-* 'refl.'

Asp. suff.: *-ʔ* 'punc.'

Obj. pref.: *-yako-* 'fem.'

Mod. pref.: *ʔε-* 'fut.'

453. **ʔetheneʔnéoʔkte?** 'it will then be beyond their (masc. pl.) control'

Iden. with 338 except for subj. pref. *-hen-* 'their (masc. pl.)'

See also 10, 11, 15, 20, 41.

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454. **twaiwakwáihšəs** 'we (incl. pl.) attest to it'

Iden. with 347 except for asp. suff. *-šs* 'iter.' and lack of mod. pref. *ʔε-* 'fut.'

See also 1, 6, 11, 15, 16, 30, 36, 46, 47, 89, 93, 337, 452, 453.

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455. **ʔεwənštkaεɔ?** 'they will watch them (masc.)'

Vb. rt.: *-alkáε-* 'watch'

Asp. suff.: *-ʔ* 'punc.'

Trans. pref.: *-ʔwen-* 'they . . . them (masc.)'

Mod. pref.: *ʔε-* 'fut.'

456. **hotého?she?** 'his helpers'

Vb. base iden. with 355.

Asp. suff.: -ʔ 'desc.'

Obj. pref.: *ho-* 'masc.'457. **nikétyohkwa:ke:h** 'how many groups'Vb. base: vb. rt. *-ake-* 'be separate entities'; incorp. nn. rt. *-ityóhkw-* 'group'Asp. suff.: *-h* 'desc.'Subj. pref.: *-ke-* 'neut.'Sec. pref.: *ni-* 'part.'

See also 1, 10, 11, 46, 89, 95, 176, 233, 299, 436.

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458. **téotisnye:k** 'they (masc. pl.) will continue to look after it'Vb. rt.: *-snye-* 'look after, attend to'Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'Subj. pref.: *-ʔati-* 'they (masc. pl.)'Mod. pref.: *-ε-* 'fut.'Other pref.: *t-* 'dupl.'

Cf. 219.

459. **shókwátka?wéh** 'he has left us (pl.)'Iden. with 127 except for trans. pref. *shókwo-* 'he . . . us (pl.)'460. **?éyókwa?nikoiyostáhkó:ók** 'it will continue to content us (pl.)'Iden. with 290 except for asp. suff. *-ʃ-* 'desc.'; *-ak* 'cont.'

See also 30, 81, 93.

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461. **nyε:nóti:h** '(four) of them (masc. pl.) in all'Coll. for *nienóti:h*Vb. base: vb. rt. *-i-* 'make up the total'; *-at-* 'refl.'Asp. suff.: *-h* 'desc.'Subj. pref.: *-ʔen-* 'they (masc. pl.)'Sec. pref.: *ni-* 'part.'462. **teyókhiyé?nyató?** 'they protect us'

Vb. base iden. with 442.

Asp. suff.: -ʔ 'desc.'

Trans. pref.: *-yókhiy-* 'they . . . us'Other pref.: *te-* 'dupl.'

See also 1, 30, 36, 96, 100, 176, 233, 277, 278, 299.

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See 1, 6, 7, 10, 11, 27, 30, 61, 62, 69, 70, 74, 75, 96, 103, 159, 160, 299, 375, 456, 461, 462.

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See 1, 2, 7, 30, 35-37, 76.

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463. nio[?]nikó[?]tɛ:h 'what the state of his mind was'Vb. base: vb. rt. -*ó[?]tɛ-* 'be in a certain state'; incorp. nn. rt. -*nik-* 'mind'Asp. suff.: -*h* 'desc.'Obj. pref.: -*o-* 'masc.'Sec. pref.: *ni-* 'part.'

See also 3, 6, 7, 10, 11, 36, 38, 89, 317, 337.

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464. sha[?]ka:t 'it's the same thing', here 'among'Coll. for *tsa[?]ka:t* [27.9]Vb. rt.: -*t-* 'stand'Asp. suff.: -*∅* 'punc.'Subj. pref.: -*ka-* 'neut.'Mod. pref.: -*a[?]-* 'indic.'Sec. pref.: *ts-* 'coin.'**465. teykwatawenyé:nó[?]** 'we (pl.) were moving about'Iden. with 16 except for addition of -*':nó[?]* 'past'

See also 7, 10, 11, 30, 81, 89, 93.

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466. waoye:nó:? 'it took hold of him'Vb. rt.: -*yenó-* 'take hold of'Asp. suff.: -*?* 'punc.'Obj. pref.: -*o-* 'masc.'Mod. pref.: *wa-* 'indic.'**467. wáonóktane:ta:k** 'it confined him to bed'Vb. base: vb. rt. -*netak-* 'attach'; incorp. nn. rt. -*nó[?]ta-* 'bed'Asp. suff.: -*∅* 'punc.'Obj. pref.: -*o-* 'masc.'Mod. pref.: *wa-* 'indic.'

See also 7, 10, 11, 56, 89.

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468. ?o[?]yóshæke:? 'it was years'Vb. base: vb. rt. -*ake-* 'be separate entities'; incorp. nn. rt. -*oshæ-* 'winter, year'Asp. suff.: -*?* 'punc.'Subj. pref.: -*y-* 'neut.'Mod. pref.: ?*o[?]-* 'indic.'

469. ta:εʔtákwēhta:ʔ 'he lay helpless'

Vb. base: vb. rt. *-kwēhta-* 'lay flat'; incorp. nn. rt. *-iʔta-* 'feces' (as incorp. nn. rt. serves simply to intensify meaning)

Asp. suff.: *-ʔ* 'desc.'

Subj. pref.: *-ʔε-* 'masc.'

Mod. pref.: *-aa-* [3.21] 'opt.' [8.1, fn. 15]

Other pref.: *t-* 'dupl.'

See also 7, 10, 11.

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470. ta:tenɔ:nyɔ:ʔ 'he was thankful then'

Vb. base: vb. rt. *-nɔnyɔ-* 'thank'; *-ate-* 'refl.'

Asp. suff.: *-ʔ* 'punc.'

Subj. pref.: *-ʔ-* 'masc.'

Mod. pref.: *-a-* 'indic.'

Prim. pref.: *t-* 'cisloc.'

471. wahsɔtate:nyɔʔ 'nights'

Vb. base: vb. rt. *-te-* 'be present'; rt. suff. *-nyɔ-* 'dist.'; incorp. nn. rt. *-ahsɔta-* 'night'

Asp. suff.: *-ʔ* 'desc.'

Subj. pref.: *w-* 'neut.'

472. wε:nishæte:nyɔʔ 'days'

Idem. with 471 except for nn. rt. *-ε:* *nishæ* 'day'

473. sɔ:kɑ:ʔ 'someone'**474. hayáʔtateʔ** 'he is there'

Idem. with 306 except for subj. pref. *ha-* 'masc.'

475. hotkáthwε:ɔtyeʔ 'he was seeing it'

Vb. rt.: *-atkathw-* 'see'

Asp. suff.: *-ε-* 'desc.'; *-atye-* 'prog.'; *-ʔ* 'desc.'

Obj. pref.: *ho-* 'masc.'

See also 1, 6, 7, 11, 36, 46, 47, 108, 281, 317, 322.

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476. tetháchaʔ 'he puts it on it there again, thereupon'

Vb. rt.: *-ʔ(h)e-* 'put on'

Asp. suff.: *-háʔ* 'iter.'

Subj. pref.: *-ha-* 'masc.'

Prim. pref.: *-t-* 'cisloc.'

Other pref.: *te-* 'dupl.'

477. shatathewáthaʔ 'he repents', lit. 'punishes himself again'

Vb. base: vb. rt. *-hewáht-* 'punish'; *-atat-* 'recip.'

Asp. suff.: *-háʔ* 'iter.'

Subj. pref.: *-h-* 'masc.'

Prim. pref.: *s-* 'repet.'

478. **hoyé?hise?s** 'he comes to do wrong'Vb. base: vb. rt. *-yé?hi-* 'err'; rt. suff. *-?hs-* 'trans.'Asp. suff.: *-é?s* 'iter.'Obj. pref.: *ho-* 'masc.'479. **to:tawɛ:nye:h** 'he moved about'Coll. for *teotawɛ:nye:h*Iden. with 16 except for obj. pref. *-?o-* 'masc.'

See also 1, 6, 10, 11, 15, 36, 42, 46, 106, 108, 281.

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480. **to:tenɔ:nyɔ?** 'he was thankful'Coll. for *teotenɔ:nyɔ?*

Vb. base iden. with 470.

Asp. suff.: *-??* 'desc.'Obj. pref.: *-?o-* 'masc.'Other pref.: *te-* 'dupl.'481. **ti?kwah** 'whatever'482. **wá:tkatho?** 'he saw'Vb. rt.: *-atkathw-* 'see'Asp. suff.: *-ó?* 'punc.'Subj. pref.: *-?Ø-* 'masc.'Mod. pref.: *wa-* 'indic.'

See also 1, 10, 11, 57, 79, 89, 91, 422.

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483. **nɔ?ɔ:wɛh** 'what happened'Iden. with 337 except for mod. pref. *-a-* [3.14] 'indic.'484. **sɛ?ɛh** 'because, for what reason', here 'how'485. **niyakotyɛ:ɛh** 'how people acted'Iden. with 447 except for obj. pref. *-yako-* 'fem.'

See also 1, 2, 6, 7, 10, 11, 15, 20, 35, 36, 42, 89, 399.

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486. **?a:yɛ:?** 'it seems, apparently'487. **te?kátka?hoh** 'nowhere'488. **te?skayətáhkəh** 'there is no longer any guidance'Vb. base: vb. rt. *-yeta-* 'set down'; rt. suff. *-?hkw-* 'inst.'Asp. suff.: *-?h* 'desc.'Subj. pref.: *-ka-* 'neut.'Prim. pref.: *-s-* 'repet.'Other pref.: *te?* 'neg.'

489. koʔnikæʔ 'people's minds'

Iden. with 75 except for obj. pref. *ko-* 'fem.'

See also 10, 11, 41, 49.

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490. thakoyatényehtəh 'he sent them here'

Vb. rt.: *-atenyeht-* 'send'

Asp. suff.: *-ʃh* 'desc.'

Trans. pref.: *-hakoy-* 'he . . . them'

Prim. pref.: *t-* 'cisloc.'

491. həwəwəne:ʔəh 'they told him'

Vb. rt.: *-wəneʔ-* 'tell'

Asp. suff.: *-ʃh* 'desc.'

Trans. pref.: *həwə-* 'they . . . him'

492. shetwakowa:nəh 'our (incl. pl.) great one'

Vb. rt.: *-kowəne-* 'be great'

Asp. suff.: *-ʔh* 'desc.'

Trans. pref.: *shetwa-* 'we (incl. pl.) . . . him'

493. twatʔ:k 'we (incl. pl.) used to say'

Vb. rt.: *-atə-* 'say'

Asp. suff.: *-ʔ* 'iter.'; *-ák* 'past'

Subj. pref.: *twa-* 'we (incl. pl.)'

494. kanyotaiyoʔ 'Handsome Lake'

Vb. base: vb. rt. *-iyə-* 'be beautiful'; incorp. nn. rt. *-nyota-* 'lake'

Nn. suff.: *-ʔ* 'spl. nn. suff.' [26.4]

Subj. pref.: *ka-* 'neut.'

495. tsaʔto:tawənye:h 'when he moved about'

Coll. for *tsaʔteotawənye:h*

Iden. with 479 except for addition of sec. pref. *tsaʔ-* 'coin.'

See also 1-3, 6, 10, 30, 456, 483.

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496. ʔətsəkwa:owiʔ 'he will tell us (pl.) again'

Vb. rt.: *-ʔ(hy)owi-* 'tell'

Asp. suff.: *-ʔ* 'punc.'

Trans. pref.: *-səkwa-* 'he . . . us (pl.)'

Mod. pref.: *ʔə-* 'fut.'

Prim. pref.: *-t-* 'repet.'

497. nəjakwayé:ək 'how we (excl. pl.) shall continue to do it again'

Vb. rt.: *-yə-* 'do'

Asp. suff.: *-é-* 'desc.'; *-ək* 'cont.' (*-yé-ək* occurring as *-yé:ək*)

Subj. pref.: *-yakwa-* 'we (excl. pl.)'

Mod. pref.: *-ə-* 'fut.'

Prim. pref.: *-[j]-* 'repet.'

Sec. pref.: *n-* 'part.'

498. *ʔo:etʔ:kwa:h* 'in the future'*ʔo:etʔ:h* 'it is ahead' (335)Enclitic: *-kwah* 'toward'

See also 7, 10, 11, 42, 392.

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499. *hothyówi:atyéʔ* 'he was telling about it'Vb. base: vb. rt. *-ʔ(hy)owi-* 'tell'; *-at-* 'refl.' (cf. 85)Asp. suff.: *-ʔ* 'desc.'; *-atyé-* 'prog.'; *-ʔʔ* 'desc.'Obj. pref.: *ho-* 'masc.'500. *nya:wənóʔtɛ:h* 'the manner of his words'Coll. for *niawənóʔtɛ:h*Vb. base: vb. rt. *-óʔtɛ-* 'be of a certain kind'; incorp. nn. rt. *-wən-* 'word'Asp. suff.: *-h* 'desc.'Subj. pref.: *-ʔa-* 'masc.'Sec. pref.: *ni-* 'part.'

See also 1, 7, 10, 11, 35, 36, 468.

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501. *niyóʔtɛ:ɔtyeʔ* 'the way it was, went along'Vb. rt.: *-óʔtɛ-* 'be in a certain state'Asp. suff.: *-ʔ* 'desc.'; *-atyé-* 'prog.'; *-ʔʔ* 'desc.'Subj. pref.: *-y-* 'neut.'Sec. pref.: *ni-* 'part.'502. *haʔtəsa:yoskwéhta:at* 'he fell back to a prone position, collapsed'Vb. base: vb. rt. *-éhtæ-* [5.4] 'lay flat'; rt. suff. *-ʔht-* 'caus. I'; incorp. nn. rt. *-(h/):yoskw-* 'belly'Asp. suff.: *-ʔ* 'punc.'Subj. pref.: *-ʔa-* 'masc.'Mod. pref.: *-ɔa-* 'indic.'Prim. pref.: *-s-* 'repet.'Other pref.: *-t-* 'dupl.'; *haʔ-* 'transloc.'503. *hoʔyakéʔtə:ɔtyeʔs* 'he was laboring'Vb. rt.: *-(y)ʔ:yakéʔt-* 'force to labor'Asp. suff.: *-ʔ* 'desc.'; *-atyé-* 'prog.'; *-ʔʔs* 'iter.'Obj. pref.: *ho-* 'masc.'

See also 1, 6, 7, 10, 36, 42, 304.

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504. *nikeɔtyeʔ* 'how things go along in it, occasionally'Vb. base: vb. rt. *-(Cæ)-* 'put in'; rt. suff. *-ɔ-* 'dist.'Asp. suff.: *-ʔ* 'desc.'; *-tye-* 'prog.'; *-ʔʔ* 'desc.'Subj. pref.: *-kɛ-* 'neut.'Sec. pref.: *ni-* 'part.'

505. sayókwatho:təh 'we (pl.) come to hear it again'

Vb. base: vb. rt. *-athə(:)t-* 'hear'; rt. suff. *-əh-* 'inch II'
 Asp. suff.: *-∅* 'punc.'
 Obj. pref.: *-yəkʷ-* 'we (pl.)'
 Mod. pref.: *-a-* 'indic.'
 Prim. pref.: *s-* 'repet.'

See also 1, 2, 7, 10, 11, 35, 36, 42, 62, 89, 343, 500.

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See 1, 6, 7, 10, 61, 62, 226-228.

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506. ʔoʔtsakwanó:nyo:ʔ 'we (excl. pl.) thank him'

Vb. rt.: *-nónyo-* 'thank'
 Asp. suff.: *-ʔ* 'punc.'
 Trans. pref.: *-sakwa-* 'we (excl. pl.) . . . him'
 Mod. pref.: *ʔoʔ-* 'indic.'
 Other pref.: *-t-* 'dupl.'
 Cf. 395.

507. ʔakwátə:k 'we (excl. pl.) used to say'

Iden. with 493 except for subj. pref. *ʔakw-* 'we (excl. pl.)'

See also 1, 3, 6, 7, 11, 30, 70, 74, 75, 102, 494.

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See 1, 2, 7, 35-37, 76.

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508. nəʔkəyá:tih 'on which side of the sky'

Vb. base: vb. rt. *-ati-* 'be on a certain side'; rt. suff. *-ʔh-* 'inch. II'; incorp.
 nn. rt. *-(y)ó:y-* 'sky'
 Asp. suff.: *-∅* 'punc.'
 Subj. pref.: *-kə-* 'neut.'
 Mod. pref.: *-aʔ-* 'indic.'
 Sec. pref.: *n-* 'part.'

509. heskíʔtyo:taʔk 'I shall continue to dwell there again'

Vb. rt.: *-íʔtyo(:)ta-* 'dwell'
 Asp. suff.: *-ʔ* 'desc.'; *-k* 'cont.'
 Subj. pref.: *-k-* '1st pers.'
 Mod. pref.: *-ε-* 'fut.'
 Prim. pref.: *-s-* 'repet.'
 Other pref.: *h-* 'transloc.'

510. **hejáko'ktha:k** 'people will always come back to the end there'

Vb. rt.: *-óʔkt-* 'come to the end'
 Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'
 Subj. pref.: *-yak-* 'fem.'
 Mod. pref.: *-ε-* 'fut.'
 Prim. pref.: *-[j]* 'repet.'
 Other pref.: *h-* 'transloc.'

See also 3, 6, 7, 11, 15, 38, 67, 89, 154, 377.

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511. **ʔeyakoye:ta'k** 'people will continue to have it'

Vb. rt.: *-yeta-* 'have'
 Asp. suff.: *-ʔ-* 'desc.'; *-k* 'cont.'
 Obj. pref.: *-yako-* 'fem.'
 Mod. pref.: *ʔε-* 'fut.'

512. **ʔatś'esho:nyok** 'gratitude'

Vb. base: vb. rt. *-oʔes-* 'gratify'; rt. suff. *-ho-* 'dist.', *-nyo-* 'double dist.',
-'hkw- 'inst.' *ʔat-* 'refl.' [15.6]
 Asp. suff.: *-ø-* 'impv.'

513. **ʔeyakotkáthwe:ətye'** 'people will be seeing it'

Vb. rt.: *-atkathw-* 'see'
 Asp. suff.: *-ε-* 'desc.'; *-atye-* 'prog.'; *-ʔ* 'punc.'
 Obj. pref.: *-yako-* 'fem.'
 Mod. pref.: *ʔε-* 'fut.'

514. **ʔeyotóniatye'** 'it will be growing'

Vb. base iden. with 312.
 Asp. suff.: *-ø-* 'desc.'; *-atye-* 'prog.'; *-ʔ* 'punc.'
 Obj. pref.: *-yo-* 'neut.'
 Mod. pref.: *ʔε-* 'fut.'

See also 6, 7, 10, 11, 36, 40, 46, 108, 117, 170, 171, 191.

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515. **teyoteno:nyó:ok** 'people will always be thankful'

Iden. with 154 except for asp. suff. *-ø-* 'iter.'; *-ak* 'cont.'

See also 3, 11, 14, 15, 20, 40, 116, 511.

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516. **ʔeyóhsaha:k** 'people will always begin'

Vb. rt.: *-ahsaw-* 'begin'
 Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'
 Subj. pref.: *-y[ə]-* 'fem.'
 Mod. pref.: *ʔε-* 'fut.'

517. tayen5:ny3:3k 'people always thank then'

Vb. stem iden. with 515 except for lack of *-ate-* 'refl.'
 Subj. pref.: *-ye-* 'fem.'
 Mod. pref.: *-a-* 'indic.'
 Prim. pref.: *t-* 'cisloc.'

518. kotkáthwa?3h 'people have come to see it'

Vb. base: vb. rt. *-atkathwa-* 'see'; rt. suff. *-?3-* 'inch. I'
 Asp. suff.: *-3h* 'desc.'
 Obj. pref.: *ko-* 'fem.'

See also 6, 36, 81, 82, 108.

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519. heyéahse:k 'people will always take it there'

Vb. rt.: *-'(h)a-* 'take'
 Asp. suff.: *-hs-* 'iter.'; *-ek* 'cont.'
 Subj. pref.: *-ye-* 'fem.'
 Mod. pref.: *-e-* 'fut.'
 Other pref.: *h-* 'transloc.'

See also 6, 377, 509, 510.

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520. ?ew3kath3tehji:w3:3k 'I shall continue to listen carefully'

Vb. base: vb. rt. *-athote-* 'listen'; rt. suff. *-hji:w-* 'intens.'
 Asp. suff.: *-é-* 'desc.'; *-ak* 'cont.'
 Obj. pref.: *-wak-* '1st pers.'
 Mod. pref.: *?e-* 'fut.'

521. ?eyeiwa:notátye?se:k 'people will always be saying, preaching',
lit. 'piling up words'

Vb. base: vb. rt. *-':nota-* 'pile up'; incorp. nn. rt. *-(C)i:wa-* 'matter, word'
 Asp. suff.: *-Ø-* 'desc.'; *-tye-* 'prog.'; *-?3s-* 'iter.'; *-ek* 'cont.'
 Subj. pref.: *-ye-* 'fem.'
 Mod. pref.: *?e-* 'fut.'

See also 3, 11, 20, 41.

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522. tekheka:n3hji:w3:3k 'I shall continue to watch them carefully'

Vb. base: vb. rt. *-ká:n3-* 'see, watch'; rt. suff. *-hji:w-* 'intens.'
 Asp. suff.: *-é-* 'desc.'; *-ak* 'cont.'
 Trans. pref.: *-khe-* 'I . . . them'
 Mod. pref.: *-e-* 'fut.'
 Other pref.: *t-* 'dupl.'

523. *nəyakotyé:ək* 'how people will continue to act'

Iden. with 485 except for addition of *-ak* 'cont.' and of mod. pref. *-ε-* 'fut.'

See also 10, 11, 15, 20, 36, 46, 89.

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See 1, 6, 7, 10, 11, 27, 30, 43, 69, 89, 96, 118.

(185)

See 1, 6, 11, 27, 36, 46, 61, 62, 66, 68, 69.

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524. *?akyo:he?* 'we (excl. pl.) are alive'

Iden. with 37 except for subj. pref. *?aky-* 'we (excl. pl.)'

See also 1-3, 6, 7, 10, 11, 35, 36, 70, 71, 74, 75, 103, 159, 160, 506.

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525. *niwátkwenyəs* 'what is possible'

Vb. base: vb. rt. *-kweny-* 'be possible'; *-at-* 'refl.'

Asp. suff.: *-əs* 'iter.'

Subj. pref.: *-w-* 'neut.'

Sec. pref.: *ni-* 'part.'

526. *hone:ʔəh* 'they (masc.) decided'

Iden. with 38 except for obj. pref. *hon-* 'they (masc.)'

527. *kaiwatéhkhəh* 'usage, custom, ritual'

Vb. base: vb. rt. *-te-* 'be present'; rt. suff. *-ʔhkw-* 'inst.'; incorp. nn. rt. *-(C)t:wa-* 'matter, ritual'

Asp. suff.: *-əh* 'desc.'

Subj. pref.: *ka-* 'neut.'

528. *niwakeyεʔheʔəh* 'what I learned'

Vb. base: vb. rt. *-y(C)ε-* 'know'; rt. suff. *-ʔhεʔ-* 'inch. I'

Asp. suff.: *-əh* 'desc.'

Obj. pref.: *-wake-* '1st pers.'

Sec. pref.: *ni-* 'part.'

See also 1, 3, 6, 11, 18, 30, 36, 39, 42, 67, 124, 139, 191, 335, 346, 498.

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See 1, 6.

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529. *ʔoʔwa:təʔ* 'it became'

Vb. rt.: *-atʔ-* 'become'
 Asp. suff.: *-∅* 'punc.'
 Subj. pref.: *-w-* 'neut.'
 Mod. pref.: *ʔoʔ-* 'indic.'

530. *həkətʔisyəhkwa:ni:h* 'they have requested me'

Vb. base: vb. rt. *-aisyəhkwa-* 'persist'; *-at-* 'refl.' (together meaning 'ask, request'); rt. suff. *-ni-* 'dat.'
 Asp. suff.: *-h* 'desc.'
 Trans. pref.: *hək-* 'they . . . me'

531. *honε:ʔésheʔ* 'they (masc.) are in opposite moieties'

Vb. base: vb. rt. *-ε-* 'establish'; incorp. nn. base: *-εεʔse-* 'be cousins'; *-ʔsh-* 'nom.'
 Asp. suff.: *-ʔ* 'desc.'
 Obj. pref.: *hon-* 'they (masc.)'

532. *honʔti:ət* 'the Faith Keepers', lit. 'they (masc.) have the ceremonies on them, attached to them'

Vb. base: vb. rt. *-ə(:)t-* 'attach'; incorp. nn. rt. *-t-* 'matter, ceremony'; *-at-* 'refl.'
 Asp. suff.: *-∅* 'desc.'
 Obj. pref.: *hon-* 'they (masc.)'

See also 1-3, 11, 30, 60, 67, 233.

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533. *həkayakéhtak* 'it will go straight out'

Vb. base: vb. rt. *-yake-* 'take out'; rt. suff. *-hta-* 'caus. I', *-hkw-* 'inst.'
 Asp. suff. *-∅* 'punc.'
 Subj. pref.: *-ka-* 'neut.'
 Mod. pref.: *-ε-* 'fut.'
 Other pref.: *h-* 'transloc.'

534. *heyakwawənəkwe:kəh* 'all our (excl. pl.) words'

Vb. base: vb. rt. *-kwek-* 'be all of'; incorp. nn. rt. *-wənε-* 'word'
 Asp. suff.: *-sh* 'desc.'
 Subj. pref.: *-yakwa-* 'our (excl. pl.)'
 Other pref.: *he-* 'transloc.'

535. *kyaʔta:teʔ* 'my body is present'

Vb. base: vb. rt. *-te-* 'be present'; incorp. nn. rt. *-yáʔta-* 'body'
 Asp. suff.: *-ʔ* 'desc.'
 Subj. pref.: *k-* '1st pers.'

536. *niyáwəʔəh* 'what happened'

Vb. rt.: -*éʔ*- 'happen'
 Asp. suff.: -*śh* 'desc.'
 Obj. pref.: -*yaw*- 'neut.'
 Sec. pref.: *ni*- 'part.'

See also 3, 6, 7, 42, 81, 274, 526.

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537. *katanite:sthaʔ* 'I plead forgiveness'

Vb. base: vb. rt. -*ite*- 'show pity'; rt. suff. -*st*- 'caus.-inst.'; -*atan*- 'recip.'
 (the entire base meaning 'plead forgiveness')
 Asp. suff.: -*háʔ* 'iter.'
 Subj. pref.: *k*- '1st pers.'

538. *ʔeyəkwáiwəʔs* 'we (pl.) will inadvertently drop (part of) the ritual'

Vb. base: vb. rt. -*ε*- 'fall'; rt. suff. -*ʔs*- 'dat.' (together, with obj. pref., meaning 'drop inadvertently'); incorp. nn. rt. -(*C*)*i:w*- 'matter, ritual'
 Asp. suff.: -*∅* 'punc.'
 Obj. pref.: -*yəkwá*- 'we (pl.)'
 Mod. pref.: *ʔε*- 'fut.'

539. *heyawe:nə:h* 'it goes there', here 'the way it goes'

Vb. base: vb. rt. -*ε*- 'go'; rt. suff. -*n*- 'direct.'
 Asp. suff.: -*əh* 'desc.'
 Obj. pref.: -*yaw*- 'neut.'
 Other pref.: *he*- 'transloc.'

540. *sə:nəh* 'don't'541. *ʔáeswe:h* 'you (pl.) might think'

Vb. rt.: -*ε*- 'think, believe'
 Asp. suff.: -*h* 'impv.'
 Subj. pref.: -*sw*- 'you (pl.)'
 Mod. pref.: *ʔae*- 'opt.' (rather than the usual fut. [8.5])

542. *kwaʔ* see 543.543. *tha:aye:ʔ* with *kwaʔ* 'he did it intentionally'

Vb. rt.: -*ye*- 'do'
 Asp. suff.: -*ʔ* 'punc.'
 Subj. pref.: -*ʔa*- 'masc.'
 Mod. pref.: -*a*- 'indic.'
 Sec. pref.: *th*- 'contr.'

544. *swayete:ih* 'you (pl.) know'

Vb. rt.: -*yetei*- 'know'
 Asp. suff.: -*h* 'desc.'
 Subj. pref.: *swa*- 'you (pl.)'

545. *səhkeh* see 546

546. thiyóto?oh with **sehkeh** 'it isn't normal, isn't the way it should be'

Vb. rt.: *-atš?*- 'become'

Asp. suff.: *-šh* 'desc.'

Obj. pref.: *-yo-* 'neut.'

Sec. pref.: *thi-* 'contr.'

547. tewakya?towehtš:tye?s 'I am pondering along, my thoughts'

Vb. base: vb. rt. *-oweht-* 'disturb'; incorp. nn. rt. *-yá?t-* 'body' (together, with dupl., meaning 'ponder')

Asp. suff.: *-š-* 'desc.'; *-atye-* 'prog.'; *-?s* 'iter.'

Obj. pref.: *-wak-* '1st pers.'

Other pref.: *te-* 'dupl.'

See also **1, 3, 6, 10, 11, 36, 52, 89, 191, 337, 472.**

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548. ?eswá?hote? 'you (pl.) will put it together', here 'fill it in'

Vb. rt.: *-a?hot-* 'put together'

Asp. suff.: *-é?* 'punc.'

Subj. pref.: *-sw-* 'you (pl.)'

Mod. pref.: *?ε-* 'fut.'

549. tyo:kwah 'if'

550. neyokwayá?taweh 'how it will happen to us (pl.)'

Vb. base: vb. rt. *-wéh-* 'happen'; incorp. nn. rt. *-yá?ta-* 'body'

Asp. suff.: *-Ø* 'punc.'

Obj. pref.: *-yokwa-* 'us (pl.)'

Mod. pref.: *-ε-* 'fut.'

Sec. pref.: *n-* 'part.'

551. ?etyono:ɔ? 'it will be deficient, have something lacking'

Vb. rt.: *-noɔ-* 'be difficult', with obj. and cisloc. 'be deficient'

Asp. suff.: *-??* 'punc.'

Obj. pref.: *-yo-* 'neut.'

Mod. pref.: *?ε-* 'fut.'

Prim. pref.: *-t-* 'cisloc.'

552. heyóti:wi:nɔ:h 'the ritual goes there', here 'the way the ritual goes, progresses'

Vb. base: vb. rt. *-in-* 'go somewhere'; incorp. nn. rt. *-(C)í:w-* 'matter ritual'; *-at-* 'refl.'

Asp. suff.: *-ɔh* 'desc.'

Obj. pref.: *-yo-* 'neut.'

Other pref.: *he-* 'transloc.'

553. swáiwayete:ih 'you (pl.) know the ritual'

Iden. with **544** except for addition of incorp. nn. rt. *-(C)í:wa-* 'matter ritual'

See also **1, 6, 10, 11, 52, 89, 191.**

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554. takatyéhtak 'what I begin with'Vb. base: vb. rt. *-yeéhta-* 'instigate'; rt. suff. *-hkw-* 'inst.'; *-at-* 'refl.'Asp. suff.: *-Ø* 'punc.'Subj. pref.: *-k-* '1st pers.'Mod. pref.: *-a-* 'indic.'Prim. pref.: *t-* 'cisloc.'**555. wa:i?** 'I thought, so far as I am concerned'**556. ?ékátə:isyək** 'I will request'Vb. base: vb. rt. *-əisyšhkw-* 'persist'; *-at-* 'refl.' (cf. 350)Asp. suff.: *-Ø* 'punc.'Subj. pref.: *-k-* '1st pers.'Mod. pref.: *?ε-* 'fut.'**557. ná:kə:ək** 'it wouldn't be'**558. kwiste?** 'anything'**559. to?ó?te:h** 'it isn't in that state'Coll. for *te?ó?te:h*Vb. rt.: *-ó?te-* 'be in a certain state'Asp. suff.: *-h* 'desc.'Obj. pref.: *-ə-* 'neut.'Other pref.: *te-* 'neg.'**560. swa?níkə?** 'your (pl.) minds'Iden. with 75 except for obj. pref. *swa-* 'your (pl.)'

See also 1, 3, 10, 42, 49.

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See 1, 7, 10, 30, 35-38, 78, 81, 82.

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561. shəkyə:ni:h 'he made us (pl.)'Vb. rt.: *-ə(:)ni-* 'make'Asp. suff.: *-h* 'desc.'Trans. pref.: *shəky-* 'he . . . us (pl.)'

See also 1, 6, 7, 10, 11, 16, 20, 89, 93, 459.

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562. nə:h 'perhaps, at least'**563. wə:níshəte?** 'today'Iden. with 472 except for lack of *-nyə-* 'dist.'**564. né:wa?** 'the present time'

See also 1, 6, 7, 16, 27, 42, 66, 390.

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See 1, 6, 11, 30, 36, 46-53, 89.

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See 1, 5, 27, 36, 43, 69, 106, 317.

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565. twayete:ih 'we (incl. pl.) know'Iden. with 544 except for subj. pref. *twa-* 'we (incl. pl.)'

See also 7, 10, 11, 89, 106.

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566. teyɔkwaté:nishæyeto? 'all the days we (pl.) have'Vb. base: vb. rt. *-yet-* 'have'; rt. suff. *-ɔ-* 'dist.'; incorp. nn. rt. *-é:nishæ-* 'day'; *-at-* 'refl.'Asp. suff.: *-ʔ* 'desc.'Obj. pref.: *-yɔkw-* 'we (pl.)'Other pref.: *te-* 'dupl.'

See also 7, 10, 11, 15, 16, 191.

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567. ʔɔkwayaʔtakɔhsótha? 'we (pl.) remain'Iden. with 153 except for obj. pref. *ʔɔkwa-* 'we (pl.)'**568. hɔsétwa:aho?** 'through another of our (incl. pl.) cycles, another year'Vb. rt.: *-ʔ(h)ahw-* 'go through a cycle'Asp. suff.: *-óʔ* 'punc.'Subj. pref.: *-twa-* 'we (incl. pl.)'Mod. pref.: *-ɔ-e-* 'indic.'Prim. pref.: *-s-* 'repet.'Other pref.: *h-* 'transloc.' (usual with this rt.)**569. nyóíwa:ɔ?** 'how he has spaced the ceremonies'Coll. for *níóíwa:ɔʔ*Vb. base: vb. rt. *-(C)-* 'put in'; rt. suff. *-ɔ-* 'dist.'; incorp. nn. rt. *-(C)í:wa-* 'matter, ceremony'Asp. suff.: *-ʔ* 'desc.'Obj. pref.: *-ʔo-* 'masc.'Sec. pref.: *ni-* 'part.'

See also 1, 2, 7, 10, 11, 35-37, 62, 89, 203, 216, 220, 225.

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570. *ʔɛyakoti:wahtɛtyaʔtɕ:ɔk* 'people will continue their ceremonies'Vb. base: vb. rt. *-ahtɛtya-* 'travel, continue'; rt. suff. *-ʔt-* 'caus. I'; incorp.nn. rt. *-(C)i:w-* 'matter, ceremony'; *-at-* 'refl.'Asp. suff.: *-ɕ-* 'desc.'; *-ak* 'cont.'Obj. pref.: *-yako-* 'fem.'Mod. pref.: *ʔɛ-* 'fut.'

See also 7, 10, 11, 15, 20, 127, 299, 300.

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See 3, 6, 7, 10, 11, 36, 38, 40, 117, 170, 171, 191, 513, 515.

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571. *ʔatɕisyɔhkwaʔshæʔ* 'request, hope'Nn. base: vb. rt. *-ɕistɕhkwa-* 'persist'; *ʔat-* 'refl.' (cf. 530); *-ʔshæ-* 'nom.'Nn. suff.: *-ʔ* 'spl. nn. suff.'

See also 1, 3, 6, 11, 30, 36, 46, 109, 316, 512, 526, 533, 535.

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572. *tyɔkwa:yɔ:h* 'we (pl.) entered here'Vb. rt.: *-yɔ-* 'arrive, enter'Asp. suff.: *-h* 'desc.'Obj. pref.: *-yɔkwa-* 'we (pl.)'Prim. pref.: *t-* 'cisloc.'

See also 1, 3, 46, 67, 70, 71, 221.

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See 7, 27, 66, 69, 279.

(207)

See 1, 3, 6, 7, 11, 67, 70, 72-75, 102.

(208)

See 1, 2, 5, 42, 43.

(209)

See 6, 7, 10, 11, 20, 35-38, 78, 82.

(210)

See 3, 6, 42, 46, 79, 80, 82.

(211)

See 1, 3, 6, 7, 10, 11, 36, 38, 74, 83-85.

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573. ?eyótə:ək 'people will continue to say'

Iden. with 86 except for subj. pref. -y[ə]- 'fem.'

See also 3, 6, 7, 10, 11, 30, 38, 84, 85, 87, 88, 117.

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574. ?əkʷé:nishæ:te? '(in) our (pl.) day'

Iden. with 563 except for obj. pref. ?əkʷ- 'our (pl.)'

575. ho?ítwatawenye:? 'we (incl. pl.) move about there'

Vb. stem iden. with 19.

Subj. pref.: -*tw*- 'we (incl. pl.)'Mod. pref.: -*o?*- 'indic.'Other pref.: -*ti*- 'dupl.'; *h*- 'transloc.'**576. háəjatətəh** 'he established the earth'

Vb. base iden. with 77.

Asp. suff.: -*śh* 'desc.'Obj. pref.: *ha*- 'masc.'

See also 1, 7, 10, 81, 89, 147.

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577. tɛyakotawenyé:ak 'people will continue to move about'Iden. with 41 except for addition of -*ak* 'cont.' to asp. suff. and of mod. pref. -*ɛ*- 'fut.'

See also 10, 11, 36, 38, 82, 89, 147, 228.

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See 1, 7, 10, 11, 36, 89, 96, 98, 100, 101.

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578. ?óiwake:h 'separate responsibilities'Iden. with 300 except for lack of sec. pref. *ni*- 'part.'**579. hoiwakháhsəkweh** 'he divided the responsibilities'Vb. base: vb. rt. -*kháhs*- 'divide'; rt. suff. -*əkʷ*- 'oppos.I'; incorp. nn. rt. -(C)*i:wa*- 'matter, responsibility'Asp. suff.: -*éh* 'desc.'Obj. pref.: *ho*- 'masc.'**580. yeiwayétahkəh** 'her responsibility'Iden. with 60 except for subj. pref. *ye*- 'fem.'

581. teyǫkhisnye? 'she is looking after us'Vb. rt.: *-snye-* 'look after'Asp. suff.: *-ʔ* 'desc.'Trans. pref.: *-yǫkhi-* 'she . . . us'Other pref.: *te-* 'dupl.' (usual with this rt.)See also **7, 10, 11, 15, 16, 42, 59.**

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582. kaya:sǫh 'it is called', here 'it can be said, claimed' (cf. **66**)Vb. rt.: *-yas-* 'call'Asp. suff.: *-ǫh* 'desc.'Subj. pref.: *ka-* 'neut.'See also **1, 6, 11, 42, 57, 118, 198, 311, 564.**

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See **1, 3, 10, 11, 70, 71, 87, 88, 102, 103, 375.**

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583. tǫtǫtwǫe? 'we (incl. pl.) say it here again'Vb. rt.: *-(h)ε-* 'say'Asp. suff.: *-ʔ* 'punc.'Subj. pref.: *-twa-* 'we (incl. pl.)'Mod. pref.: *-ǫε-* 'indic.'Prim. pref.: *-t-* 'cisloc.'Other pref.: *t-* 'dupl.'**584. waʔakwatǫisyǫk** 'we (excl. pl.) ask'Vb. stem iden. with **556.**Subj. pref.: *-ʔakw-* 'we (excl. pl.)'Mod. pref.: *wa-* 'indic.'**585. hǫskǫ:ho?** 'it will be another cycle, year'Vb. rt.: *-(h)ahw-* 'go through a cycle' (cf. **568**)Asp. suff.: *-ǫʔ* 'punc.'Subj. pref.: *-ka-* 'neut.'Mod. pref.: *-ε-* 'fut.'Prim. pref.: *-s-* 'repet.'Other pref.: *h-* 'transloc.'See also **1, 6, 10, 11, 30, 36, 46, 70, 71, 102, 109, 159, 316.**

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586. ʔǫkwayaʔtayǫiʔǫh 'we (pl.) have gathered'Iden. with **5** except for asp. suff. *-ǫh* 'desc.' and lack of mod. pref. *wa-* 'indic.'See also **1, 2, 42, 43.**

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See 7, 10, 11, 35-38.

(222)

587. **ʔeyɔtɔʔeshɔnyɔ:ɔk** 'people will always be grateful'

Iden. with 135 except for asp. suff. -ʔ- 'iter.'; -ak 'cont.'

See also 7, 10, 11, 15, 40, 41.

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588. **ʔeɔtiyáʔtate:k** 'they (masc. pl.) will continue to be present'

Vb. base: vb. rt. -te- 'be present'; incorp. nn. rt. -yáʔla- 'body'

Asp. suff.: -ʔ- 'desc.'; -k 'cont.'

Subj. pref.: -ʔati- 'they (masc. pl.)'

Mod. pref.: ʔε- 'fut.'

589. **hatikowa:nɛs** 'the chiefs', lit. 'they (masc. pl.) are great'

Vb. rt.: -kowane- 'be great'

Asp. suff.: -s 'iter.'

Subj. pref.: *hati-* 'they (masc. pl.)'

See also 1, 3, 7, 10, 11, 30, 38, 233, 531.

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590. **ʔekaiwayetáhkɔ:ɔk** 'it will continue to be a responsibility'

Iden. with 60 except for addition of -ak 'cont.' and of mod. pref. ʔε- 'fut.'

591. **koshɛnɔnyáshæʔ** 'people's security'

Nn. rt.: -ashɛnɔnyáshæ- 'security'

Nn. suff.: -ʔ 'spl. nn. suff.'

Obj. pref.: *ko-* 'fem.'

See also 3, 10, 11, 15, 30, 41, 59, 458.

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592. **ʔo:ti:weʔnɔní:ak** 'they (masc.) will continue to make it round,
roll it up'

Coll. for ʔeoti:weʔnɔní:ak

Vb. rt.: -:weʔnɔ(:)ni- 'make round'

Asp. suff.: -ʔ- 'desc.'; -ak 'cont.'

Obj. pref.: -ʔoti- 'they (masc.)'

Mod. pref.: ʔε- 'fut.'

593. **honityohkwaʔ** 'their (masc.) group, the people'

Nn. rt.: -ityóhkwa- 'group'

Nn. suff.: -ʔ 'spl. nn. suff.'

Obj. pref.: *hon-* 'their (masc.)'

See also 10, 11, 60, 176, 274.

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594. **heyáoska:ʔah** 'all it is'Vb. rt.: *-oskaʔa-* 'be only'Asp. suff.: *-ʔh* 'desc.'Obj. pref.: *-ya-* 'neut.'Other pref.: *he-* 'transloc.'595. **thakəyawi:h** 'he gave it to them'Vb. rt.: *-awi-* 'give'Asp. suff.: *-h* 'desc.'Trans. pref.: *-hakəy-* 'he . . . them'Prim. pref.: *t-* 'cisloc.' (here indicates 'give temporarily, hand to')

See also 3, 10, 11, 59, 295.

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596. **təctiʔnyə:hkɔ:ɔk** 'they (masc. pl.) will continue to look after it'Vb. base: vb. rt. *-(C)x-* 'put in'; rt. suff. *-ʔhkw-* 'inst.'; incorp. nn. rt. *-ʔnya-* [5.4] 'hand' (the entire base meaning 'look after')Asp. suff.: *-ɔ-* 'desc.'; *-ak* 'cont.'Subj. pref.: *-ʔati-* 'they (masc. pl.)'Mod. pref.: *-ε-* 'fut.'Other pref.: *t-* 'dupl.'597. **ʔa:yənəhtənyɔ:ɔk** 'people might always think'Iden. with 28 except for addition of *-ak* 'cont.' and of mod. pref. *ʔaa-* 'opt.'

See also 6, 7, 10, 11, 27, 42, 59, 76, 95, 593.

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598. **hatíhsi:aʔ** 'they (masc. pl.) are standing in array, in an organized group'Vb. rt.: *-hsíá-* 'stand in array'Asp. suff.: *-ʔ* 'desc.'Subj. pref.: *hati-* 'they (masc. pl.)'

See also 1, 7, 11, 30, 118, 198, 233, 531, 589.

(229)

See 6, 11, 36, 89, 100, 346, 436.

(230)

599. **tyáwəʔəh** 'at all times'

600. tá:ti?nya:? 'they (masc. pl.) are looking after it'Coll. for *téati?nya:?*Vb. base: vb. rt. -(C)- 'put in'; incorp. nn. rt. -*?nya-* 'hand' (cf. 596)Asp. suff.: -*?* 'desc.'Subj. pref.: -*ati-* 'they (masc. pl.)'Other pref.: *te-* 'dupl.'**601. yekéhjish?áh** 'the old people'Vb. rt.: -*kéhji-* 'be old'Asp. suff.: -*Ø-* 'desc.'Subj. pref.: *ye-* 'fem.'Attr. suff.: -*sh?áh* 'plur.'**602. yeksá?sh?áh** 'the children'Nn. rt.: -*ksa-* 'child'Nn. suff.: -*?* 'spl. nn. suff.'Subj. pref.: *ye-* 'fem.'Attr. suff.: -*sh?áh* 'plur.'**603. tayékóhsótatye?** 'those yet unborn', lit. 'people's faces attached all along'Vb. base: vb. rt. -*ót-* 'attach'; incorp. nn. rt. -*kóhs-* 'face'Asp. suff.: -*Ø-* 'desc.'; -*atye-* 'prog.'; -*?* 'punc.'Subj. pref.: -*ye-* 'fem.'Mod. pref.: -*a-* 'indic.'Prim. pref.: *t-* 'cisloc.'

See also 7, 10, 11, 27, 30, 46, 95, 226, 597.

(231)

604. to:noti?stya?káh 'they (masc.) do the talking'Coll. for *teonoti?stya?káh*Vb. base: vb. rt. -*yá?k-* 'break'; incorp. nn. rt. -*i?st-* 'noise'; -*at-* 'refl.'
(the entire base meaning 'do the talking')Asp. suff.: -*áh* 'desc.'Obj. pref.: -*on* 'they (masc.)'.Other pref.: *te-* 'dupl.'**605. ?eyakoyá?taye:ih** 'people will gather'

Vb. stem iden. with 5.

Obj. pref.: -*yako-* 'fem.'Mod. pref.: *?e-* 'fut.'**606. kaeti?kwá:áweh** 'wherever, anywhere'

See also 1, 10, 11, 30, 46, 89.

(232)

607. hoti?we?nó:ni:h 'they (masc.) have rolled it up'Iden. with 592 except for lack of -*ak* 'cont.' and of mod. pref. *?e-* 'fut.'

608. nyo:tikwe:nyo:h 'what is possible for them (masc.)'Coll. for *niotikwe:nyo:h*Vb. rt.: *-kweny-* 'be possible'Asp. suff.: *-əh* 'desc.'Obj. pref.: *-oti-* 'them (masc.)'Sec. pref.: *ni-* 'part.'See also **10, 11, 36, 489, 593.**

(233)

609. hotikeotatye?s 'they (masc.) keep laying it down'Vb. rt.: *-kəot-* 'lay down'Asp. suff.: *-∅-* 'desc.'; *-atye-* 'prog.'; *-?s* 'iter.'Obj. pref.: *hoti-* 'they (masc.)'See also **10, 11, 27, 42, 95, 597.**

(234)

See **1, 7, 10, 11, 35, 38.**

(235)

610. tətıyenəw?khə:k 'they (masc. pl.) will continue to help each other'Vb. rt.: *-yenəw?khə-* 'hold onto', with dupl. 'work together'Asp. suff.: *-∅-* 'desc.'; *-k* 'cont.'Subj. pref.: *-ati-* 'they (masc. pl.)'Mod. pref.: *-ε-* 'fut.'Other pref.: *t-* 'dupl.'See also **3, 10, 11, 42, 59, 233, 531, 532, 590.**

(236)

611. ?éta:aye:? 'he will whisper'Vb. rt.: *-atáaye-* 'whisper'Asp. suff.: *-?* 'punc.'Subj. pref.: *-∅-* 'masc.'Mod. pref.: *?ε-* 'fut.'**612. hotí:ət** 'the Faith Keeper'Iden. with **532** except for obj. pref. *ho-* 'masc.'**613. tə?éti?kwah** 'whatever'**614. heni?tyə?** 'they (masc. pl.) stay, are there'Vb. rt.: *-i?tyə-* 'stay'Asp. suff.: *-?* 'desc.'Subj. pref.: *hən-* 'they (masc. pl.)'See also **3, 6, 10, 11, 36, 42, 422, 463, 589.**

(237)

615. ketyóhkwaeh 'in the middle of the group, in public'

Vb. base: vb. rt. -'(h)ε- 'be in the middle of'; incorp. nn. rt. -ityóhkwā- 'group'

Asp. suff.: -'h 'desc.'

Subj. pref.: *ke-* 'neut.'**616. ?ó:thæ:k** 'he will be the speaker'

Coll. for ?éothæ:k

Vb. rt.: -thæ- 'speak'; rt. suff. -'hkw- 'inst.'

Asp. suff.: -∅ 'punc.'

Obj. pref.: -'o- 'masc.'

Mod. pref.: ?ε- 'fut.'

617. hakowanēh 'the chief'Iden. with **589** except for asp. suff. -'h 'desc.' and subj. pref. *ha-* 'masc.'See also **3, 10, 11, 30, 60.**

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See **1, 6, 7, 47, 89, 198, 298, 565.**

(239)

618. hotitakwáihso:h 'they (masc.) have set it straight'

Vb. rt.: -takwáihso- 'set straight'

Asp. suff.: -oh 'desc.'

Obj. pref.: *hoti-* 'they (masc.)'See also **10, 11, 36, 47, 97, 227, 299, 300, 589.**

(240)

See **1, 7, 10, 11, 89, 97, 117, 197, 227.**

(241)

619. nya:wēh 'thanks, thank you'See also **1, 3, 11, 30, 89, 226, 233, 276, 589.**

(242)

See **1, 3, 10, 11, 584.**

(243)

620. ?aotiya?takóhsótha:k 'they (masc.) might continue to remain'Vb. base iden. with **65.**

Asp. suff.: -h- 'iter.'; -ak 'cont.'

Obj. pref.: -'oti- 'they (masc.)'

Mod. pref.: ?aa- 'opt.'

See also **11, 30, 36, 109, 159, 316, 585.**

(244)

621. tayokwawenitkēʔə:ətyeʔ 'we (pl.) are speaking along'

Vb. base: vb. rt. *-itke-* 'emerge'; rt. suff. *-ʔ-* 'inch. I'; incorp. nn. rt. *-wen-* 'word'

Asp. suff.: *-s-* 'desc.'; *-atye-* 'prog.'; *-ʔ* 'punc.'

Obj. pref.: *-yokwa-* 'we (pl.)'

Mod. pref.: *-a-* 'indic.'

Prim. pref.: *t-* 'cisloc.'

See also 1, 2, 7, 30, 40, 90, 512.

(245)

622. tsa:yəne:taʔt 'when he finished the creation'

Vb. base: vb. rt. *-etáʔ-* 'finish'; incorp. nn. rt. *-yen-* 'creation'

Asp. suff.: *-t* 'punc.'

Subj. pref.: *-ʔa-* 'masc.'

Mod. pref.: *-a-* 'indic.'

Sec. pref.: *ts-* 'coin.'

See also 1, 2, 7, 11, 30, 35, 81, 84, 93, 117.

(246)

See 1, 3, 7, 10, 11, 38, 355.

(247)

See 11, 20, 30, 41, 81, 93, 464.

(248)

623. ʔəti:wakéskwahse:k 'they (masc. pl.) will always get up the ceremonies'

Vb. base: vb. rt. *-keskw-* 'raise'; incorp. nn. rt. *-(C)i:wa-* 'matter, ceremony, etc.'

Asp. suff.: *-áhs-* 'iter.'; *-ek* 'cont.'

Subj. pref.: *-ʔati-* 'they (masc. pl.)'

Mod. pref.: *ʔε-* 'fut.'

624. ʔoʔkatati:waké:əs 'I laid down the ceremonies for myself'

Vb. base: vb. rt. *-kéə-* 'lay down'; incorp. nn. rt. *-(C)i:wa-* 'matter, ceremony'; *-atat-* 'recip.'

Asp. suff.: *-s* 'iter.'

Subj. pref.: *-k-* '1st pers.'

Mod. pref.: *ʔoʔ-* 'indic.'

See also 3, 6, 7, 10, 11, 59, 117, 299, 300, 590.

(249)

625. twa:təh 'we (incl. pl.) say'

Iden. with 233 except for subj. pref. *tw-* 'we (incl. pl.)'

See also 1, 7, 10, 11, 30, 531, 532.

(250)

626. hotá?enɔ:te? 'his pole is there'

Vb. base: vb. rt. *-te-* 'be present'; incorp. nn. rt. *-a?enɔ-* 'pole'; *-at-* 'refl.'

Asp. suff.: *-ʔ* 'desc.'

Obj. pref.: *ho-* 'masc.'

See also **6, 7, 10, 11, 35, 42, 198, 598.**

(251)

627. taoti:wayeistɔ:tye? 'they (masc.) are accomplishing their task'

Vb. base iden. with **98.**

Asp. suff.: *-ɔ-* 'desc.'; *-atye-* 'prog'; *-ʔ* 'punc.'

Obj. pref.: *-oti-* 'they (masc.)'

Mod. pref.: *-a-* 'indic.'

Prim. pref.: *t-* 'cisloc.'

628. hɔsakaiwaihsɔ:ne? 'the ceremonies come to spill out again, are due'

Vb. base: vb. rt. *-(h)ɔ-* 'spill'; rt. suff. *-hɔɔ-* 'dist.', *-n-* 'trans.'; incorp. nn. rt. *-(C)ɔ:wa-* 'matter, ceremony'

Asp. suff.: *-éʔ* 'purp.'

Subj. pref.: *-ka-* 'neut.'

Mod. pref.: *-ɔ-a-* 'indic.'

Prim. pref.: *-s-* 'repet.'

Other pref.: *h-* 'transloc.'

629. wa:ɛne:ʔ 'they (masc. pl.) decide'

Vb. rt.: *-e-* 'think, decide'

Asp. suff.: *-ʔ* 'punc.'

Subj. pref.: *-ɛn-* 'they (masc. pl.)'

Mod. pref.: *wa-* 'indic.'

630. ho?tkaye:ih 'it is the proper thing', here 'proper time'

Vb. base: vb. rt. *-yei-* 'be proper'; rt. suff. *-h-* 'inch. II'

Asp. suff.: *-ʔ* 'punc.'

Subj. pref.: *-ka-* 'neut.'

Mod. pref.: *-oʔ-* 'indic.'

Other pref.: *-t-* 'dupl.'; *h-* 'transloc.'

See also **2, 10, 11, 89.**

(252)

631. wa:ti:wakésko? 'they (masc. pl.) get up the ceremony'

Vb. base iden. with **623.**

Asp. suff.: *-éʔ* 'punc.'

Subj. pref.: *-ati-* 'they (masc. pl.)'

Mod. pref.: *wa-* 'indic.'

632. honotweníhsaʔəh 'they (masc.) announce it', lit. 'complete their word'

Vb. base: vb. rt. *-ihsáʔ-* 'complete'; incorp. nn. rt. *-wen-* 'word'; *-at-* 'refl.'

Asp. suff.: *-sh* 'desc.'

Obj. pref.: *hon-* 'they (masc.)'

633. tetkáiwayəni:h 'a ceremony is then indicated'

Vb. base: vb. rt. *-yəni-* 'indicate'; nn. rt. *-(C)t:wa-* 'matter, ceremony'

Asp. suff.: *-h* 'desc.'

Subj. pref.: *-ka-* 'neut.'

Prim. pref.: *-t-* 'cisloc.'

Other pref.: *te-* 'dupl.'

See also **1, 2, 7, 10, 30, 103, 422, 613.**

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634. taoti:wakéskwə:ətyeʔ 'they (masc.) are getting up the ceremonies'

Vb. base iden. with **623.**

Asp. suff.: *-é-* 'desc.'; *-ətye-* 'prog.'; *-ʔ* 'punc.'

Obj. pref.: *-ʔoti-* 'they (masc.)'

Mod. pref.: *-a-* 'indic.'

Prim. pref.: *t-* 'cisloc.'

See also **1, 7, 11, 30, 89, 233, 532.**

(254)

635. nikaye:əh 'how it is done'

Vb. rt.: *-ye-* 'do'

Asp. suff.: *-əh* 'desc.'

Subj. pref.: *-ka-* 'neut.'

Sec. pref.: *ni-* 'part.'

636. tsaʔtetkəə:teʔ 'the trees are of equal height'

Vb. base: vb. rt. *-te-* 'be present'; incorp. nn. rt. *-(h)éə-* 'tree'

Asp. suff.: *-ʔ* 'desc.'

Subj. pref.: *-ka-* 'neut.'

Prim. pref.: *-t-* 'cisloc.'

Sec. pref.: *tsaʔ-* 'coin.'

Other pref.: *-te-* 'dupl.'

See also **6, 7, 10, 11, 30, 176, 233, 531, 532.**

(255)

637. təkawəəʔtíhəʔseʔ 'there will be consent'

Vb. base: vb. rt. *-aʔli-* 'lean'; rt. suff. *-həʔ-* 'inch. I', *-se-* 'dat.'; incorp. nn. rt. *-wen-* 'word' (the entire base meaning 'be in agreement')

Asp. suff.: *-ʔ* 'punc.'

Subj. pref.: *-ka-* 'neut.'

Mod. pref.: *-e-* 'fut.'

Other pref.: *t-* 'dupl.'

638. ?otyæ: ?áhkəh 'it uses it', here 'shown toward'

Iden. with **90** except for obj. pref. *ʔo-* 'neut.'

639. ketyóhkwaní:yə:t 'the dependent group', lit. 'hanging group'

Vb. base: vb. rt. *-niyɔ(:)t-* 'hang'; incorp. nn. rt. *-ityóhkwa-* 'group'

Asp. suff.: *-∅* 'desc.'

Subj. pref.: *ke-* 'neut.'

640. ta?ákwisté? 'nothing'**641. te?kaiótahkəh** 'it is not an assigned responsibility'

Vb. base: vb. rt. *-ota-* 'attach, assign'; rt. suff. *-hkw-* 'inst.'; incorp' nn. rt. *-(C)í-* 'matter, responsibility' (cf. **101**)

Asp. suff.: *-šh* 'desc.'

Subj. pref.: *-ka-* 'neut.'

Other pref.: *teʔ-* 'neg.'

See also **1, 6, 7, 10, 11, 30, 233, 531, 532.**

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642. ha?ta:tiyenówə?kəʔ 'they (masc. pl.) all work together'

Coll. for *ha?teatiyenówə?kəʔ*

Vb. rt.: *-yenówə?kəʔ-* 'hold onto' (cf. **610**)

Asp. suff.: *-ʔ* 'desc.'

Subj. pref.: *-ati-* 'they (masc. pl.)'

Other pref.: *-te-* 'dupl.'; *haʔ-* 'transloc.'

643. tətíyá?to:we:t 'they (masc. pl.) will deliberate'

Vb. base iden. with **547.**

Asp. suff.: *-∅* 'punc.'

Subj. pref.: *-ati-* 'they (masc. pl.)'

Mod. pref.: *-ε-* 'fut.'

Other pref.: *t-* 'dupl.'

644. hε:ne:h 'they (masc. pl.) think'

Iden. with **96** except for subj. pref. *hεn-* 'they (masc. pl.)'

645. ho?ká:e? 'the time arrives'

Vb. rt.: *-(h)ε-* 'arrive (of time)'

Asp. suff.: *-ʔ* 'punc.'

Subj. pref.: *-ka-* 'neut.'

Mod. pref.: *-oʔ-* 'indic.'

Other pref.: *h-* 'transloc.'

See also **2, 10, 11, 35, 84, 159, 569.**

(257)

646. tayóhtetyó:tye? 'it is operating'

Vb. rt.: *-ahtety-* 'travel, operate'

Asp. suff.: *-š-* 'desc.'; *-atye-* 'prog.'; *-ʔ* 'punc.'

Obj. pref.: *-yo-* 'neut.'

Mod. pref.: *-a-* 'indic.'

Prim. pref.: *t-* 'cisloc.'

See also **1, 6, 7, 10, 11, 47, 89.**

(258)

See 10, 11, 36, 100, 436, 627.

(259)

See 6, 30, 36, 118, 176, 436.

(260)

See 1, 6, 7, 36, 61, 62, 198, 226-228.

(261)

647. te:naténə:ənyəh 'they (masc. pl.) give thanks'Coll. for *teenaténə:ənyəh*Vb. base: vb. rt. *-nənyə-* 'thank'; *-ate-* 'refl.'Asp. suff.: *-h* 'iter.'Subj. pref.: *-ən-* 'they (masc. pl.)'Other pref.: *te-* 'dupl.'**648. hekətyohkwakwe:kəh** 'the entire group'Vb. base: vb. rt. *-kwek-* 'be all of'; incorp. nn. rt. *-ityohkwa-* 'group'Asp. suff.: *-sh* 'desc.'Subj. pref.: *-ke-* 'neut.'Other pref.: *he-* 'transloc.'

See also 1, 3, 11.

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See 6, 30, 36, 153, 198, 221, 226, 233, 531, 532, 598, 627.

(263)

See 1, 3, 10, 11, 191, 584.

(264)

See 11, 30, 36, 42, 109, 159, 263, 316, 585.

(265)

See 1, 2, 7, 40, 90, 512, 621.

(266)

See 1, 2, 7, 11, 35-38.

(267)

649. ?εkhéyatka? 'I shall leave them'

Vb. rt.: *-atka-* 'leave, provide'
 Asp. suff.: *-ʔ* 'punc.'
 Trans. pref.: *-khey-* 'I . . . them'
 Mod. pref.: *?ε-* 'fut.'

See also **3, 10, 11, 30, 176, 226, 233, 373, 640, 641.**

(268)

See **6, 16, 81, 93, 459.**

(269)

650. tsaʔtetwayete:ih 'we (incl. pl.) all know at the same time'

Vb. rt.: *-yetei-* 'know'
 Asp. suff.: *-h* 'desc.'
 Subj. pref.: *-twa-* 'we (incl. pl.)'
 Sec. pref.: *tsaʔ-* 'coin.'
 Other pref.: *-te-* 'dupl.'

651. nikawenóʔte:h 'what kind of word it is'

Vb. base: vb. rt. *-óʔte-* 'be of a certain kind'; incorp. nn. rt. *-wen-* 'word'
 Asp. suff.: *-h* 'desc.'
 Subj. pref.: *-ka-* 'neut.'
 Sec. pref.: *ni-* 'part.'

See also **1, 6, 7, 27, 36, 59, 89, 191.**

(270)

652. haʔtetwayenowʔkhaʔ 'we (incl. pl.) all work together'

Iden. with **642** except for subj. pref. *-twa-* 'we (incl. pl.)'

653. heyoti:wáhtetyo:h 'the ceremony goes on'

Vb. base: vb. rt. *-ahtety-* 'travel, go on'; incorp. nn. rt. *-(C)í:w-* 'matter, ceremony'; *-at-* 'refl.'
 Asp. suff.: *-oh* 'desc.'
 Obj. pref.: *-yo-* 'neut.'
 Other pref.: *he-* 'transloc.'

See also **7, 10, 11, 30, 159, 233, 422, 481, 640, 641.**

(271)

654. ketyóhkota:tyeʔs 'the group is standing about'

Vb. base: vb. rt. *-ot-* 'stand upright'; incorp. nn. rt. *-ityóhkw-* 'group'
 Asp. suff.: *-Ø-* 'desc.'; *-atyε-* 'prog.'; *-ʔs* 'iter.'
 Subj. pref.: *kε-* 'neut.'

See also **1, 10, 11, 57, 89, 176, 198.**

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655. ?onóthowi:səh 'the women'Vb. rt.: *-athowis-* 'sing *thowi:sas* (a women's dance), be a woman'Asp. suff.: *-éh* 'desc.'Obj. pref.: *?on-* 'they (nonmasc.)'See also **11, 30, 46, 226, 233, 234, 640, 641.**

(273)

See **1, 10, 11, 57, 89, 96, 97, 176, 227.**

(274)

See **11, 30, 35, 36, 228.**

(275)

See **1, 3, 30, 89, 198, 226, 233, 275, 619, 640, 641.**

(276)

656. tətayakwáe? 'we (excl. pl.) say it here again'Iden. with **583** except for subj. pref. *-yakwa-* 'we (excl. pl.)'See also **1, 3, 10, 11, 36, 40, 159, 263, 584, 585.**

(277)

See **1, 7, 40, 512, 621.**

(278)

See **11, 30, 35-37, 117.**

(279)

657. hatiksa?shó?əh 'the children'Iden. with **602** except for subj. pref. *hati-* 'they (masc. pl.)'**658. ?ətitakhenótye?se:k** 'they (masc. pl.) will always be running about'Iden. with **242** except for addition of *-ek* 'cont.' and of mod. pref. *?ε-* 'fut.'**659. tetwaya?tókeshə?** 'among us (incl. pl.)'Vb. base: vb. rt. *-okε-* 'be between, among'; incorp. nn. rt. *-yá?l-* 'body'Asp. suff.: *-ə-* 'desc.'Subj. pref.: *-twa-* 'us (incl. pl.)'Other pref.: *te-* 'dupl.' (usual with this vb. rt.)Attr. suff.: *-shó?* 'plur.'See also **3, 7, 10, 11, 38.**

(280)

660. *ʔeyɔtaʔkɛiʔsenɔtyéʔse:k* 'they will always be crawling about',
lit. 'dragging the dust'

Vb. base: vb. rt. *-iʔse-* 'drag'; rt. suff. *-nɔ-* 'dist.'; incorp. nn. rt. *-aʔkɛ-*
'dust, ashes'; *-at-* 'refl.'

Asp. suff.: *-ɔ-* 'desc.'; *-tye-* 'prog.'; *-ʔs* 'iter.'; *-ek* 'cont.'

Subj. pref.: *-y[ɔ]-* 'fem.'

Mod. pref.: *ʔɛ-* 'fut.'

See also **3, 10, 11, 659.**

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See **1, 7, 10, 11, 89, 198.**

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661. *teyethiká:ne:ʔ* 'we (incl.) see them'

Iden. with **240** except for trans. pref. *-yethi-* 'we (incl.) . . . them'

662. *ʔɔkwákxaʔtaʔ* 'our (pl.) children'

Nn. rt.: *-ksáʔta-* 'child'

Nn. suff.: *-ʔ* 'spl. nn. suff.'

Obj. pref.: *ʔɔkwa-* 'our (pl.)'

See also **30, 36, 118, 242, 659.**

(283)

663. *yɔtaʔkɛiʔsenɔ:tyeʔs* 'they are crawling about'

Iden. with **660** except for lack of *-ek* 'cont.' and of mod. pref. *ʔɛ-* 'fut.'

See also **10, 11, 89.**

(284)

See **1, 3, 7, 11, 20, 35, 36, 38, 79, 80, 82, 182, 183.**

(285)

664. *ʔo:níyehkəh* 'it is strong, firm, solid'

Vb. base: vb. rt. *-ʔ:níye-* 'be strong, etc.'; rt. suff. *-ʔhkw* 'inst.'

Asp. suff.: *-ʔh* 'desc.'

Obj. pref.: *ʔo-* 'neut.'

See also **1, 6, 7, 10, 47.**

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See **30, 36, 88, 93, 99.**

(287)

See **30, 36, 198, 417-419.**

(288)

See **1, 6, 7, 61, 62.**

(289)

665. ?ethiyatkáthwε:ɔtye? 'we (incl.) are seeing them'Vb. rt.: *-atkathw-* 'see, look at'Asp. suff.: *-é-* 'desc.'; *-atye-*; *-ʔ* 'desc.'Trans. pref.: *?ethiy-* 'we (incl.) . . . them'**666. hotíyɔ:ɔtye?** 'they (masc.) are coming along'Vb. rt.: *-yɔ-* 'come, arrive'Asp. suff.: *-ʔ-* 'desc.'; *-atye-* 'prog.'; *-ʔʔ* 'desc.'Obj. pref.: *hoti-* 'they (masc.)'

See also 36, 79, 226, 418, 419.

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See 1, 3, 10, 11, 647.

(291)

667. teyakhiká:ne:ʔ 'we (excl.) see them'Iden. with 240 except for trans. pref. *-yakhí-* 'we (excl.) . . . them'
(cf. 661)**668. hənɔta?kíi?senɔ:tyeʔs** 'they (masc. pl.) are crawling about'Iden. with 663 except for subj. pref. *hən-* 'they (masc. pl.)'**669. teyakwayáʔtokε:shɔʔ** 'among us (excl. pl.)'Iden. with 659 except for subj. pref. *-yakwa-* 'we (excl. pl.)'

See also 11, 36, 198, 242, 662.

(292)

See 1, 3, 10, 11, 191, 584.

(293)

See 10, 11, 30, 36, 42, 71, 109, 159, 263, 316, 585.

(294)

See 1, 3, 11, 647, 648.

(295)

670. saʔníkɔε? 'your mind'Iden. with 75 except for obj. pref. *sa-* '2d pers.'

See also 7, 11, 36, 42, 536.

(296)

671. seʔɔh 'you decided'Iden. with 38 except for obj. pref. *s-* '2d pers.'**672. ?ehtaʔké:kwa:h** 'below'Nn. rt.: *?ehta-* 'dirt' [26.6]Nn. suff.: *-ʔke-* 'ext. loc.'Enclitic: *-kwah* 'toward'

See also 3, 7, 10, 11, 82, 508.

(297)

See 3, 6, 11, 20, 78, 649.

(298)

673. ?eki:wakháhs:ko? 'I shall divide their responsibilities'Vb. base: vb. rt. *-kháhs-* 'divide, separate'; *-akw-* 'oppos.I'; incorp. nn. rt.*-(C)i:wa-* 'matter, responsibility'Asp. suff.: *-ó?* 'punc.'Subj. pref.: *-k-* '1st pers.'Mod. pref.: *?ε-* 'fut.'**674. ?eyohtetyó:ak** 'it will always continue'Iden. with 227 except for addition of *-ak* 'cont.' and of mod. pref. *?ε-* 'fut.'

See also 1, 7, 10, 11, 36, 74, 82, 671.

(299)

See 1, 3, 7, 10, 11, 36, 81, 82, 89, 105, 109-112, 671.

(300)

See 3, 10, 11, 36, 105-108.

(301)

See 7, 10, 36, 84, 93, 145, 213.

(302)

675. nisa?nikæwé?əh 'what you intended'Iden. with 117 except for obj. pref. *-sa-* '2d pers.'

See also 1, 3, 6, 7, 10, 112, 113.

(303)

See 1, 3, 7, 10, 11, 46, 106, 107, 671.

(304)

676. nisaye:əh 'what you did'Iden. with 8 except for obj. pref. *-sa-* '2d pers.' (cf. 34)

See also 7, 11, 15, 36, 41, 59, 89, 122, 123.

(305)

677. satká?weh 'you left'Iden. with 127 except for obj. pref. *s-* '2d pers.'

See also 7, 10, 11, 81, 89, 93, 190.

(306)

678. watĩsi:a? 'they (nonmasc. pl.) are standing in array, distributed'Iden. with 598 except for subj. pref. *wati-* 'they (nonmasc. pl.)'

See also 1, 7, 10, 11, 42, 81, 93, 114, 129.

(307)

679. ho?wé:nishætenyɔ:tye? 'days are present there all along'Iden. with 336 except for addition of *h-* 'transloc.'

See also 7, 10, 11, 190, 498, 671.

(308)

680. ka?éohtato:kɛ:h 'a certain plant'Iden. with 130 except for lack of *-ak* 'cont.' and of *?ɛ-* 'fut.'**681. sɛ:kweh** 'you chose it'Vb. base: vb. rt. *-(C)ɛ-* 'put in'; rt. suff. *-kw-* 'oppos.I' (together meaning 'take out, choose')Asp. suff.: *-ɛh* 'desc.'Obj. pref.: *sɛ* '2d pers.'

See also 1, 6, 10, 11, 46, 676.

(309)

See 3, 6, 7, 10, 11, 30, 132, 671.

(310)

See 7, 10, 11, 15, 20, 30, 41, 203, 208.

(311)

682. ?o?ka:tka? 'I provide'Iden. with 282 except for mod. pref. *?o?*- 'indic.'

See also 11, 15, 20, 36, 40, 42, 483, 587.

(312)

See 3, 10, 84, 136-138.

(313)

683. teyɔkasha:a?t 'people will remember me'Vb. base: vb. rt. *-ashaɛ-* 'take cognizance of'; rt. suff. *-??*- 'inch. I' (cf. 207)Asp. suff.: *-t* 'indic.'Trans. pref.: *-yɔk-* 'people . . . me'Mod. pref.: *-ɛ-* 'fut.'Other pref.: *t-* 'dupl.'

See also 7, 10, 11, 20, 41, 67, 671.

(314)

See 7, 9, 10, 11, 30, 139, 140.

(315)

See 1, 7, 11, 12, 15, 16.

(316)

684. ?ɛyakwatɔːɔk 'we (excl. pl.) will continue to say'Iden. with 86 except for subj. pref. *-yakw-* 'we (excl. pl.)'

See also 3, 10, 11, 141.

(317)

685. tsɔsayo?táieh 'when it becomes warm again'

Vb. stem iden. with 213.

Obj. pref.: *-yo-* 'neut.'Mod. pref.: *-ɔ-a-* 'indic.'Prim. pref.: *-s-* 'repet.'Sec. pref.: *ts-* 'coin.'

See also 1, 7, 145, 155.

(318)

686. wa?ákwatka:tho? 'we (excl. pl.) see'Iden. with 143 except for subj. pref. *-?akw-* 'we (excl. pl.)'

See also 10, 11, 89, 138, 140, 141, 146.

(319)

See 1, 7, 10, 30, 46, 536, 670.

(320)

687. ?eyé:ek 'people will gather them'Vb. rt.: *-(C)éék-* 'gather'Asp. suff.: *-ø* 'punc.'Subj. pref.: *-ye-* 'fem.'Mod. pref.: *?ɛ-* 'fut.'

See also 3, 10, 42, 134.

(321)

See 6, 10, 81, 149, 150.

(322)

688. ?etyewəni:tke?t 'people will speak there'

Vb. base iden. with 621.

Asp. suff.: *-t* 'indic.'Subj. pref.: *-ye-* 'fem.'Mod. pref.: *?ɛ-* 'fut.'Prim. pref.: *-t-* 'ciloc.'

689. **teyɔtenɔ:nyɔ:k** 'people will continue to give thanks'

Iden. with 515 except for asp. suff. -*ɔ*- 'desc.'

See also 3, 6, 7, 10, 11, 42, 159, 536, 670.

(323)

690. **wa:tí:waye:is** 'they (masc. pl.) do as they should'

Vb. base iden. with 98.

Asp. suff.: -*ɔ* 'punc.'

Subj. pref.: -'ati- 'they (masc. pl.)'

Mod. pref.: *wa*- 'indic.'

691. **tsáenɔtka:tho?** 'when they (masc. pl.) see it'

Vb. stem iden. with 136.

Subj. pref.: -'en- 'they (masc. pl.)'

Mod. pref.: -*a*- 'indic.'

Sec. pref.: *ts*- 'coin.'

See also 1, 7, 10, 11, 84, 140, 141, 146.

(324)

692. **wa?akoyá?taye:ih** 'people gather'

Iden. with 5 except for obj. pref. -*ʔako*- 'fem.'

693. **?ɔkwaya?tayéistha?** 'our (pl.) meeting place'

Iden. with 150 except for obj. pref. *ʔakwa*- 'our (pl.)'

See also 10, 11, 81.

(325)

694. **tayeweni:tke?t** 'people speak there'

Iden. with 688 except for mod. pref. -*a*- 'indic.'

See also 7, 10, 11, 36, 106, 108, 153, 159.

(326)

695. **?o?tyesanɔ:nyɔ:?** 'people thank you'

Iden. with 506 except for trans. pref. -*yesa*- 'people . . . you'

696. **sayótka:tho?** 'people see it again'

Iden. with 136 except for mod. pref. -*a*- 'indic.' and addition of prim. pref. *s*- 'repet.'

697. **nisáíwa:ɔ?** 'how you spaced the ceremonies'

Iden. with 569 except for obj. pref. -*sa*- '2nd pers.'

See also 2, 10, 11, 27, 28, 30, 36, 89, 205.

(327)

See 1, 7, 30, 36, 97, 118, 198, 227, 675.

(328)

See 1, 3, 40, 647.

(329)

698. *tɔta:tíε?* 'they (masc. pl.) say it here again'

Iden. with 583 except for subj. pref. -'ati- 'they (masc. pl.)'

See also 1-3, 10, 40.

(330)

See 10, 11, 30, 36, 109, 159, 263, 316, 584, 585.

(331)

See 1, 3, 11, 647, 648.

(332)

See 7, 30, 36, 81, 93, 676.

(333)

See 7, 10, 11, 81, 82, 89, 162, 671.

(334)

See 3, 10, 11, 30, 46, 163, 164.

(335)

699. *kye:h* 'some, some of them'

See also 10, 11, 30, 46, 165, 166.

(336)

See 3, 10, 11, 42, 46, 167, 168.

(337)

See 3, 6, 7, 10, 30, 36, 169-171, 205, 675.

(338)

See 1, 7, 10, 11, 30, 36, 89, 118.

(339)

700. *neyo:nekítkeshɔ:k* 'what springs there will continue to be'Iden. with 162 except for addition of sec. pref. *n-* 'part.'

701. heʔdɛja:te:k 'there the earth will continue to be present'

Iden. with **82** except for addition of *h-* 'transloc.'

See also **10, 11, 20, 30, 36, 116, 190, 671.**

(340)

702. kotyæ:ʔtáhkəh 'people use it'

Iden. with **90** except for obj. pref. *ko-* 'fem.'

See also **7, 10, 11, 20, 41, 198.**

(341)

703. ʔeyotyɑʔtákeskoʔ 'people will arise'

Iden. with **179** except for subj. pref. *-y[ɔ]-* 'fem.'

704. tɔsayawetɔ:tiʔ 'morning dawns again'

Iden. with **180** except for mod. pref. *-ɔ-a-* 'indic.'

See also **2, 7, 10, 11, 79.**

(342)

705. ʔeyotyæ:ʔtak 'people will use it'

Iden. with **178** except for subj. pref. *-y[ɔ]-* 'fem.'

See also **10, 11, 24, 181.**

(343)

See **1, 7, 30, 36, 198, 298, 675.**

(344)

See **1, 6, 7, 61, 62.**

(345)

See **3, 10, 30, 36, 169-171, 671.**

(346)

706. ʔeyɔhiyostahkɔ:ɔk 'it will be good for them', lit. 'make their lives good'

Vb. base: vb. rt. *-iyɔ-* 'be good'; rt. suff. *-ʔsta-* 'caus. I', *-ʔhkw-* 'inst.'; incorp. nn. rt. *-ɔh-* 'life'

Asp. suff.: *-ɔ-* 'desc.'; *-ak* 'cont.'

Subj. pref.: *-y-* 'neut.'

Mod. pref.: *ʔɛ-* 'fut.'

707. ʔoʔkhéyaʔtakweni:yos 'I did it for their benefit'

Vb. base: vb. rt. *-kweniyɔ-* 'be the main one'; rt. suff. *-ʔst-* 'caus. I'; incorp. nn. rt. *-yáʔta-* 'body' (the entire base meaning 'benefit')

Asp. suff.: *-∅* 'punc.'

Trans. pref.: *-khe-* 'I . . . them'

Mod. pref.: *ʔoʔ-* 'indic.'

See also **1-3, 10, 11, 20, 27, 36, 81, 93, 108, 116, 394, 682.**

(347)

708. heyo:to?k 'up to that point', here 'in addition'Vb. base: vb. rt. *-o?kt-* 'extend to the limit'; *-at-* 'refl.'Asp. suff.: *-Ø* 'desc.'Obj. pref.: *-yo-* 'neut.'Other pref.: *he-* 'transloc.'**709. ?onotyæ: ?tahkəh** 'they (nonmasc.) use it'Iden. with **90** except for obj. pref. *?on-* 'they (nonmasc.)'See also **10, 30, 81, 93, 176, 230, 237, 677.**

(348)

See **1, 3, 89, 97, 198, 226, 227, 298, 333, 619.**

(349)

See **1, 3, 10, 11, 36, 42, 109, 159, 191, 263, 316, 584, 585.**

(350)

See **1, 3, 11, 647, 648.**

(351)

See **7, 11, 30, 36, 536, 670.**

(352)

See **3, 7, 10, 11, 81, 171, 189, 671.**

(353)

710. ?eyothotōni:ak 'brush will continue to grow'Iden. with **105** except for incorp. nn. rt. *-(h)ət-* 'brush'**711. netyōhsawa?k** 'it will continue to begin there'Iden. with **257** except for addition of prim. pref. *-t-* 'cisloc'See also **10, 11.**

(354)

See **3, 10, 11, 15, 20, 116, 190, 205.**

(355)

712. tekhnī:h 'two'**713. na?tesaye:əh** 'how you did it (twice)'Iden. with **676** except for addition of *-te-* 'dupl.'See also **30, 36, 81, 93, 145.**

(356)

See 7, 10, 11, 36, 109, 191, 192, 194, 671.

(357)

See 1, 2, 11, 109, 176, 193, 196, 263.

(358)

714. ?*eyakoya?ataia?tahkó:ək* 'it will continue to be used to make people warm'

Iden. with 197 except for obj. pref. *-yako-* 'fem.'

See also 1, 3, 6, 7, 10, 11, 42, 81, 84, 93, 145, 196, 671, 675.

(359)

See 1, 7, 10, 11, 89, 671.

(360)

See 3, 10, 11, 30, 89, 107, 176, 209.

(361)

See 189, 701.

(362)

See 1, 6, 10, 11, 176, 676, 681.

(363)

715. ?*onóhkwa?shæ?* 'medicine'

Iden. with 114 except for lack of attr. suff. *-shó?sh* 'plur.'

See also 3, 10, 11, 15, 20, 30, 116, 203, 204, 671.

(364)

See 30, 81, 202, 448.

(365)

716. ?*otíhsenəyε:tə?* 'they (nonmasc.) have names'

Iden. with 107 except for lack of *-k* 'cont.' and of mod pref. *?ε-* 'fut.'

See also 1, 7, 10, 11, 89, 106.

(366)

717. *yeystéihko:wa:h* 'people know well'

Vb. rt.: *-yctei-* 'know'

Asp. suff.: *-h* 'desc.'

Subj. pref.: *ye-* 'fem.'

Attr. suff.: *-kowah* 'augment.'

Cf. 544.

718. **naʔoatóʔteʔ** 'what kind of tree it is'

Vb. base: vb. rt. *-óʔte-* 'be of a certain kind'; incorp. nn. rt. *-(y)ot-* 'tree'

Asp. suff.: *-ʔʔ* 'punc.'

Obj. pref.: *-ʔo-* 'neut.'

Mod. pref.: *-a-* 'indic.'

Sec. pref.: *n-* 'part.'

719. **waʔéihsa:khaʔ** 'people go and look for it'

Vb. base: vb. rt. *-(C)ihsak-* 'look for'; rt. suff. *-h-* 'trans.'

Asp. suff.: *-áʔ* 'punc.'

Subj. pref.: *-ʔe-* 'fem.'

Mod. pref.: *wa-* 'indic.'

720. **kahatakə:h** 'within the forest'

Iden. with 244 except for lack of attr. suff. *-shóʔ* 'plur.'

721. **heyótka:tak** 'people will go directly there'

Iden. with 433 except for lack of prim. pref. *-[j]-* 'repet.' and addition of *h-* 'transloc.'

See also 10, 11, 613.

(367)

722. **sheya:wi:h** 'you gave to them'

Vb. rt.: *-awi-* 'give'

Asp. suff.: *-h* 'desc.'

Trans. pref.: *shey-* 'you . . . them'

723. **ʔoyaʔtowéntashæʔ** 'the power of thought'

Nn. base: vb. base iden. with 643; *-shæ-* 'nom.'

Nn. suff.: *-ʔʔ* 'spl. nn. suff.'

Obj. pref.: *ʔo-* 'neut.'

724. **ʔeyeyetéia:k** 'people will continue to know'

Vb. rt.: *-yetei-* 'know'

Asp. suff.: *-ʔ* 'desc.'; *-ak* 'cont.'

Subj. pref.: *-ye-* 'fem.'

Mod. pref.: *ʔe-* 'fut.'

Cf. 717.

725. **ʔetkáiwatiyo:təʔ** 'it will cause distress'

Vb. base: vb. rt. *-atiyo(:)t-* 'stretch'; incorp. nn. rt. *-(C)í:w* 'matter' (together meaning 'cause distress')

Asp. suff.: *-éʔ* 'punc.'

Subj. pref.: *-ka-* 'neut.'

Mod. pref.: *ʔe-* 'fut.'

Prim. pref.: *-t-* 'cisloc.'

See also 3, 10, 11, 52, 61, 89, 125, 484.

(368)

726. honɔtyá:ʔtəhkəh 'they (masc.) use it'Iden. with **90** except for obj. pref. *hon-* 'they (masc.)'See also **1, 7, 10, 11, 36, 89, 118, 198.**

(369)

See **1, 10, 36, 46, 676.**

(370)

727. ʔəkæ:koʔ 'I shall choose'Vb. base iden. with **681.**Asp. suff.: *-óʔ* 'punc.'Subj. pref.: *-k-* '1st pers.'Mod. pref.: *ʔε-* 'fut.'See also **6, 7, 10, 11, 20, 41, 89, 132, 205, 208, 671.**

(371)

728. kəɔtato:kə:h 'a certain tree'Iden. with **206** except for lack of *-ak* 'cont.' and of *ʔε-* 'fut.' Cf. **680.**See also **7, 10, 11, 30, 36, 676, 681.**

(372)

See **10, 30, 36, 84, 109, 110, 135, 136, 205, 214.**

(373)

729. ʔakwa:təh 'we (excl. pl.) say'Iden. with **233** except for subj. pref. *ʔakw-* 'we (incl. pl.)' Cf. **625.**See also **1, 7, 10, 11, 30, 210.**

(374)

See **6, 30, 198, 220, 244.**

(375)

730. yeiwastéisthaʔ 'people notice them'Iden. with **222** except for asp. suff. *-háʔ* 'iter.' and subj. pref. *ye-* 'fem.'See also **1, 10, 11, 176, 198, 221.**

(376)

731. waʔəhke:otə:ʔ 'people tap them'Vb. base: vb. rt. *-ot-* 'stand upright'; rt. suff. *-ə-* 'dist.'; incorp. nn. rt.*-ahke-* 'chip' (cf. **223**)Asp. suff.: *-ʔ* 'punc.'Subj. pref.: *-ʔ[ə]-* 'fem.'Mod. pref.: *wa-* 'indic.'

732. sayo'ťáieh 'it becomes warm again'Vb. stem iden. with **213**.Obj. pref.: *-yo-* 'neut.'Mod. pref.: *-a-* 'indic.'Prim. pref.: *s-* 'repet.'**733. tsakæ:wənye:ʔ** 'the wind stirs again'Vb. stem iden. with **193**.Subj. pref.: *-kæ-* 'neut.'Mod. pref.: *-o-a-* 'indic.'Prim. pref.: *-s-* 'repet.'Other pref.: *t-* 'dupl.'See also **10, 11, 36, 79, 84, 93, 134, 351**.

(377)

See **1, 7, 10, 36, 676**.

(378)

734. ʔi:sə:h 'you said'Vb. rt.: *-ε-* 'say'Asp. suff.: *-h* 'desc.'Obj. pref.: *ʔis-* '2d pers.' [6.11]**735. ʔeyéhseŋo:niʔ** 'people will store it'Vb. stem iden. with **224**.Subj. pref.: *-ye-* 'fem.'Mod. pref.: *ʔε-* 'fut.'**736. ʔetwatyéhtak** 'it will be done first'Vb. stem iden. with **554**.Subj. pref.: *-w-* 'neut.'Mod. pref.: *ʔε-* 'fut.'Prim. pref.: *-t-* 'cisloc.'**737. ʔeyo:steʔt** 'people will boil it down'Vb. base: *-aste-* 'be evaporated'; rt. suff. *-ʔt-* 'caus. I'Asp. suff.: *-∅* 'punc.'Subj. pref.: *-y[ɔ]-* 'fem.'Mod. pref.: *ʔε-* 'fut.'See also **3, 7, 10, 11, 134**.

(379)

738. ʔakwas 'that specifically'**739. həwə:təʔ** 'it will become'Vb. rt.: *-atʔʔ-* 'become'Asp. suff.: *-∅* 'punc.'Subj. pref.: *-w-* 'neut.'Mod. pref.: *-ε-* 'fut.'Other pref.: *h-* 'transloc.'See also **7, 10, 11, 225, 734**.

(380)

740. ?eyóte:wa:te? 'people will store it away'Vb. rt.: *-alé:wat-* 'put away, store'Asp. suff.: *-é?* 'punc.'Subj. pref.: *-y[ɔ]-* 'fem.'Mod. pref.: *?é-* 'fut.'

See also 10, 11, 30, 735, 736.

(381)

741. ?eyéke:ya:te? 'people will put it on top, get it out'Vb. rt.: *-ké:yat-* 'put up on top'Asp. suff.: *-é?* 'punc.'Subj. pref.: *-ye-* 'fem.'Mod. pref.: *?é-* 'fut.'**742. ?ewə:yawéthæ:h** 'the berries will be between'Vb. base: vb. rt. *-awethaéh-* 'put between'; incorp. nn. rt. *-á:y-* 'berry'Asp. suff.: *-Ø* 'punc.'Subj. pref.: *-w-* 'neut.'Mod. pref.: *?é-* 'fut.'

See also 3, 6, 7, 10, 42, 59, 84, 140, 141, 676.

(382)

743. ?eka:nekaka?əstahkó:ək 'it will continue to be used for flavoring the drink'Vb. base: vb. rt. *-ká?ə-* 'be good, taste good'; rt. suff. *-sta-* 'caus.-inst.',*-hkw-* 'inst.'; incorp. nn. rt. *-*: *neka-* 'drink'Asp. suff.: *-ó-* 'desc.'; *-ak* 'cont.'Subj. pref.: *-ka-* 'neut.'Mod. pref.: *?é-* 'fut.'**744. ?ətí:ek** 'they (masc. pl.) will gather it'Iden. with 687 except for subj. pref. *-ati-* 'they (masc. pl.)'**745. ?ətiya?tayéistak** 'they (masc.) will use it for their gatherings'Vb. base iden. with 150 except for addition of rt. suff. *-hkw-* 'inst.'Obj. pref.: *-oti-* 'they (masc.)'Mod. pref.: *?é-* 'fut.'**746. te:nəténo:ənyə:?** 'they (masc. pl.) will give thanks'Iden. with 154 except for subj. pref. *-ən-* 'they (masc. pl.)'

See also 1, 7, 10, 30, 42, 84, 140.

(383)

See 1, 6, 7, 11, 30, 536, 670.

(384)

747. heyé:neko:nst 'people will swallow the drink'Vb. stem iden. with **148**.Subj. pref.: *-ye-* 'fem.'Mod. pref.: *-ε-* 'fut.'Other pref.: *h-* 'transloc.'See also **1, 7, 10, 11, 30, 210, 671, 736**.

(385)

See **7, 10, 11, 40, 135, 671**.

(386)

See **2, 30, 36, 89, 110, 153, 205, 696, 697**.

(387)

748. ?eyako:tɔ:ʔs 'it will be available to people'Vb. rt.: *-atɔʔs-* 'be available'Asp. suff.: *-ø* 'punc.'Obj. pref.: *-yako-* 'fem.'Mod. pref.: *ʔε-* 'fut.'See also **3, 6, 7, 10, 11, 41, 89, 536, 670, 715**.

(388)

749. henotyæ:ʔtahkwa 'they (masc. pl.) use it'Iden. with **726** except for asp. suff. *-áʔ* 'iter.' and subj. pref. *hen-* 'they (masc. pl.)'See also **1, 7, 10, 11, 20, 36, 41, 89, 118, 198**.

(389)

See **1, 10, 11, 57, 97, 198, 226, 298, 333**.

(390)

See **1, 3, 36, 89, 97, 226, 227, 619, 675**.

(391)

See **1, 3, 10, 11, 40, 656**.

(392)

See **3, 10, 11, 30, 36, 109, 159, 263, 316, 584, 585**.

(393)

750. ʔəkwáhsawa:tyeʔ 'we (pl.) are beginning'Vb. rt.: *-ahsaw-* 'begin'Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-ʔʔ* 'desc.'Obj. pref.: *ʔəkw-* 'we (pl.)'**751. teyəkwaťénə:nyətyeʔ** 'we (pl.) are giving thanks'Vb. base iden. with **154**.Asp. suff.: *-Ø-* 'desc.'; *-tye-* 'prog.'; *-ʔʔ* 'desc.'Obj. pref.: *-yəkwa-* 'we (pl.)'Other pref.: *te-* 'dupl.'See also **1, 2, 7, 11, 35, 36, 183.**

(394)

See **3, 10, 11, 647, 649.**

(395)

See **7, 30, 36, 81, 93, 676.**

(396)

See **3, 7, 10, 11, 30, 229-231, 671.**

(397)

See **6, 30, 231, 244.**

(398)

See **3, 10, 11, 20, 41, 204, 239.**

(399)

See **3, 10, 11, 241, 711.**

(400)

752. ʔotehatóʔktatyeʔ 'along the edge of the forest'Iden. with **243** except for final *-ʔʔ* 'desc.' and lack of sec. pref. *ni-* 'part.'**753. ʔəwəťitakhenótyeʔse:k** 'they (nonmasc. pl.) will always be running about'Iden. with **231** except for subj. pref. *-wati-* 'they (nonmasc. pl.)'See also **6, 30.**

(401)

754. tejakwaká:ne:ʔ 'we (excl. pl.) see them again'Iden. with **245** except for subj. pref. *-yakwa-* 'we (excl. pl.)'See also **2, 30, 36, 118, 246.**

(402)

755. ʔeska:tkaʔ 'you will provide them again'Iden. with **282** except for addition of prim. pref. *-s-* 'repet.'

756. ?ekanyo?towané?se:k 'there will always be large animals'

Iden. with 246 except for addition of *-ek* 'cont.' and of mod. pref. *?ε-* 'fut.'

See also 3, 10, 11, 30, 36, 671, 676.

(403)

See 10, 115, 203, 239.

(404)

757. teyakwaká:ne:? 'we (excl. pl.) see'

Iden. with 240 except for subj. pref. *-yakwa-* 'we (excl. pl.)'

See also 1, 2, 36, 89, 237, 246, 251.

(405)

See 1, 3, 7, 10, 11, 59, 106, 107, 176, 671.

(406)

See 6, 7, 11, 20, 41, 47.

(407)

758. ta?a:yokwe:ni? 'it might be impossible'

Coll. for *te?a:yokwe:ni?*

Vb. rt.: *-kweny-* 'be possible'

Asp. suff.: *-i?* 'punc.'

Obj. pref.: *-yo-* 'neut.'

Mod. pref.: *-?aa-* 'opt.'

Other pref.: *te-* 'neg.'

759. na:yakε? 'people might say'

Vb. rt.: *-ε-* 'say'

Asp. suff.: *-??* 'punc.'

Subj. pref.: *-yak-* 'fem.'

Mod. pref.: *-aa-* 'opt.'

Sec. pref.: *n-* 'part.'

760. hó:weh 'there, over there'**761. twakéke:nó?** 'I saw it there'

Vb. rt.: *-ke-* 'see'

Asp. suff.: *-∅-* 'desc.'; *-:nó?* 'part.'

Obj. pref.: *-wake-* '1st pers.'

Prim. pref.: *t-* 'cisloc.'

762. sha?tewatiya?tó?te:h 'they (nonmasc. pl.) have the same kind of form, look alike'

Vb. base: vb. rt. *-ó?te-* 'be of a certain kind'; incorp. nn. rt. *-yá?t-* 'body, form'

Asp. suff.: *-h* 'desc.'

Subj. pref.: *-wati-* 'they (nonmasc. pl.)'

Sec. pref.: *sha?* 'coin.'

Other pref.: *te-* 'dupl.'

See also 7, 10, 11, 30, 49, 217, 230, 237, 464.

(408)

763. ʔeyéyashoʔ 'people will call them'Vb. base: vb. rt. *-yas-* 'call'; rt. suff. *-ho-* 'dist.'Asp. suff.: *-ʔ* 'punc.'Subj. pref.: *-ye-* 'fem.'Mod. pref.: *ʔe-* 'fut.'**764. naʔkayaʔtóʔteʔ** 'what kind of form it has'Vb. base iden. with **762**.Asp. suff.: *-ʔ* 'punc.'Subj. pref.: *-ka-* 'neut.'Mod. pref.: *-aʔ-* 'indic.'Sec. pref.: *n-* 'part.'**765. ko:kɛ:h** 'people see'Vb. rt.: *-ke-* 'see'Asp. suff.: *-h* 'desc.'Obj. pref.: *ko-* 'fem.'See also **1, 2, 7, 10, 11, 36, 40, 191**.

(409)

See **1, 30, 36, 118, 174, 198, 239**.

(410)

766. ʔeka:nekakaʔʒstak 'it will be used for flavoring the water'Iden. with **743** except for asp. suff. *-∅* 'punc.'**767. ʔis** 'you (sg. or nonsg.)'**768. ʔoʔsyaʔtakwəniyóʔheʔt** 'it is for your benefit'Vb. base: vb. rt. *-kweniyo-* 'be the main one'; rt. suff. *-ʔhéʔ-* 'inch I';
incorp. nn. rt. *-yáʔta-* 'body'Asp. suff.: *-t* 'punc.'Subj. pref.: *-s-* '2d pers.'Mod. pref.: *ʔoʔ-* 'indic.'Cf. **707**.See also **10, 11, 42, 84, 89, 343, 504**.

(411)

See **1, 36, 97, 118, 226, 227, 333**.

(412)

See **3, 10, 30, 234-6, 238, 671**.

(413)

769. ʔεkanəʔnóstħa:k 'whenever it becomes cold'Iden. with **196** except for asp. suff. *-h-* 'iter'; *-ak* 'cont.'See also **3, 10, 30, 36, 42, 59, 232, 402, 671, 676, 701.**

(414)

770. hε:notsistaké:əʔ 'they (masc. pl.) will lay down their fire there'Vb. base: vb. rt. *-kéo-* 'lay down'; incorp. nn. rt. *-sista-* 'fire'; *-at-* 'refl.'Asp. suff.: *-əʔ* 'punc.'Subj. pref.: *-ʔen-* 'they (masc. pl.)'Mod. pref.: *-ε-* 'fut.'Other pref.: *h-* 'transloc.'See also **6, 30, 606, 720.**

(415)

See **1, 10, 30, 36, 57, 118, 198.**

(416)

See **233-235, 277.**

(417)

771. tε:nεʔnikəwənyáʔthaʔ 'they (masc. pl.) use it as a source of amusement'Coll. for *tεnεʔnikəwənyáʔthaʔ*Iden. with **238** except for lack of *-ak* 'cont.' and of mod. pref. *-ε-* 'fut.'See also **10, 30, 81, 93, 230, 237.**

(418)

772. saiwihsáʔəh 'you planned it'Vb. base: *-ihsáʔ-* 'complete'; incorp. nn. rt. *-(C)i:w-* 'matter' (together meaning 'plan')Asp. suff.: *-əh* 'desc.'Obj. pref.: *sa-* '2d pers.'Cf. **228.**See also **1, 3, 36, 97, 108, 226, 227, 333.**

(419)

See **1, 3, 36, 89, 97, 226, 227, 619, 675.**

(420)

See **1, 3, 10, 11, 30, 36, 40, 109, 159, 263, 316, 584, 585.**

(421)

See **1, 10, 11, 647, 648.**

(422)

See 3, 7, 10, 11, 30, 36, 138, 253, 260, 671, 676.

(423)

773. **heyawenɔːɔk** 'it will continue to go there'

Iden. with 539 except for addition of *-ak* 'cont.' and of mod. pref. *-ε-* 'fut.'

See also 3, 6, 36, 59, 254, 258, 377.

(424)

See 2, 6, 10, 11, 36, 109, 110, 176, 264, 671.

(425)

774. **?eyoʔtaiɛɔk** 'it will continue to be warm'

Vb. rt.; *-aʔtaiɛ-* 'be warm'

Asp. suff.: *-ʔ-* 'desc.'; *-ak* 'cont.'

Obj. pref.: *-yo-* 'neut.'

Mod. pref.: *?ε-* 'fut.'

See also 1, 6, 7, 10, 11, 84, 145, 264, 675.

(426)

See 1, 10, 11, 36, 89, 118, 176, 277.

(427)

775. **sih** 'elsewhere, other', here 'larger'776. **nikájiʔtaʔs** 'the size of the birds'

Vb. base: vb. rt. *-a-* 'be of a certain size'; incorp. nn. rt. *-jiʔi-* 'bird'

Asp. suff.: *-ʔs* 'iter.'

Subj. pref.: *-ka-* 'neut.'

Sec. pref.: *ni-* 'part.'

777. **niyoːtoʔk** 'as far as, up to'

Iden. with 118 except for lack of *-atye-* 'prog.' and *-ʔ* 'desc.'

778. **sasyɔːniːh** 'you made it'

Iden. with 322 except for obj. pref. *sa-* '2d pers.'

See also 10, 11, 176, 276.

(428)

779. **?eyɔkwatɔʔseʔɔːɔk** 'it will continue to be available to us (pl.)'

Iden. with 115 except for obj. pref. *-yɔkw-* 'us (pl.)'

See also 10, 11, 89, 176, 239, 671.

(429)

See 1, 3, 7, 10, 11, 89, 671.

(430)

See 30, 36, 47, 81, 93, 145.

(431)

780. ?eskáno?nos 'it will become cold again'

Iden. with 196 except for addition of prim. pref. -s- 'repet.'

781. tyo?taie:h 'it is warm there'

Vb. rt.: -a?taie- 'be warm'

Asp. suff.: -h 'desc.'

Obj. pref.: -yo- 'neut.'

Prim. pref.: t- 'cisloc.'

782. ?eshénokō:tak 'they (masc. pl.) will head back there'

Iden. with 433 except for subj. pref. -hen- 'they (masc. pl.)'

See also 1, 7, 10, 36, 81, 84, 145.

(432)

783. tsiyakokwé:ɔ? 'people stay in the same spots'

Vb. base: vb. rt. -kwé- 'be in a particular spot'; rt. suff. -ɔ- 'dist.'

Asp. suff.: -ʔ 'desc.'

Obj. pref.: -yako- 'fem.'

Sec. pref.: tsi- 'coin.'

See also 1, 2, 11, 20, 59, 89.

(433)

784. tətayo?taieh 'it becomes warm there again'

Vb. stem iden. with 213.

Obj. pref.: -yo- 'neut.'

Mod. pref.: -ɔ-a- 'indic.'

Prim. pref.: -t- 'cisloc.'

Other pref.: t- 'dupl.'

785. sa:tiyá?ta?ti:he?t 'they (masc. pl.) come around again'

Iden. with 269 except for mod. pref. -a- 'indic.'

786. ha?tá:tiwəno:ke:h 'all their (masc. pl.) voices'Coll. for *ha?tá:tiwəno:ke:h*

Vb. base: vb. rt. -ake- 'be separate entities'; incorp. nn. rt. -wəno- 'voice'

Asp. suff.: -h 'desc.'

Subj. pref.: -ʔati- 'their (masc. pl.)'

Sec. pref.: ha?- 'transloc.'

Other pref.: -te- 'dupl.'

787. saenóí?stæ? 'they (masc. pl.) chatter again'

Vb. stem iden. with 271.

Subj. pref.: -'en- 'they (masc. pl.)'

Mod. pref.: -a- 'indic.'

Prim. pref.: s- 'repet.'

788. hatiweni:yo:h 'their (masc. pl.) beautiful voices'

Vb. base iden. with 272.

Asp. suff.: -h 'desc.'

Subj. pref.: *hati-* 'their (masc. pl.)'

See also 1, 2, 7, 10, 36, 84, 145.

(434)

See 1, 2, 7, 11, 20, 36, 108, 153.

(435)

789. sayewenó:ok 'people hear the voices again'

Vb. base: vb. rt. -áw(:)k- 'hear'; incorp. nn. rt. -wen- 'voice'

Asp. suff.: -Ø 'punc.'

Subj. pref.: -ye- 'fem.'

Mod. pref.: -a- 'indic.'

Prim. pref.: s- 'repet.'

790. sawati:yó? 'they (nonmasc. pl.) come again'

Vb. rt.: -yó- 'come, arrive'

Asp. suff.: -'?' 'punc.'

Subj. pref.: -wati- 'they (nonmasc. pl.)'

Mod. pref.: -a- 'indic.'

Prim. pref.: s- 'repet.'

791. watiweni:yo:h 'their (nonmasc. pl.) beautiful voices'Iden. with 788 except for subj. pref. *wati-* 'their (nonmasc. pl.)'

See also 2, 260.

(436)

792. wáosasha:a?t 'they remember you'

Vb. base: vb. rt. -ashax- 'take cognizance of'; rt. suff. -'?'- 'inch. I' (cf. 133)

Asp. suff.: -t 'punc.'

Trans. pref.: -'os- 'they . . . you'

Mod. pref.: wa- 'indic.'

See also 1, 2, 6, 7, 11, 89, 153, 696, 767.

(437)

793. ?o?tyoténó:nyó:? 'people are thankful'

Iden. with 154 except for mod. pref. ?o?- 'indic.'

See also 7, 10, 11, 27, 28, 40.

(438)

See 1, 3, 7, 10, 11, 106, 107, 176, 671.

(439)

794. wa[?]e:kε[?] 'people see it'

Vb. rt.: -kε- 'see'

Asp. suff.: -[?] 'punc.'Subj. pref.: -[?]e- 'fem.'

Mod. pref.: wa- 'indic.'

See also 3, 10, 11, 36, 84, 89, 717, 764.

(440)

795. te[?]saiwakɔ:tɔh 'it does not escape you'Vb. base: vb. rt. -kɔ(:)t- 'perform an irrevocable act'; rt. suff. -ɔ- 'dist.';
incorp. nn. rt. -(C)i:wa- 'matter'Asp. suff.: -[?]h 'iter.'

Obj. pref.: -sa- 'you'

Other pref.: te[?]- 'neg.'**796. tɔ[?]śsa:tikwe:ni[?]** 'they (masc. pl.) are no longer able'Coll. for te[?]śsa:tikwe:ni[?]

Vb. rt.: -kweny- 'be able'

Asp. suff.: -i[?] 'punc.'Subj. pref.: -[?]ati- 'they (masc. pl.)'Mod. pref.: -[?]ɔ-a- 'indic.'

Prim. pref.: -s- 'repet.'

Other pref.: te- 'neg.'

797. [?]ś:sa:tiya:shɔ:[?] 'they (masc. pl.) might still name them'

Vb. stem iden. with 763.

Subj. pref.: -[?]ati- 'they (masc. pl.)'Mod. pref.: [?]ɔ-a- 'opt.'

Prim. pref.: -s- 'repet.'

798. niyotihséno[?]tε:h 'what kind of names they (nonmasc.) have'Vb. base: -ó[?]tε- 'be of a certain kind'; incorp. nn. rt. -hsen- 'name'

Asp. suff.: -h 'desc.'

Obj. pref.: -yoti- 'they (nonmasc.)'

Sec. pref.: ni- 'part.'

799. [?]ɔkwé[?]ɔwe:kha:[?] 'characterized by Indianness', here 'the Indian language'Vb. base: vb. rt. -[?]ɔwe- 'be native, genuine'; incorp. nn. rt. -ɔkwe- 'person'
(together meaning 'Indian')

Asp. suff.: -Ø- 'desc.'

Subj. pref.: [?]- 'indef.'Attr. suff.: -kha[?] 'character.'

See also 1, 11, 30, 36, 49, 89, 106, 275.

(441)

See 1, 10, 11, 36, 57, 89, 97, 226, 298, 333, 675.

(442)

See 1, 3, 6, 7, 11, 36, 74, 89, 97, 226, 227, 619, 670, 675.

(443)

See 1, 3, 11, 647, 648.

(444)

See 3, 6, 7, 11, 27, 36, 42, 81, 82, 282, 288, 671, 676.

(445)

See 3, 6, 7, 97, 287, 675.

(446)

See 1, 7, 10, 11, 84, 89, 294, 295.

(447)

800. satého'she? 'your helpers'Iden. with 456 except for obj. pref. *sa-* '2d pers.'**801. ?eyákwathyo:wi?** 'we (excl. pl.) shall tell about it'Vb. base: *-hyowi-* 'tell'; *-at-* 'refl.' (cf. 85)Asp. suff.: *-ʔ* 'punc.'Subj. pref.: *-yakwa-* 'we (excl. pl.)'Mod. pref.: *?ε-* 'fut.'

See also 2, 7, 10, 12, 36, 42, 74, 84, 296.

(448)

See 6, 7, 10, 11, 84, 308, 314, 685, 801.

(449)

See 1, 7, 42, 81, 89, 93, 677.

(450)

See 2, 10, 11, 20, 41, 283, 284, 671.

(451)

See 3, 6, 7, 10, 11, 112, 113, 285, 286, 675.

(452)

See 1, 30, 36, 118, 312, 757.

(453)

See 30, 91, 293.

(454)

See 10, 90, 92.

(455)

802. ʔokwayaʔtá:ni:yɔh 'our (pl.) bodies are strong'

Iden. with 235 except for obj. pref. ʔokwa- 'our (pl.)'

See also 1, 2, 11, 15, 16, 89, 226.

(456)

See 1, 6, 7, 61, 62.

(457)

803. saye:ɛh 'you did it'

Iden. with 676 except for lack of sec. pref. ni- 'part.'

804. tesaʔsəhtɔ:tyeʔ 'you are dropping it'

Vb. base: vb. rt. -áʔsɛ- 'fall'; rt. suff. -ʔht- 'caus. I'

Asp. suff.: -ɔ- 'desc.'; -atye- 'prog.'; -ʔʔ- 'desc.'

Obj. pref.: -s- '2d pers.'

Other pref.: te- 'dupl.'

805. ʔa:yakwəntɔnyɔ:ɔk 'we (excl. pl.) might always think'

Vb. stem iden. with 288.

Subj. pref.: -yakw- 'we (excl. pl.)'

Mod. pref.: ʔaa- 'opt.'

806. ʔokwæ:hkɔ:tyeʔ 'we (pl.) are along in it'

Vb. base: vb. rt. -(C)x- 'put in'; rt. suff. -ʔhkw- 'inst.'

Asp. suff.: -ɔ- 'desc.'; -atye- 'prog.'; -ʔʔ- 'desc.'

Obj. pref.: ʔokwæ- 'we (pl.)'

See also 3, 11, 27, 30, 42, 95, 109.

(458)

See 1, 3, 10, 11, 40, 81, 93, 512, 677.

(459)

See 1, 3, 36, 89, 97, 108, 226, 227, 619, 772.

(460)

See 1, 3, 10, 11, 191, 584.

(461)

See 3, 10, 11, 30, 36, 42, 109, 159, 263, 316, 585.

(462)

807. ʔokwátəʔe:seh 'we (pl.) are grateful'Vb. base: vb. rt. -ʔ²es- 'gratify'; -at- 'refl.'

Asp. suff.: -éh 'desc.'

Obj. pref.: ʔokw- 'we (pl.)'

808. nioyenoʔtəʔhéʔəh 'what he fashioned'

Vb. base iden. with 170.

Asp. suff.: -əh 'desc.'

Obj. pref.: -ʔo- 'masc.'

Other pref.: ni- 'part.'

See also 1, 2, 7, 10, 11, 35-37, 40, 750.

(463)

See 1, 7, 38, 81, 82, 124, 299, 300.

(464)

809. tɛyəkhnə:nyəʔtáhkwa:k 'people will always use it for thanking me'Vb. base: vb. rt. -nóonyə- 'thank'; rt. suff. -ʔ²ta- 'caus. I', -ʔhkwa- 'inst.'

Asp. suff.: -ə- 'iter.'; -ak 'cont.'

Trans. pref.: -yək- 'people . . . me'

Mod. pref.: -ɛ- 'fut.'

Other pref.: t- 'dupl.'

See also 3, 10, 11, 15, 20, 42, 116.

(465)

810. ʔostówæʔko:wa:h 'Great Feather Dance'

Nn. rt.: -stowæ- 'headdress'

Nn. suff.: -ʔ²- 'spl. nn. suff.'

Obj. pref.: ʔo- 'neut.'

Attr. pref.: -kowah 'augment.'

811. konéəʔ 'Thanksgiving Dance', lit. 'people are covered with hide'
(p. 2)

Vb. base: vb. rt. -o- 'cover'; incorp. nn. rt. -né- 'hide, skin (?)'

Asp. suff.: -ə- 'desc.'

Nn. suff.: -ʔ² 'spl. nn. suff.' [26.4]

Obj. pref.: ko- 'fem.'

812. kanɛ:hwéʔko:wa:h 'Great Bowl Game'

Nn. rt.: -neehwe- (occurs only in this word)

Nn. suff.: -ʔ²- 'spl. nn. suff.'

Subj. pref.: ka- 'neut.'

Attr. suff.: -kowah 'augment.'

813. ?atɔ:wɛ? 'Personal Chant'See also **1, 7, 10, 11, 89, 127, 299, 300.**

(466)

See **10, 11, 35, 38, 809.**

(467)

See **1, 7, 10, 298, 563.**

(468)

See **11, 36, 40, 807, 808.**

(469)

814. tekaɛnókəhkeh 'it is between the songs'Vb. base: vb. rt. *-okɛ-* 'be between'; incorp. nn. rt. *-(C)ɛn-* 'song'Nn. suff.: *-hkhéh* 'ext. loc.' [26.4]Subj. pref.: *-ka-* 'neut.'Other pref.: *te-* 'dupl.'See also **3, 10, 11, 38, 811.**

(470)

815. ?ɛwɔ:tɔ? 'it will become'Iden. with **529** except for mod. pref. *?ɛ-* 'fut.'See also **6, 153, 221, 688.**

(471)

816. ?ɔkwatyæ:ʔtahkó:tye? 'we (pl.) are using it'Iden. with **90** except for addition of *-atyɛ-* 'prog.' and *-ʔ* 'desc.'**817. ?ɔkwathyowíatyɛ?** 'we (pl.) are telling about it'Vb. base: vb. rt. *-(hy)owi-* 'tell'; *-at-* 'refl.'Asp. suff.: *-ʔ* 'desc.'; *-atyɛ-* 'prog.'; *-ʔ* 'desc.'Obj. pref.: *?ɔkw-* 'we (pl.)'See also **1, 7, 10.**

(472)

See **1, 7, 10, 11, 35-37, 117.**

(473)

See **1, 3, 36, 89, 97, 226-228, 619.**

(474)

See **1, 3, 11, 30, 36, 40, 109, 159, 263, 316, 584, 585.**

(475)

See **1, 10, 11, 647, 648.**

(476)

818. **wa:e?** 'he thought'

Vb. rt.: -e- 'think'
 Asp. suff.: -[?] 'punc.'
 Subj. pref.: -[?] 'masc.'
 Mod. pref.: wa- 'indic.'

819. **?o?kyæ:ta?t** 'I finished the creation'

Vb. stem iden. with 622.
 Subj. pref.: -k- '1st pers.'
 Mod. pref.: ?o[?]- 'indic.'

See also 2, 7, 171.

(477)

See 1, 3, 10, 11, 38, 89, 355.

(478)

See 6, 10, 11, 322, 324, 325.

(479)

820. **?eyota?éou:k** 'it will continually be covered by a veil'

Iden. with 323 except for addition of -ak 'cont.' and of mod. pref. ?ε- 'fut.'

821. **netyoyé:ək** 'how it will continually go, move'

Iden. with 327 except for addition of -ak 'cont.' and of mod. pref. -ε- 'fut.'

822. **?eyotkahatś:ək** 'it will continue to revolve'

Iden. with 328 except for addition of -ak 'cont.' and of mod. pref. ?ε- 'fut.'

See also 3, 10, 59, 326.

(480)

823. **?etyawehtś:tye?** 'it will be coming from there'

Vb. rt.: -eht- 'come from'
 Asp. suff.: -ś- 'desc.'; -atye- 'prog.'; -[?] 'punc.'
 Obj. pref.: -yaw- 'neut.'
 Mod. pref.: ?ε- 'fut.'
 Prim. pref.: -t- 'cisloc.'
 Cf. 416.

824. **?eyenəhtś:nyo:?** 'people will think'

Iden. with 28 except for asp. suff. -[?] 'punc.' and mod. pref. ?ε- 'fut.'

See also 3, 6, 11, 20, 27, 59, 116, 193.

(481)

See 1, 7, 10, 11, 36, 89, 118, 145, 175, 354.

(482)

825. teʔóʔte:h 'it is not that way'Iden. with 47 except for *te-* 'neg.' in place of *ni-* 'part.'**826. ná:yoʔha:ste:k** 'how strong it might continue to be'Iden. with 369 except for mod. pref. *-aa-* 'opt.'**827. ta:kæ:wənye:ʔ** 'the wind might stir'Iden. with 193 except for mod. pref. *-aa-* 'opt.'**828. ni:waʔ** 'how big it is'Vb. rt.: *-a-* 'be of a certain size'Asp. suff.: *-ʔ* 'desc.'Subj. pref.: *-w-* 'neut.'Sec. pref.: *ni-* 'part.'**829. twanəkenyʔ** 'our (incl. pl.) abodes'Vb. base: vb. rt. *-nəke-* 'dwell together'; rt. suff. *-nyə-* 'dist.'Asp. suff.: *-ʔ* 'desc.'Subj. pref.: *twa-* 'our (incl. pl.)'**830. ʔəkweʔə:weh** 'Indian(s)'Iden. with 799 except for lack of attr. suff. *-khaʔ* 'charact.'

See also 6, 49, 81, 233.

(483)

See 1, 6, 9, 12, 30, 47.

(484)

See 3, 7, 10, 11, 136, 332-334.

(485)

831. tsiwó:wi:atyeʔ 'when they were telling him'Vb. rt.: *-(hy)owi-* 'tell'Asp. suff.: *-∅-* 'desc.'; *-atye-* 'prog.'; *-ʔ* 'desc.'Trans. pref.: *-əwə-* [3.17] 'they . . . him'Sec. pref.: *tsi-* 'coin.'

See also 84, 492, 494.

(486)

832. həwéχhse:h 'they said to him'Vb. base: vb. rt. *-əχ-* 'say'; rt. suff. *-hse-* 'dat.'Asp. suff.: *-h* 'desc.'Trans. pref.: *həw-* 'they . . . him'

See also 7, 10, 11, 136, 333, 334, 498.

(487)

See 6, 11, 42, 337.

(488)

833. ʔeyóʔhasteh 'it will become strong'

Iden. with 352 except for mod. pref. ʔe- 'fut.'

See also 10, 11, 193, 203.

(489)

See 3, 10, 11, 46, 81, 93, 333, 343, 344.

(490)

See 1, 30, 36, 118, 567.

(491)

834. twatka:thwas 'we (incl. pl.) see'

Iden. with 143 except for asp. suff. -ás 'iter.' and lack of mod. pref. ʔe- 'indic.'

835. ʔokwátæʔswi:yo:h 'our (pl.) good luck.

Vb. base: vb. rt. -iyo- 'be good'; incorp. nn. rt. -atæʔsw- 'luck'

Asp. suff.: -h 'desc.'

Obj. pref.: ʔokw- 'our (pl.)'

836. teʔa:wes 'it doesn't happen'

Iden. with 348 except for te- 'neg.' in place of ni- 'part.'

837. ʔokwákwe:ɔʔ 'our (pl.) spots, we are scattered here and there'

Vb. base: vb. rt. -kwé- 'be in a particular spot'; rt. suff. -ɔ- 'dist.'

Asp. suff.: -ʔ 'desc.'

Obj. pref.: ʔokwa- 'our (pl.)'

See also 2, 6, 7, 10, 11, 49, 67, 81, 191, 348.

(492)

838. ʔehni:wakwáihsiʔ 'we (incl. du.) shall attest to it'

Iden. with 347 except for subj. pref. -hni- 'we (incl. du.)'

Sec. also 6, 10, 11, 57, 89, 348.

(493)

839. káiwakwēni:yoʔ 'it is true'Vb. rt.: -kwēniyo- 'be the main one'; incorp. nn. rt. -(C)i:wa- 'matter'
(together meaning 'be true')

Asp. suff.: -ʔ 'desc.'

Subj. pref.: ka- 'neut.'

See also 1, 7, 9, 36, 346.

(494)

See 7, 10, 11, 332, 339, 340.

(495)

840. **sí:kwa:h** 'in the direction away, too much'*sih* 'elsewhere' (775)Enclitic: *-kwah* 'toward'841. **thá:yo'ha:stēh** 'it wouldn't become strong'

Vb. stem iden. with 833.

Obj. pref.: *-yo-* 'neut.'Mod. pref.: *-aa-* 'opt.'Sec. pref.: *th-* 'contr.'842. **?a:watkáhatčh** 'it would revolve'Iden. with 342 except for mod. pref. *?aa-* 'opt.'

See also 10, 49.

(496)

See 1, 3, 6, 11, 175, 191, 331.

(497)

See 1, 40, 62.

(498)

See 1, 3, 11, 35, 36, 89, 226, 227, 228, 619.

(499)

See 1, 3, 10, 11, 30, 36, 109, 159, 263, 316, 584, 585.

(500)

See 1, 10, 11, 647, 648.

(501)

843. **?é:ni'tyɔ:ta'k** 'they (masc. pl.) will continue to dwell'Iden. with 356 except for lack of prim. pref. *-t-* 'cisloc.'

See also 7, 30, 36, 324, 325, 355, 671, 676.

(502)

See 3, 6, 10, 59, 81, 358, 359.

(503)

See 3, 6, 7, 10, 11, 30, 59, 173, 360, 675.

(504)

See 1, 7, 10, 11, 89, 205, 296.

(505)

844. **?eyakwathyónya:ne?** 'we (excl. pl.) are going to tell about it'Iden. with 85 except for subj. pref. *-yakw-* 'we (excl. pl.)'

See also 7, 10, 11, 83, 84, 588, 671.

(506)

845. **?akhíhso:t** 'we (excl.) have them as grandparents'Iden. with 364 except for trans. pref. *?akhi-* 'we (excl.) . . . them'

See also 1, 10, 11, 30, 365, 366, 729.

(507)

See 7, 10, 11, 30, 36, 108, 112, 173, 360-362, 671, 677.

(508)

846. **?o:nónya:nótyé?se:k** 'they (nonmasc.) will always be making them'Coll. for *?eónónya:nótyé?se:k*Vb. base: vb. rt. *-ónya-* 'make'; rt. suff. *-':nó-* 'dist.'Asp. suff.: *-Ø-* 'desc.'; *-tye-* 'prog.'; *-'?s-* 'iter.'; *-ek* 'cont.'Obj. pref.: *-'on-* 'they (nonmasc.)'Mod. pref.: *?ε-* 'fut.'

See also 3, 10, 11, 46, 173, 671.

(509)

See 30, 46, 186-188.

(510)

847. **?eyonótó?se?ǵ:ǵk** 'it will continue to be available to them (non-masc.)'Iden. with 115 except for obj. pref. *-yon-* 'they (nonmasc.)'

See also 3, 10, 46, 173, 184, 671.

(511)

848. **sheiwakéístani:h** 'you gave them the responsibility'Iden. with 392 except for trans. pref. *she-* 'you . . . them'

See also 1, 10, 30, 46, 176, 365, 366, 845.

(512)

849. hesá:ah 'you took them there'

Vb. rt.: -(h)a- 'take'
 Asp. suff.: -h 'desc.'
 Obj. pref.: -sa- '2d pers.'
 Other pref.: he- 'transloc.'

See also **7, 10, 11, 30, 36, 246, 285, 676.**

(513)

850. ?a:kakwe:ni? 'it might be possible'

Iden. with **203** except for mod. pref. ?aa- 'opt.'

851. ?o:sayákohte:tye:t 'it might kill people'

Vb. base: vb. rt. -*ahlety-* 'travel'; rt. suff. -*et-* 'caus. II' (together, with repet., meaning 'kill')
 Asp. suff.: -*Ø* 'punc.'
 Obj. pref.: -*yako-* 'fem.'
 Mod. pref.: ?oo-a- 'opt.'
 Prim. pref.: -s- 'repet.'

See also **10, 11, 20, 41, 191.**

(514)

852. ?á:yotka:tho? 'people might see'

Iden. with **136** except for mod. pref. ?aa- 'opt.'

853. niyoya?tánæ:ækwat 'how frightening it is'

Vb. base: vb. rt. -*nækwáht-* 'be frightening, awe-inspiring'; incorp. nn.
 rt. -*yá?ta-* 'body'
 Asp. suff.: -*Ø* 'desc.'
 Obj. pref.: -*yo-* 'neut.'
 Sec. pref.: *ni-* 'part.'

See also **11, 30, 36.**

(515)

854. hotíto:ækçh 'they (masc.) are holding it down'

Vb. rt.: -*tóæk-* 'hold down'
 Asp. suff.: -*çh* 'desc.'
 Obj. pref.: *hoti-* 'they (masc.)'

See also **1, 6, 7, 10, 285, 848.**

(516)

See **1, 36, 100, 176, 277, 333, 436.**

(517)

See 1, 3, 36, 89, 226, 227, 619, 675.

(518)

See 1, 3, 10, 11, 30, 36, 109, 159, 263, 316, 584, 585.

(519)

See 1, 10, 11, 647, 648.

(520)

855. no:tinóʔε:εtih 'on which side of their (masc.) heads'

Iden. with 378 except for obj. pref. -ʔoti- 'their (masc.)'

See also 3, 7, 10, 11, 20, 30, 36, 41, 376, 377, 671, 676.

(521)

See 3, 7, 10, 11, 81, 355, 376, 671.

(522)

See 3, 6, 10, 59, 81, 376, 382.

(523)

856. to:hathéʔtə:ək 'he will continue to make it light'Coll. for *teohathéʔtə:ək*Vb. base: vb. rt. -*hathc-* 'be light'; rt. suff. -ʔti- 'caus. I'Asp. suff.: -*β-* 'desc.'; -*ak* 'cont.'

Obj. pref.: -ʔo- 'masc.'

Mod. pref.: -*ε-* 'fut.'Other pref.: *t-* 'dupl.'

See also 3, 10, 36, 59, 81, 93, 170, 590.

(524)

857. ʔεthéhtahkwa:k 'he will always use it for coming from'Vb. base: vb. rt. -*ekta-* 'come from'; rt. suff. -ʔhkw- 'inst.'Asp. suff.: -*∅-* 'iter.'; -*ak* 'cont.'Subj. pref.: -*h-* 'masc.'

Mod. pref.: ʔε- 'fut.'

Prim. pref.: -*t-* 'cisloc.'

Cf. 384.

See also 10, 11, 46, 109, 266, 385.

(525)

858. ?ekayasó:ok 'it will always be called'Vb. rt.: *-yas-* 'call'Asp. suff.: *-s-* 'desc.'; *-ak* 'cont.'Subj. pref.: *-ka-* 'neut.'Mod. pref.: *?ε-* 'fut.'See also **1, 3, 7, 10, 11, 398, 671.**

(526)

859. wáiwaye:is 'he does what he is supposed to'Vb. base iden. with **98.**Asp. suff.: *-∅* 'punc.'Subj. pref.: *-a-* 'masc.'Mod. pref.: *wa-* 'indic.'See also **1, 6, 7, 30, 81, 89, 380, 381, 574.**

(527)

See **1, 10, 11, 20, 41, 57, 83-85, 671.**

(528)

See **1, 7, 10, 30, 386, 388, 396.**

(529)

860. hehsi:wakéistani:h 'you gave him the responsibility'Iden. with **392** except for trans. pref. *hehs-* 'you . . . him' (cf. **420**)**861. tha?akwáiwaye:ih** 'if we (excl. pl.) were only aware of it'Vb. base: vb. rt. *-yetei-* 'know'; incorp. nn. rt. *-(C)t:wa-* 'matter'Asp. suff.: *-h* 'desc.'Subj. pref.: *-?akwa-* 'we (excl. pl.)'Mod. pref.: *-a-* 'indic.' (anomalous before desc. [8.1])Sec. pref.: *th-* 'contr.'See also **1, 7, 10, 11, 59, 97, 562, 578.**

(530)

862. ?okwénóhts? 'we (pl.) know'Vb. rt.: *-(ε)nóhts-* 'know'Asp. suff.: *-??* 'desc.'Obj. pref.: *?okw-* 'we (pl.)'See also **1, 59, 97, 100, 191, 333, 379.**

(531)

863. *ʔoʔtyakwatawenye:ʔ* 'we (excl. pl.) move about'Iden. with 116 except for subj. pref. *-yakw-* 'we (excl. pl.)'

See also 2, 6, 10, 11, 81, 89, 93, 390.

(532)

864. *ʔoʔtáie:h* 'it is warm'Vb. rt.: *-aʔtaiε-* 'be warm'Asp. suff.: *-h* 'desc.'Obj. pref.: *ʔo-* 'neut.'865. *haiwayétahkòh* 'his responsibility'Iden. with 60 except for subj. pref. *ha-* 'masc.' (cf. 580)

See also 10, 11, 46, 89, 145.

(533)

866. *ʔoʔwenotšòhte:tiʔ* 'they (nonmasc. pl.) flourish'

Vb. base iden. with 391.

Asp. suff.: *-iʔ* 'punc.'Subj. pref.: *-wen-* 'they (nonmasc. pl.)'Mod. pref.: *ʔoʔ-* 'indic.'

See also 10, 11, 36, 81, 89, 93, 108, 112, 362, 677, 767.

(534)

See 1, 3, 10, 59, 97, 333, 389.

(535)

867. *hoiwayeistš:tyeʔs* 'he is doing what he should'

Vb. base iden. with 98.

Asp. suff.: *-š-* 'desc.'; *-atye-* 'prog.'; *-ʔs* 'iter.'Obj. pref.: *ho-* 'masc.'868. *hehsíota:sʔòh* 'you gave him an assignment'Iden. with 101 except for trans. pref. *hehs-* 'you . . . him' (cf. 423)

See also 1, 3, 36, 89, 97, 100, 226, 619.

(536)

See 1, 3, 10, 11, 40, 584.

(537)

See 3, 10, 11, 30, 36, 42, 109, 159, 263, 316, 585.

(538)

See 1, 10, 11, 647, 648.

(539)

See 7, 30, 36, 81, 381, 676.

(540)

See 7, 10, 11, 36, 109, 279, 676.

(541)

869. tɛyohathéhse:k 'it will always be light'Vb. rt.: *-hathe-* 'be light'Asp. suff.: *-ʰis-* 'iter.'; *-ek* 'cont.'Obj. pref.: *-yo-* 'neut.'Mod. pref.: *-ε-* 'fut.'Other pref.: *t-* 'dupl.' (usual with this rt.)**870. ʔɛswótɛ:ɔnos** 'it will make shade again'Vb. base: vb. rt. *-atɛɔno-* 'be shady'; rt. suff. *-ʰst-* 'caus. I'Asp. suff.: *-∅* 'punc.'Subj. pref.: *-w-* 'neut.'

Mod. pref.: ʔɛ- 'fut.'

Prim. pref.: *-s-* 'repet.'

See also 1, 2, 10, 11, 36, 81, 82, 109, 263.

(542)

871. ʔɛyakoyaʔtáɛʔheʔse:k 'people will always rest', lit. 'their bodies will stop'Vb. base: vb. rt. *-(h)ɛʔhe-* 'stop'; rt. suff. *-ʰʔ-* 'inch. I'; incorp. nn. rt. *-yáʔta-* 'body'Asp. suff.: *-s-* 'iter.'; *-ek* 'cont.'Obj. pref.: *-yako-* 'fem.'

Mod. pref.: ʔɛ- 'fut.'

872. ʔɛwótɛ:ɔnos 'it will make shade'Iden. with 870 except for lack of *-s-* 'repet.'

See also 3, 7, 10, 11, 20, 41, 84, 671.

(543)

873. haʔteskayétaʔseʔ 'it will return to normal'Vb. base: vb. rt. *-yɛta-* 'put down, establish'; rt. suff. *-ʰʔs-* 'trans.'Asp. suff.: *-éʔ* 'purp.'Subj. pref.: *-ka-* 'neut.'Mod. pref.: *-ε-* 'fut.'Prim. pref.: *-s-* 'repet.'Other pref.: *-t-* 'dupl.'; *haʔ-* 'transloc.'

874. **yeyá?tayətatye?** 'people's bodies put down all along'

Vb. base: vb. rt. *-yət-* 'put down'; incorp. nn. rt. *-yá?ta-* 'body'

Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-??* 'desc.'

Subj. pref.: *ye-* 'fem.'

See also 3, 6, 7, 10, 11, 36, 675.

(544)

See 1, 6, 10, 11, 52, 57, 337, 671.

(545)

875. **tayakohsáta?is** 'people run into darkness there'

Iden. with 404 except for mod. pref. *-a-* 'indic.'

See also 10, 11, 304, 403.

(546)

876. **?eskə: hkwa: a?k** 'there will continue to be another orb'

Vb. base: vb. rt. *-(C)æ-* [5.4]; incorp. nn. rt. *-(C)əhkwa-* 'sun, moon, orb'

Asp. suff.: *-??* 'desc.'; *-k* 'cont.'

Subj. pref.: *-kæ-* 'neut.'

Mod. pref.: *?ε-* 'fut.'

Prim. pref.: *-s-* 'repet.'

See also 1, 3, 7, 10, 11, 81, 376, 405, 671.

(547)

See 3, 10, 11, 59, 176, 408, 409.

(548)

877. **tyakoyaké?əh** 'people emerged from there'

Vb. base: vb. rt. *-yakε-* 'emerge'; rt. suff. *-??* 'inch. I'

Asp. suff.: *-əh* 'desc.'

Obj. pref.: *-yako-* 'fem.'

Prim. pref.: *t-* 'cisloc.'

See also 11, 20, 41, 81, 203, 432, 433.

(549)

878. **?oiwayeistó: tye?s** 'it is performing its obligation'

Vb. base iden. with 98.

Asp. suff.: *-ə-* 'desc.'; *-atye-* 'prog.'; *-?s* 'iter.'

Obj. pref.: *?o-* 'neut.'

See also 1, 6, 7, 11, 36, 89, 118.

(550)

879. sɔ:ni:h 'you made it'

Vb. rt.: -ɔ(:)ni- 'make'

Asp. suff.: -h 'desc.'

Subj. pref.: s- '2d pers.'

880. yeyá'tate? 'she is there'Iden. with 306 except for subj. pref. *ye-* 'fem.' (cf. 474)

See also 1, 7, 10, 11, 81, 83, 176.

(551)

881. neyakwaye:ha:k 'how we (excl. pl.) will always do it'Iden. with 367 except for subj. pref. -*yakwa-* 'we (excl. pl.)'

See also 6, 7, 10, 11, 30, 84, 388, 407, 671, 801, 845.

(552)

882. koiwayeistó:tye?s 'she is performing her obligation'Iden. with 878 except for obj. pref. *ko-* 'fem.'

See also 1, 7, 10, 11, 36, 89, 118.

(553)

See 10, 11, 30, 36, 47, 59, 412, 413, 676.

(554)

See 3, 6, 7, 10, 11, 59, 414, 676.

(555)

883. neyakotkeistó:tye? 'as people will be moving along'Iden. with 411 except for obj. pref. -*yako-* 'fem.'

See also 3, 6, 7, 10, 11, 20, 36, 59, 427, 675.

(556)

See 1, 10, 30, 46, 176, 580.

(557)

884. wenóthowi:sas 'the women'Vb. rt.: -*athowis-* 'be a woman' (cf. 655)Asp. suff.: -*ás* 'iter.'Subj. pref.: *wen-* 'they (nonmasc. pl.)'

See also 6, 11, 30, 36, 79, 417, 657, 676, 823, 880.

(558)

885. koti:wahťétya?tsh 'she has carried out her responsibility'Vb. base: vb. rt. *-ahťetya-* 'travel, operate'; rt. suff. *-?t-* 'caus. I'; incorp.nn. rt. *-(C)í:w-* 'matter, responsibility'; *-at-* 'refl.'Asp. suff.: *-sh* 'desc.'Obj. pref.: *ko-* 'fem.'**886. shéiata:s?sh** 'you have given her an assignment'Iden. with **101** except for trans. pref. *she-* 'you . . . her'See also **1, 36, 89, 98, 100, 118, 176.**

(559)

See **1, 7, 10, 11, 36, 40, 97, 98, 100, 333, 886.**

(560)

See **1, 3, 36, 89, 226, 227, 578, 619, 675.**

(561)

See **1, 3, 11, 30, 36, 40, 109, 159, 263, 316, 584, 585.**

(562)

See **1, 10, 35-37, 751, 808, 817.**

(563)

See **1, 7, 11, 35, 38, 81, 376.**

(564)

887. ?ekajistánohkwa:ɔ? 'there will be speckles, stars in it'Vb. base: vb. rt. *-(C)-* 'put in'; rt. suff. *-ɔ-* 'dist.'; incorp. nn. rt. *-jista-nóhkwa-* 'speckles'Asp. suff.: *-??* 'punc.'Subj. pref.: *-ka-* 'neut.'Mod. pref.: *?ε-* 'fut.'See also **7, 10, 11, 84, 89, 782.**

(565)

See **3, 10, 11, 81, 376, 421.**

(566)

888. **ʔeyakotyaʔtasyɔnyaʔtáhkɔ:ɔk** 'she will continually be clothed in it'

Vb. base: vb. rt. *-ɔnya-* 'make'; rt. suff. *-ʔta-* 'caus. I', *-hkw-* 'inst.'; incorp. nn. rt. *-asy-* 'clothing'; second incorp. nn. rt. *-yáʔt-* 'body'; *-at-* 'refl.'

Asp. suff.: *-s-* 'desc.'; *-ak* 'cont.'

Obj. pref.: *-yako-* 'fem.'

Mod. pref.: *ʔɛ-* 'fut.'

889. **ʔeyɔtotáhsiʔ** 'she will appear'

Vb. base: vb. rt. *-otáhs-* 'bring to light'; *-at-* 'refl.' (together meaning 'appear')

Asp. suff.: *-iʔ* 'punc.'

Subj. pref.: *-y[ɔ]-* 'fem.'

Mod. pref.: *ʔɛ-* 'fut.'

See also 3, 10, 30, 84, 365, 388, 407.

(567)

890. **ʔoiwakéistɔh** 'it is an obligation'

Vb. base iden. with 392 except for lack of *-ni-* 'dat.'

Asp. suff.: *-sh* 'desc.'

Obj. pref.: *ʔo-* 'neut.'

See also 1, 176, 436.

(568)

891. **hoiwayɔnyá:nɔʔ** 'he pointed them out'

Vb. base: vb. rt. *-yɔnyá-* 'point out'; rt. suff. *-:nɔ-* 'dist.'; incorp. nn. rt. *-(C)í:wa-* 'matter'

Asp. suff.: *-ʔʔ* 'desc.'

Obj. pref.: *ho-* 'masc.'

See also 11, 20, 41, 89, 427.

(569)

892. **ʔeyóhsenoyɛ:tɔ:k** 'they will continue to have names'

Iden. with 107 except for obj. pref. *-yo-* 'neut.'

893. **ʔeyojihšʔtæ:ʔk** 'the stars will continue to be in it'

Vb. base: vb. rt. *-(C)ɔ-* 'put in'; incorp. nn. rt. *-jihšʔta-* [5.4] 'star'

Asp. suff.: *-ʔʔ-* 'desc.'; *-k* 'cont.'

Obj. pref.: *-yo-* 'neut.'

Mod. pref.: *ʔɛ-* 'fut.'

See also 10, 11, 30, 36, 38, 76, 106, 108.

(570)

See 3, 10, 11, 20, 41, 724.

(571)

See 6, 7, 10, 117, 176, 203, 428, 432.

(572)

See 1, 10, 11, 36, 57, 59, 89, 100, 277, 423.

(573)

See 1, 6, 7, 59, 416.

(574)

894. **?ɛyoti:nekahsónye?se:k** 'they (nonmasc.) will always savor the water'

Iden. with 439 except for addition of *-ek* 'cont.' and of mod. pref. *?ɛ-* 'fut.'

See also 30, 36, 38, 108, 112, 127, 362.

(575)

895. **?ɛwoti:nékeha:k** 'they (nonmasc. pl.) will always drink'

Vb. rt. *-'*: *neke-* 'drink'

Asp. suff.: *-h-* 'iter.'; *-ak* 'cont.'

Subj. pref.: *-wati-* 'they (nonmasc. pl.)'

Mod. pref.: *?ɛ-* 'fut.'

See also 10, 11, 30, 36, 38, 89, 440.

(576)

896. **setéhjiah** 'early in the morning'

897. **?ɛtwatya?tákesko?** 'we (incl. pl.) arise'

Iden. with 179 except for mod. pref. *?ɛ-* 'indic.'

898. **teyaako:h** 'it is wet'

Vb. rt.: *-oko-* 'be wet'

Asp. suff.: *-h* 'desc.'

Obj. pref.: *-ya-* 'neut.'

Other pref.: *te-* 'dupl.'

899. **?asté:kwa:h** 'outside, outdoors'

?asteh 'outside'

Enclitic: *-kwah* 'toward'

See also 1, 7, 10, 11, 89.

(577)

900. ʔoʔa:yeʔ 'dew'

Nn. rt.: -ʔaye- 'dew'

Nn. suff.: -ʔʔ 'spl. nn. suff.'

Obj. pref.: ʔo- 'neut.'

See also **10, 11, 89, 899.**

(578)

901. watí:neke:haʔ 'they (nonmasc. pl.) drink'Iden. with **895** except for lack of -ak 'cont.' and of mod. pref. ʔε- 'fut.'**902. kajihsoʔtáhsi:aʔ** 'the stars are standing in array'Iden. with **421** except for lack of -k 'cont.' and of mod. pref. ʔε- 'fut.'See also **6, 10, 30, 89, 416, 436.**

(579)

See **1, 7, 36, 96, 100, 176, 277, 436.**

(580)

903. keɔnyəʔ 'they are in it'

Vb. base: vb. rt. -(y)- 'put in'; rt. suff. -ɔ- 'dist.', -nyɔ- 'double dist.'

Asp. suff.: -ʔʔ 'desc.'

Subj. pref.: ke- 'neut.'

904. kotenoʔkæ:htashetáhkoh 'people use it for measuring'Iden. with **427** except for lack of -ak 'cont.' and of mod. pref. ʔε- 'fut.'See also **11, 20, 41, 89, 153, 176, 226.**

(581)

See **1, 7, 10, 11, 30, 36, 38, 62, 89, 100, 427.**

(582)

See **1, 3, 30, 36, 89, 100, 118, 226, 277, 436, 619.**

(583)

See **1, 3, 10, 11, 40, 584.**

(584)

See **10, 11, 36, 42, 109, 159, 263, 316, 585.**

(585)

See **1, 2, 7, 30, 43, 586.**

(586)

905. ʔəkwaʔeshənyɔːtyeʔ 'we (pl.) are being grateful'

Vb. base: vb. rt. -əʔes- 'gratify'; rt. suff. -hə- 'dist.'; -nyə- 'double dist.'; -at- 'refl.'

Asp. suff.: -ʔ- 'desc.'; -atyə- 'prog.'; -ʔʔ- 'desc.'

Obj. pref.: ʔəkwa- 'we (pl.)'

See also **6, 7, 10, 35, 621, 808.**

(587)

See **1, 7, 10, 11, 20, 59, 89, 464, 465.**

(588)

See **7, 10, 11, 56, 466.**

(589)

See **7, 10, 11, 467-469.**

(590)

See **1, 6, 7, 10, 11, 47, 281, 317, 473, 474.**

(591)

See **10, 36, 42, 47, 322, 479.**

(592)

906. hotɔhəhteːtyəːh 'his life went on'

Vb. base: vb. rt. -ahtety- 'travel, move on'; incorp. nn. rt. -əh- 'life'; -at- 'refl.'

Asp. suff.: -əh 'desc.'

Obj. pref.: ho- 'masc.'

See also **30, 36, 46, 47.**

(593)

See **30, 36, 46, 47, 81, 93, 475.**

(594)

907. hatɔisyɔhkwaʔ 'he asks, prays, hopes'

Vb. base: vb. rt. -əisyɔhkwa- 'persist'; -at- 'refl.' (cf. 530)

Asp. suff.: -áʔ 'iter.'

Subj. pref.: h- 'masc.'

See also **1, 7, 10, 11, 89.**

(595)

See **10, 11, 46, 477.**

(596)

908. hoʔníkəʔ 'his mind'

Iden. with 75 except for obj. pref. ho- 'masc.'

See also **1, 2, 6, 7, 35, 42, 47.**

(597)

909. shakótká?wéh 'he left people'Iden. with 127 except for trans. pref. *shako-* 'he . . . people'

See also 11, 20, 41, 89, 399, 485.

(598)

See 10, 11, 49, 274, 486-488.

(599)

910. thiyotyé:éh with **kwa?** 'it was not as it should be'Vb. base: vb. rt. *-ye-* 'do'; *-at-* 'refl.'Asp. suff.: *-éh* 'desc.'Obj. pref.: *-yo-* 'neut.'Sec. pref.: *thi-* 'contr.'

See also 191, 542.

(600)

911. to?óiwato:ké:h 'it's not a straight matter, it might be better'Coll. for *te?óiwato:ké:h*Vb. base: vb. rt. *-toké-* 'be straight'; incorp. nn. rt. *-(C)i:wa-* 'matter'Asp. suff.: *-h* 'desc.'Obj. pref.: *-?o-* 'neut.'Other pref.: *te-* 'neg.'**912. ?o:takyó?tak** 'I might use it for entering'Vb. base: vb. rt. *-yo-* 'enter'; rt. suff. *-?ta-* 'caus. I', *-?hkw-* 'inst.'Asp. suff.: *-?o* 'punc.'Subj. pref.: *-k-* '1st pers.'Mod. pref.: *?o?o-a-* 'opt.'Prim. pref.: *-t-* 'cisloc.'**913. ?o:sakhé:owi?** 'I might repeat it to them'Vb. rt.: *-? (hy)owi-* 'tell'Asp. suff.: *-?o* 'punc.'Trans. pref.: *-khe-* 'I . . . them'Mod. pref.: *?o?o-a-* 'opt.'Prim. pref.: *-s-* 'repet.'**914. kheyátka?wéh** 'I left them'Iden. with 127 except for trans. pref. *khey-* 'I . . . them' (cf. 910)

See also 1-3, 6, 10, 11, 20, 42, 818.

(601)

915. hokweh 'man, male person'Nn. rt.: *-okwe-* 'person'Nn. suff.: *-?h* 'spl. nn. suff.'Subj. pref.: *h-* 'masc.'

916. thakí:wáyε:ni:h 'he is concentrating on me'

Vb. base: vb. rt. -yε- 'put down, establish'; rt. suff. -ni- 'dat.'; incorp.
 nn. rt. -(C)t:wa- 'matter'
 Asp. suff.: -h 'desc.'
 Trans. pref.: -hak- 'he . . . me'
 Prim. pref.: t- 'cisloc.'

See also 30, 91, 92.

(602)

See 1, 2, 6, 7, 30, 299, 456, 461, 490.

(603)

917. hōwōwíatye:ʔ 'they were telling him'

Vb. rt.: -ʔ(hy)owi- 'tell'
 Asp. suff.: -ʔ- 'desc.'; -atye- 'prog.'; -ʔ- 'desc.'; -ʔ- 'past'
 Trans. pref.: hōwō- 'they . . . him'

See also 7, 10, 492-494.

(604)

918. tyonǎhsate:kēh 'Cornplanter village', lit. 'burnt house there'

Vb. base: vb. rt. -atek- 'burn'; incorp. nn. rt. -nǎhs- 'house'
 Asp. suff.: -ēh 'desc.'
 Obj. pref.: -yo- 'neut.'
 Prim. pref.: t- 'cisloc.'

919. tá:hsawεʔ 'he began there'

Vb. rt.: -ahsaw- 'begin'
 Asp. suff.: -εʔ 'punc.'
 Subj. pref.: -ʔ- 'masc.'
 Mod. pref.: -a- 'indic.'
 Prim. pref.: t- 'cisloc.'

920. naʔoʔt 'such, such things'

See also 7, 10, 36, 42, 499, 917.

(605)

See 11, 36, 497, 498.

(606)

921. taohťetyǎ:tyeʔ 'he traveled on (in this direction)'

Vb. rt.: -ahťety- 'travel'
 Asp. suff.: -ǎ- 'desc.'; -atye- 'prog.'; -ʔ- 'desc.'
 Obj. pref.: -ʔo- 'masc.'
 Mod. pref.: -a- 'indic.'
 Prim. pref.: t- 'cisloc.'

922. ka:oʔ 'this way'

923. nithawe:nə:h 'how he came'Vb. base: vb. rt. *-e-* 'go'; rt. suff. *-n-* 'direct.'Asp. suff.: *-əh* 'desc.'Obj. pref.: *-haw-* 'masc.'Prim. pref.: *-t-* 'cisloc.'Sec. pref.: *ni-* 'part.'See also **1, 7, 10, 11, 89.**

(607)

924. nəkhoḥ 'here'**925. héohtətyə:h** 'he went, came from'Vb. rt. *-ahtəty-* 'travel, go'Asp. suff.: *-əh* 'desc.'Obj. pref.: *-o-* 'masc.'Other pref.: *he-* 'transloc.'See also **6, 7, 59, 89, 565.**

(608)

See **1, 10, 11, 57, 89, 96, 389.**

(609)

926. ye:i? 'six'**927. ska:e?** 'in the ten series'See also **6, 7, 11, 249.**

(610)

928. waəyáke?tak 'he labored'Vb. base: vb. rt. *-(y)ə:yaké?ta-* 'force to labor'; rt. suff.: *-?hkw-* 'inst.'Asp. suff.: *-Ø* 'punc.'Subj. pref.: *-?ε-* 'masc.'Mod. pref.: *wa-* 'indic.'**929. shako:wíatye?s** 'he is telling people'Vb. rt.: *-?(hy)owi-* 'tell'Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-?s* 'iter.'Trans. pref.: *shako-* 'he . . . people'**930. shakónəkshə?** 'his kinsmen'Vb. rt.: *-nək-* 'be related'Asp. suff.: *-Ø-* 'desc.'Trans. pref.: *shako-* 'he . . . people'Attr. suff.: *-shə?* 'plur.'See also **10, 11, 35, 36, 42, 463.**

(611)

931. kanəktiyó'keh 'at the good place, Onondaga Reservation'Vb. rt.: *-iyə-* 'be good'; incorp. nn. rt. *-nəkt-* 'place, area, bed'Nn. suff.: *-ʔkəh* 'ext. loc.' [26.4]Subj. pref.: *ka-* 'neut.'**932. heoya'tyəne'əh** 'he collapsed there'Vb. base: vb. rt. *-yene-* 'fall'; rt. suff. *-ʔ-* 'inch. I'; incorp. nn. rt. *-yáʔt-* 'body'Asp. suff.: *-śh* 'desc.'Obj. pref.: *-ʔ-* 'masc.'Other pref.: *he-* 'transloc.'See also **1, 6, 7, 10, 11.**

(612)

See **1, 7, 96, 97, 389.**

(613)

933. jəkwatyə:ʔtahkəh 'we (pl.) still use it'Iden. with **90** except for addition of prim. pref. [*j*]- 'repet.'**934. tethotwənéhtəh** 'he caused his words to fall here'Vb. base: vb. rt. *-ε-* 'fall'; rt. suff. *-ʔht-* 'caus. I'; incorp. nn. rt. *-wən-* 'word'; *-at-* 'refl.'Asp. suff.: *-śh* 'desc.'Obj. pref.: *-hə-* 'masc.'Prim. pref.: *-t-* 'cisloc.'Other pref.: *tə-* 'dupl.'See also **7, 10, 11, 35.**

(614)

See **1, 3, 6, 7, 10, 11, 30, 70, 74, 75, 102, 103, 494, 506, 507.**

(615)

See **1, 7, 35-38.**

(616)

See **3, 10, 11, 221, 299, 355.**

(617)

See **7, 10, 11, 15, 20, 30, 442.**

(618)

935. ?o^otyó^otæjine:hsə:? 'people cross the earth (at various times)'

Vb. base: vb. rt. *-ine-* 'go, proceed', here 'cross'; rt. suff. *-hsə-* 'dist.';
incorp. nn. rt. *-šej-* 'earth'; *-at-* 'refl.' (usual with this vb. rt.)

Asp. suff.: *-ʔ* 'punc.'

Subj. pref.: *-y[ə]-* 'fem.'

Mod. pref.: *ʔoʔ-* 'indic.'

Other pref.: *-t-* 'dupl.'

See also 116.

(619)

See 7, 10, 11, 81, 446-448.

(620)

936. ta^oa:kakwe:ni^o? 'it might be impossible'

Coll. for *te^oa:kakwe:ni^oʔ*

Vb. rt.: *-kweny-* 'be possible'

Asp. suff.: *-i^o* 'punc.'

Subj. pref.: *-ka-* 'neut.'

Mod. pref.: *-ʔaa-* 'opt.'

Other pref.: *te-* 'neg.'

937. koya^otoská^oah 'people alone'

Iden. with 444 except for obj. pref. *ko-* 'fem.'

938. ta:yakotawenyé:ak 'people might continue to move about'

Iden. with 577 except for mod. pref. *-aa-* 'opt.'

See also 7, 10, 11, 49.

(621)

See 10, 11, 20, 41, 59, 191, 450, 452.

(622)

939. ?ekateh^oʔshə:? 'I shall have help'

Vb. base iden. with 355.

Asp. suff.: *-ʔ* 'punc.'

Subj. pref.: *-k-* '1st pers.'

Mod. pref.: *ʔε-* 'fut.'

See also 1, 7, 10, 11, 38, 221, 299, 442.

(623)

940. hakoiwakéistani:h 'he gave them the responsibility'

Iden. with 392 except for trans. pref. *hakə-* 'he . . . them'

941. həwenotkáəʔ 'they watch them'

Vb. rt.: *-atkáə-* 'watch'

Asp. suff.: *-ʔ* 'desc.'

Trans. pref.: *həwen-* 'they . . . them'

942. tɛyókhisnye:k 'they will continue to look after us'

Iden. with 458 except for trans. pref. *-yókhí-* 'they . . . us'

See also 1, 10, 11, 15, 30, 36, 108, 176, 456.

(624)

See 1, 10, 30, 36, 96, 100, 118, 176, 277, 436.

(625)

943. ?ɛtwáka?ɛ:yɔ:? 'we (incl. pl.) shall notice it'

Vb. rt.: *-kaʔɛyɔ-* 'notice'

Asp. suff.: *-ʔ* 'punc.'

Subj. pref.: *-twa-* 'we (incl. pl.)'

Mod. pref.: *ʔɛ-* 'fut.'

944. ?atyéɔshæ? 'accident'

Nn. base: vb. rt. *ʔatyɛɔ-* 'happen accidentally'; *-shæ-* 'nom.'

Nn. suff.: *-ʔ* 'spl. nn. suff.'

See also 10, 11, 89, 124, 453.

(626)

945. teyókɛshɔ? 'it is between (several things)'

Vb. rt.: *-okɛ-* 'be between'

Asp. suff.: *-Ø-* 'desc.'

Subj. pref.: *-y-* 'neut.'

Other pref.: *te-* 'dupl.'

Attr. suff.: *-shɔʔ* 'plur.'

946. hwa?ɔkhí:atye? 'they are taking us', with 945 'leading us'

Vb. rt.: *-ʔ(h)a-* 'take'

Asp. suff.: *-ʔ-* 'desc.'; *-atye-* 'prog.'; *-ʔʔ* 'desc.'

Trans. pref.: *-ʔɔkhí-* 'they . . . us'

Mod. pref.: *-wa-* 'indic.'

Other pref.: *h-* 'transloc.'

947. ?aetwenóhtɔnyɔ:? 'we (incl. pl.) ought to think'

Iden. with 69 except for asp. suff. *-ʔ* 'punc.' and addition of mod. pref.

ʔae- 'opt.'

See also 1, 10, 11, 27, 91, 92, 95.

(627)

See 1, 6, 7, 36, 61, 62, 100, 277, 423.

(628)

See 1, 3, 89, 97, 117, 226, 227, 619.

(629)

See 1, 3, 10, 11, 30, 36, 109, 159, 191, 263, 316, 584, 585.

(630)

See 1, 10, 11, 20, 38, 40, 116, 118, 515, 751, 817.

(631)

See 30, 170, 422, 481, 513.

(632)

948. niká:wiʔs 'where it brings it'

Vb. rt.: -(h)awi- 'carry, bring'

Asp. suff.: -ʔs 'iter.'

Subj. pref.: -ka- 'neut.'

Sec. pref.: ni- 'part.'

949. hetwa:yɔʔ 'we (incl. pl.) have arrived there'

Vb. rt.: -yɔ- 'arrive'

Asp. suff.: -ʔ 'desc.'

Subj. pref.: -twa- 'we (incl. pl.)'

Other pref.: he- 'transloc.'

See also 1, 2, 6, 7, 10, 36, 103, 183.

(633)

See 3, 6, 7, 11, 15, 20, 38, 510, 587.

(634)

See 6, 11, 30, 67, 377, 508, 509.

(635)

950. ʔeyɔ́tɔʔe:shɔ:ʔ 'people will repeatedly be grateful'

Iden. with 135 except for lack of -nyɔ- 'double dist.'

See also 3, 6, 11, 15, 510, 516.

(636)

951. ʔeyakothýówi:ak 'people will continue to tell about it'

Vb. base: -at-hyowi- 'tell about' (cf. 85)

Asp. suff.: -ʔ- 'desc.'; -ak 'cont.'

Obj. pref.: -yako- 'fem.'

Mod. pref.: ʔε- 'fut.'

See also 10, 11, 36, 170, 191, 587.

(637)

952. ʔetwáiwaye:is 'we (incl. pl.) do as we should'

Iden. with 690 except for subj. pref. -twa- 'we (incl. pl.)'

953. sweʔəh 'you (pl.) decided'

Iden. with 38 except for obj. pref. *sw-* 'you (pl.)' (cf. 671)

954. hetwawənəkwe:kəh 'all our (incl. pl.) words'

Iden. with 534 except for subj. pref. *-twa-* 'our (incl. pl.)'

See also 1, 7, 11, 30, 67, 533.

(638)

955. ʔetwáthyo:wiʔ 'we (incl. pl.) told about it'

Vb. base: *-at-hyowi-* 'tell about' (cf. 85)

Asp. suff.: *-ʔ* 'punc.'

Subj. pref.: *-tw-* 'we (incl. pl.)'

Mod. pref.: *ʔe-* 'indic.'

956. nyo:yənoʔteʔhéʔəh 'what he created'

Coll. for 808.

957. ʔatwənəta:kshæʔ 'hope'

Nn. base: vb. rt. *-tak-* (occurs only in this word); incorp. nn. rt. *-wənə-* 'voice, word'; *ʔat-* 'refl.'; *-shæ-* 'nom.'

Nn. suff.: *-ʔ* 'spl. nn. suff.'

See also 10, 191, 512, 583.

(639)

See 1, 43, 66, 191, 217.

(640)

See 10, 11, 27, 30, 69, 298, 564.

(641)

See 1, 3, 6, 7, 10, 11, 35, 36, 70, 71, 74, 75, 102, 103, 506, 524.

(642)

See 1-4, 30, 952.

(643)

See 11, 30, 67, 533, 953, 954.

(644)

958. haʔtékyəʔti:h 'I myself'

Vb. stem iden. with 32.

Subj. pref.: *-k-* '1st pers.'

Other pref.: *-te-* 'dupl.'; *haʔ-* 'transloc.'

959. katʰʷeshə:nyəh 'I am grateful'

Vb. base iden. with 135.

Asp. suff.: -*h* 'iter.'Subj. pref.: *k-* '1st pers.'**960. kenʰhtənyəh** 'I think'Iden. with 23 except for subj. pref. *k-* '1st pers.'

See also 1, 10, 11, 27, 30, 36, 67, 738.

(645)

961. ʷeswe:ʷ 'you (pl.) decided'Vb. rt.: -*e-* 'decide'Asp. suff.: -*ʷ* 'punc.'Subj. pref.: -*sw-* 'you (pl.)'Mod. pref.: ʷ*e-* 'indic.'**962. tektaʷt** 'I shall stand up'Vb. base: vb. rt. -*ta-* 'stand'; rt. suff. -*ʷ-* 'inch. I'Asp. suff.: -*t* 'punc.'Subj. pref.: -*k-* '1st pers.'Mod. pref.: -*e-* 'fut.'Other pref.: *t-* 'dupl.'

See also 6, 30, 36, 67, 590.

(646)

See 81, 84, 814.

(647)

See 6, 512, 533, 954.

(648)

963. tekwānə:ənyəh 'I thank you (pl.)'Vb. rt.: -*nənyə-* 'thank'Asp. suff.: -*h* 'iter.'Trans. pref.: -*kwa-* 'I . . . you (pl.)'Other pref.: *te-* 'dupl.'**964. swæ:ʷsesheʷ** 'you (pl.) are in opposite moieties'Vb. stem iden. with 531 (-*ææʷse-* except after *n*)Obj. pref.: *sw-* 'you (pl.)'**965. swatí:ət** 'you (pl.) Faith Keepers'Iden. with 532 except for obj. pref. *sw-* 'you (pl.)'

See also 1, 3, 6, 11, 30, 36, 533-535, 961.

(649)

966. jǎ:ʷsesheʷ 'you (du.) are in opposite moieties'Iden. with 964 except for obj. pref. *j-* 'you (du.)'

967. **kaənoʔ** 'song'

Nn. rt.: -(C)əno- 'song'
 Nn. suff.: -ʔ 'spl. nn. suff.'
 Subj. pref.: ka- 'neut.'

See also 1-3, 30, 60.

(650)

See 6, 7, 10, 11, 35, 58, 76.

(651)

968. **shəkwayaʔtæ:kwáʔ** 'he chose several of us (pl.)'

Vb. base: vb. rt. -(C)ə- 'put in'; rt. suff. -kwa- 'oppos. I', -ʔ- 'dist. I';
 incorp. nn. rt. -yáʔta- 'body'
 Asp. suff.: -ʔ 'desc.'
 Trans. pref.: shəkwa- 'he . . . us (pl.)'

969. **ʔəyəkwayəʔheʔʔ:ək** 'we (pl.) shall continue to learn'

Vb. base: vb. rt. -yə(C)- 'know'; rt. suff. -ʔhél- 'inch. I'
 Asp. suff.: -ʔ- 'desc.'; -ak 'cont.'
 Obj. pref.: -yəkwa- 'we (pl.)'
 Mod. pref.: ʔə- 'fut.'

See also 11, 15, 42, 67, 422, 481.

(652)

970. **jiənokwe:nyə:h** 'you (du.) are able to do the songs'

Vb. base: vb. rt. -kweny- 'be able'; incorp. nn. rt. -(C)əno- 'song'
 Asp. suff.: -əh 'desc.'
 Subj. pref.: ji- 'you (du.)'

971. **nikaənoʔtə:h** 'the kind of songs they are'

Vb. base: vb. rt. -óʔtə- 'be of a certain kind'; incorp. nn. rt. -(C)ən- 'song'
 Asp. suff.: -h 'desc.'
 Subj. pref.: ka- 'neut.'
 Sec. pref.: ni- 'part.'

See also 1, 30, 233, 767, 811, 966.

(653)

972. **ʔesní:waye:is** 'you (du.) did as you should'

Iden. with 690 except for subj. pref. -sni- 'you (du.)'

973. **teʔkanó:ʔ** 'it is not difficult', here 'you didn't make it difficult'

Vb. rt.: -noʔ- 'be difficult'
 Asp. suff.: -ʔʔ 'iter.'
 Subj. pref.: ka- 'neut.'
 Other pref.: teʔ- 'neg.'

974. wa[?]etsiyé[?]nyata:t 'they extended their hands to you (nonsg.)'

Vb. base: vb. rt. *-t-* 'be in place'; rt. suff. *-at-* 'caus. II'; incorp. nn. rt. *-[?]nya-* 'hand'; *-ε-* 'refl.'
 Asp. suff.: *-Ø* 'punc.'
 Trans. pref.: *-[?]etsiy-* 'they . . . you (nonsg.)'
 Mod. pref.: *wa-* 'indic.'

See also **1, 10, 11, 49, 84.**

(654)

See **1, 3, 10, 11, 40, 698.**

(655)

975. wa[?]étsiejənyə:? 'they encourage you (nonsg.)'

Vb. base: vb. rt. *-(h)ejə-* 'encourage'; rt. suff. *-nyə-* 'dist.'
 Asp. suff.: *-[?]* 'punc.'
 Trans. pref.: *-[?]etsi-* 'they . . . you (nonsg.)'
 Mod. pref.: *wa-* 'indic.'

976. nə:yo[?]téətye[?] 'how it might be'

Vb. rt.: *-ó[?]te-* 'be a certain way'
 Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-[?]* 'desc.'
 Subj. pref.: *-y-* 'neut.'
 Mod. pef.: *-aa-* 'opt.'
 Sec. pref.: *n-* 'part.'

977. ji[?]níkə[?] 'your (du.) minds'

Iden. with **75** except for obj. pref. *ji-* 'your (du.)'

978. nəsháti[?]nyatatye[?] 'how they will be extending their hands'

Vb. base: *-t-* 'be in place'; incorp. nn. rt. *-[?]nya-* 'hand'
 Asp. suff.: *-Ø-* 'desc.'; *-atye-* 'prog.'; *-[?]* 'desc.'
 Subj. pref.: *-hati-* 'they (masc. pl.)'
 Mod. pref.: *-ε-* 'fut.'
 Prim. pref.: *-s-* 'repet.'
 Sec. pref.: *n-* 'part.'

979. jiyá[?]tate[?] 'your (du.) bodies are present'

Iden. with **306** except for subj. pref. *ji-* 'your (du.)'

See also **6, 10, 11, 30, 36, 40, 52, 336, 498, 557, 973.**

(656)

980. hoiwihsá[?]hə[?] 'the things he completed'

Vb. base: vb. rt. *-ihsá[?]-* 'complete'; rt. suff. *-hə-* 'dist.'; incorp. nn. rt. *-(C)í:w-* 'matter'
 Asp. suff.: *-[?]* 'desc.'
 Obj. pref.: *ho-* 'masc.'

981. sakáwayeta:theʔt 'it becomes your responsibility again'

Vb. base: vb. rt. *-yeta-* 'establish'; rt. suff. *-t-* 'caus. II', *-héʔ-* 'inch. I';
 incorp. nn. rt. *-(C)t:wa-* 'matter'
 Subj. pref.: *-ka-* 'neut.'
 Mod. pref.: *-a-* 'indic.'
 Prim. pref.: *s-* 'repet.'

982. tó:tiʔkwah 'however many'**983. neskaenʔkeʔheʔt** 'how many songs there will still be'

Vb. base: *-ake-* 'be separate entities'; rt. suff. *-ʔhéʔ-* 'inch. I'; incorp.
 nn. rt. *-(C)en-* 'song'
 Asp. suff.: *-t* 'punc.'
 Subj. pref.: *-ka-* 'neut.'
 Mod. pref.: *-e-* 'fut.'
 Prim. pref.: *-s-* 'repet.'
 Sec. pref.: *n-* 'part.'

984. netwátkwe:niʔ 'as much as we (incl. pl.) are able'

Vb. base: vb. rt. *-kweny-* 'be able'; *-at-* 'refl.'
 Asp. suff.: *-iʔ* 'punc.'
 Subj. pref.: *-tw-* 'we (incl. pl.)'
 Mod. pref.: *-e-* 'indic.'
 Sec. pref.: *n-* 'part.'

985. tetwaweni:tkeʔt 'we (incl. pl.) speak'

Vb. base iden. with **621**.
 Asp. suff.: *-t* 'punc.'
 Subj. pref.: *-twa-* 'we (incl. pl.)'
 Mod. pref.: *-e-* 'indic.'
 Prim. pref.: *t-* 'cislloc.'

See also **1-3, 6, 7, 10, 11, 35, 36, 74, 75, 108, 198, 751, 767.**

Excerpts

(657)

986. ʔoyéʔkwaʔɔ:weh 'native tobacco, Indian tobacco'

Vb. base: vb. rt. *-ʔɔ(:)we-* 'be native'; incorp. nn. rt. *-yéʔkwa-* 'tobacco'
 Asp. suff.: *-h* 'desc.'
 Obj. pref.: *ʔo-* 'neut.'

987. waʔakwatyæ:ʔtak 'we (excl. pl.) use it'

Vb. base iden. with **90**.
 Asp. suff.: *-∅* 'punc.'
 Subj. pref.: *-ʔakw-* 'we (excl. pl.)'
 Mod. pref.: *wa-* 'indic.'

See also **1, 3, 10, 11, 205.**

(658)

See **1, 6, 7, 10, 11, 30, 74, 81, 104, 145, 323, 329, 670.**

(659)

988. ?o?káye?kweote? 'the smoke rises'

Vb. base: vb. rt. *-ot-* 'stand upright'; incorp. nn. rt. *-yé?kwa(x)-* [14.4]
'smoke'

Asp. suff.: *-é?* 'punc.'

Subj. pref.: *-ka-* 'neut.'

Mod. pref.: *?o?* 'indic.'

See also **1, 3, 10, 11, 205, 986.**

(660)

See **10, 11, 30, 109, 191, 316, 584.**

(661)

989. na:taka:te:k 'it might continue to be at such a level'

Vb. rt.: *-te-* 'be in place'

Asp. suff.: *-Ø-* 'desc.'; *-k* 'cont.'

Subj. pref.: *-ka-* 'neut.'

Mod. pref.: *-ə-a-* 'opt.'

Prim. pref.: *-t-* 'cisloc.'

Sec. pref.: *n-* 'part.'

990. na:yəkwə?nikəiyostahkó:ək 'we (pl.) might be content'

Vb. base iden. with **175.**

Asp. suff.: *-ə-* 'desc.'; *-ak* 'cont.'

Obj. pref.: *-yəkwə-* 'we (pl.)'

Mod. pref.: *-aa-* 'opt.'

Sec. pref.: *n-* 'part.'

See also **6, 11, 42, 145, 191.**

(662)

991. ?akwénəhtə:nyəh 'we (excl. pl.) think'

Iden. with **28** except for subj. pref. *?akw-* 'we (excl. pl.)'

See also **6, 11, 27, 30, 36, 95, 145, 191, 354.**

(663)

See **1, 3, 6, 7, 11, 59, 74, 109, 191, 316, 336, 498, 584, 670.**

(664)

See **1, 2, 7, 10, 35-38, 76, 82, 89, 819.**

(665)

See **1-3, 6, 7, 10, 11, 49, 191, 316, 317, 443.**

(666)

992. ?ekésyɔ:ni? 'I shall make it'

Vb. rt.: -'syɔ(:)ni- 'make, fix, prepare'

Asp. suff.: -i? 'punc.'

Subj. pref.: -ke- '1st pers.'

Mod. pref.: ?ε- 'fut.'

See also **1, 7, 10, 11, 81, 82, 193, 317.**

(667)

See **1, 6, 7, 10, 11, 322-328.**

(668)

993. ?otato:ni:h 'it forms'Iden. with **329** except for lack of prim. pref. *t-* 'cisloc.'See also **1, 2, 6, 11, 15, 16, 27, 69, 145.**

(669)

See **6, 11, 15, 38, 46, 74, 145, 175, 191, 330, 331, 459.**

(670)

See **1, 2, 9, 12, 205, 296.**

(671)

See **7, 10, 11, 42, 136, 332-334, 498.**

(672)

See **6, 10, 52, 81, 193, 337, 341, 448.**

(673)

994. ?ekaiwáhtɔ?t 'it will destroy'Iden. with **349** except for mod. pref. ?ε- 'fut.'**995. ko?níkɔ:iyo:h** 'people are content'Iden. with **350** except for obj. pref. *ko-* 'fem.'**996. kokwé:ɔnyɔ?** 'people's property, the spots where people are'

Vb. base: vb. rt. -kwé- 'be in a particular spot'; rt. suff. -ɔ- 'dist.'; -nyɔ- 'double dist.'

Asp. suff.: -'?' 'desc.'

Obj. pref.: *ko-* 'fem.'Cf. **837.****997. niyɔkwa?níko?tɛ:h** 'the way our (pl.) minds are'Iden. with **463** except for obj. pref. -yɔkwa- 'our (pl.)'See also **1, 6, 7, 10, 11, 42, 46, 81, 93, 333, 343, 344.**

(674)

998. ?etwátkatho? 'we (incl. pl.) will see it'

Vb. rt.: *-atkathw-* 'see'
 Asp. suff.: *-ó?* 'punc.'
 Subj. pref.: *-tw-* 'we (incl. pl.)'
 Mod. pref.: *?ε-* 'fut.'

999. nó?tkakε:se:? 'how it scrapes'

Vb. rt.: *-kεse-* 'scrape'
 Asp. suff.: *-?* 'punc.'
 Subj. pref.: *-ka-* 'neut.'
 Mod. pref.: *-a?* 'indic.'
 Sec. pref.: *n-* 'part.'
 Other pref.: *-t-* 'dupl.'

See also **1, 2, 6, 7, 9-12, 89, 343, 346, 348, 454, 472, 996.**

(675)

1000. ta?aetwakwe:ni? 'we (incl. pl.) might not be able'

Coll. for *te?aetwakwe:ni?*
 Vb. rt.: *-kweny-* 'be able'
 Asp. suff.: *-i?* 'punc.'
 Subj. pref.: *-twa-* 'we (incl. pl.)'
 Mod. pref.: *-?ae-* 'opt.'
 Other pref.: *te-* 'neg.'

1001. ?áetwatka:tho? 'we (incl. pl.) might see it'

Iden. with **998** except for mod. pref. *?ae-* 'opt.'

1002. nó:yo?ha:steh 'how strong it might become'

Iden. with **341** except for mod. pref. *-aa-* 'opt.'

1003. takε:wε:nye:? 'the wind stirs there'

Iden. with **353** except for lack of *-t-* 'dupl.' and addition of *t-* 'cisloc.'

1004. na:yókwatowe:htak 'how it might harm us (pl.)'

Vb. stem iden. with **345**.
 Obj. pref.: *-yókw-* 'us (pl.)'
 Mod. pref.: *-aa-* 'opt.'
 Sec. pref.: *n-* 'part.'

See also **1, 7, 11, 36, 42, 49, 67, 118, 226, 835.**

(676)

1005. ?etwató?éshónyó:k 'we (incl. pl.) shall continue to be grateful'

Vb. base: vb. rt. *-ó?es-* 'gratify'; rt. suff. *-hó-* 'dist.', *-nyó-* 'double dist.';
-at- 'refl.'
 Asp. suff.: *-ó-* 'desc.'; *-k* 'cont.'
 Subj. pref.: *-tw-* 'we (incl. pl.)'
 Mod. pref.: *?ε-* 'fut.'

See also **1, 6, 7, 11, 27, 42, 61, 62, 67, 69, 191.**

(677)

1006. tyotá'eooh 'it is covered with a veil there'Iden. with **323** except for addition of prim. pref. *t-* 'cisloc.'See also **1, 3, 6, 7, 11, 30, 70, 74, 75, 192, 104, 145.**

(678)

See **1, 2, 7, 38.**

(679)

See **10, 11, 30, 36, 93, 318.**

(680)

1007. nɛtka:te:k 'how much will continue to be present there, how strong it will be'Iden. with **331** except for addition of *-k* 'cont.' and of mod. pref. *-ɛ-* 'fut.'See also **6, 46, 191.**

(681)

1008. tha:yakótowe:htak 'it won't harm people'Vb. base iden. with **345.**Asp. suff.: *-∅* 'impv.' [25.4]Obj. pref.: *-yako-* 'fem.'Mod. pref.: *-aa-* 'opt.'Sec. pref.: *th-* 'contr.'See also **42, 95, 473.**

(682)

See **1, 6, 47, 59.**

(683)

1009. tewáktatye? 'it is near all along', here 'surrounding us'Vb. rt.: *-akt-* 'be near'Asp. suff.: *-∅-* 'desc.'; *-atye-* 'prog.'; *-ʔ* 'desc.'Subj. pref.: *-w-* 'neut.'Other pref.: *te-* 'dupl.'See also **30.**

(684)

1010. nitwáte?ha:stɔ? 'how strong things are there'Vb. base: vb. rt. *-ʔhast-* 'be strong'; rt. suff. *-ɔ-* 'dist.'; *-ate-* 'refl.'Asp. suff.: *-ʔ* 'desc.'Subj. pref.: *-w-* 'neut.'Prim. pref.: *-t-* 'cisloc.'Sec. pref.: *ni-* 'part.'See also **1, 6, 59, 840.**

(685)

See **6, 11, 20, 42, 345.**

(686)

See **601, 602.**

(687)

1011. ?ǝkwákwe:ε? 'our (pl.) spots' (cf. 837)Vb. rt.: *-kwεε-* 'be in a particular spot'Asp. suff.: *-ʔ* 'desc.'Obj. pref.: *ʔkwa-* 'our (pl.)'**1012. tyǝkwéʔǝ:weh** 'we (incl. pl.) Indians'Iden. with 830 except for subj. pref. *ty-* 'we (incl. pl.)'

See also 6, 30, 57, 81.

(688)

1013. thikεǝh 'less'**1014. ?aikε:h** with 1013 'to a lesser degree'**1015. nikáyεtha?** 'how it strikes'Vb. rt.: *-yéht-* 'strike'Asp. suff.: *-háʔ* 'iter.'Subj. pref.: *-ka-* 'neut.'Sec. pref.: *ni-* 'part.'

See also 1, 6, 11, 36, 42, 145, 354, 840.

(689)

1016. ?óíwa? 'thing, matter'Nn. rt.: *-(C)í:wa-* 'matter'Nn. suff.: *-ʔ* 'spl. nn. suff.'Obj. pref.: *ʔo-* 'neut.'

See also 1, 3, 10, 205.

(690)

See 7, 10-12, 46, 89.

(691)

1017. twatǝ:nih 'it forms there'Iden. with 329 except for subj. pref. *-w-* 'neut.'

See also 30, 36, 42, 81, 145.

(692)

See 7, 10, 11, 233, 323.

(693)

See 1, 6, 36, 42, 145, 329, 448.

(694)

1018. ?εtǝwatyε:nǝ:ni? 'we (incl. pl.) shall do it properly'

Vb. stem iden. with 102.

Subj. pref.: *-tw-* 'we (incl. pl.)'Mod. pref.: *ʔε-* 'fut.'

See also 1, 10, 11, 75.

(695)

1019. ?oʔtitwanǝ:nyǝ:ʔ 'we (incl. pl.) thank'Iden. with 104 except for subj. pref. *-twa-* 'we (incl. pl.)'

See also 1, 2, 10, 30, 36, 74, 75, 81, 145, 448, 997.

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RECORDED VERSIONS OF THE THANKSGIVING RITUALS

The following is an attempt to cite all published, manuscript, and tape recorded versions of the Thanksgiving Speech, Thanksgiving Dance, and Tobacco Invocation. Reasonably complete summaries of the items in the Thanksgiving sequence are included. The dates refer to the year of performance, not of publication. The collector is given in parentheses. All tapes will ultimately be deposited in the New York State Museum, Albany, with copies in the Bureau of American Ethnology.

ALEGANY RESERVATION.

1940. Thanksgiving speech by Sherman Redeye. MS., Seneca and English (Fenton).
1945. Thanksgiving speech by Albert Jones. Disc recording in Library of Congress, Archives of American Folk Song, No. 8080 (Fenton).
1947. Thanksgiving dance by Chauncey Johnny John and Albert Jones. Seneca and English (abbreviated). Published disc recording. In Fenton, 1947, pp. 6-10.
1948. Thanksgiving speech by Sherman Redeye. Tape (Fenton).
- 1949 a. Tobacco invocation from Green Corn Ceremony by Sherman Redeye. Tape (Fenton).
- 1949 b. Tobacco invocation from New Year's Ceremony by Sherman Redeye. Tape (Fenton).

CATTARAUGUS RESERVATION.

- Ca. 1860. Tobacco invocation by Silverheels. English summary. In Caswell, 1892, pp. 219-220.
1896. Thanksgiving dance. MS., Seneca and English (Hewitt). Bur. Amer. Ethnol. Archives No. 2315.
- 1906 a. Thanksgiving dance. English. In Parker, 1913, pp. 94-100.
- 1906 b. Tobacco invocation. English. In Parker, 1913, pp. 85-94.
1956. Thanksgiving speech by Solon Jones. Tape (Chafe). See pp. 142-145.

TONAWANDA RESERVATION.

- Before 1851. Tobacco invocation. English. In Morgan, 1901, vol. 1, pp. 210-1133. Copied in Converse, 1930, vol. 7, pp. 78-80.
- 1959 a. Thanksgiving dance by Corbett Sundown. Tape (Chafe). Transcribed in full in this work.
- 1959 b. Thanksgiving speech by Corbett Sundown. Tape (Chafe). Transcribed in full in this work.
- 1959 c. Thanksgiving speech by Corbett Sundown. Tape (Chafe). See pp. 140-143.
1960. Tobacco invocation by Corbett Sundown. Tape (Chafe). See pp. 140-141.

GRAND RIVER RESERVE.

- Before 1885. Tobacco invocation by George Buck, Onondaga. English summary. In Hale, 1885, pp. 10-12.
1900. Thanksgiving speech by John Arthur Gibson. Onondaga and English. In Hewitt, 1928, pp. 568-570.

- 1930's. Thanksgiving sequence used by Alexander General, Sour Springs Cayuga. Terminology in Cayuga and English. In Speck, 1949, p. 30.
1948. Thanksgiving speech by Alexander General. MS., Cayuga and English (Lounsbury).
- Mid-1950's. Thanksgiving speech by Alexander General, Sour Springs Cayuga. English with interpolated commentary. In Shimony, MS., pp. 254-267.





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