

Seasons

Maud Moon
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Itsaipe sukkuh kahnipai'i. Suten taka
Kwiyuukkwi, natekwappe, kahnipa'i.¹
“Hakannikku isen nemmen
kwitsunaihkanto'ihkante? Nehwe witsa sukkuhte
meakattei nisunka'ah, tommoppitta
nahato'ihkattei. Kai naketsa nemmen
tommoppimpa'inte, kaitsaayu,” mai Itsaipe.
“Ne witsa timpai, ne taimakante mi'akwattsai,
umai, pai, sukka nihanni,” mai sute. “Uma'i
meakattei nisunka'ah,” mai sute,
“tommoppimkattei,” mai sute. “Netsa peaise
saikka, ooyokusen nepaiti, nepehei, saikka
meanaita mainiku u nikwi, pai,” mai sute.²
Miakwa.

Miate.

Pen tami eppuihkanku, umaka yua. Kwiniappe,
kwiyuukihnaipaippe, sute eppuihkante. Sute
wihnu umakapi yuattse, semmai u yekwinna,
"Tahu witsa tenisunka'ah, Taipai," mai sute.
“Tamme, hakannikku kwitsunaihkante
tommoppintukkantu,” mai sute, “kai meapainte?”
mai sute. “Netsa pennen, ne meanaita
sumpaatuhka, pai. Aikka nepampitta ooyokusen
meanaita, nenainki, netamanna, nepuih, ikka
teasen neputusi... ikka teasen nekaainputusi,

Coyote had a house there. So also did Kwiyuukkwi, it
is told, have a house there. "How are we going to
survive? We should discuss the months (seasons),
what the winters will be. Because we don't have a
winter, things are not good," said Coyote. "I should go
over to my little brother's place, pai, so we, pai, can
decide on things," he continued. "I should talk the
months over with him," said Coyote, "especially
wintertime. As for myself, I will tell him how I'm
ready to make all my parts, my fur, into months.
That's what I'll tell him," Coyote said. He left.

He went on.

His younger brother was sleeping when he came in.
He was asleep on his own feathers. Coyote entered his
house and said to him, "We two should discuss some
things, Taipai. How are we all going to live and
survive throughout the winter when there are no
months?" Coyote asked him. "Me, I know how to
make months, pai. From my head and everything, I'll
make the months: my ears, my teeth, my eyes, and
here my eyelashes and my eyebrows; and this my fur
my fur--everything--my hands, my fingers, fingernails,

¹ MDP: Kwiyuukkwi might be a red-tailed hawk (*Buteo borealis*). Cf. kwe-o' Merriam 1979, kwiyoo Dayley 1989.

² EM: nepehi is all one word, as are the other body part words below. May only apply to inalienable possession, like souls, body parts.

aikka nepehei, nepehei--ooyokusen--nemo'oi, nemasewekki aikka, nemasetonna teasen ... nenampaitta ... netasewekkia, teasen neoonna, nekwaisi, nekwaisipehei. Saika, ne ooyokusen! Ikka teasen, nemotsona, ooyokusen! Usen nian meanaite!" mai sute. "Supai tsaan tommo neesunka'anto'i pai."

Kahnikuppa katete kuttoohtekiten, aiten un pampi kwiippeseattsi, opaittun kappainankuhte un to'ikka, tsaan napuito'i, tsaan tommo napuito'i.³ "Newepunte puikkanku, pai. Haa'a! Ennen, pai, hakai sukka summeeka, pai?!"

Kwiyuukkwinappe kai tekwanter.⁴ Kai newekante yeitsitsi; katte.⁵ Katete, sopai semmai, "Ennen! Naketsa! Hinna newe tekkate saipaikante meapa'inte?! Tsuu ikka tetsee'e! Himpaika'i saite, himpaika sooyu? Ite tease: tamme maikka aikka emputusi e meanaihka, tamme ikkihse tekattsenahkanto'i! Tekattsenahkanto'i. Pahutiyaite! Kai newepa'inte!" mai sute. Hakai—hinna—hinna—hinnatimmasen hannihkanten un tekkaten kai un kettsumato'i?!" mai suten. "Aikka enkwaisipehe, ennampai, emmo'o, empehe, emmotso, aitee empampi saikka pehe--ennen meanaite?" mai sute.

"Hakaten tammen tekkato'i tommo?" mai sute. "Ina sikka tammen pahukoito'i!" mai sute.⁶ "Ne pennen, kai suante meanaiwa'ihthe", mai sute.⁷

too...my feet...my toes, and my legs; my tail and my tail fur. All of it, everything! These whiskers of mine too, all of it! That's how I'll make the months!" said Coyote proudly. "It will feel nice and wintry, pai."

Sitting in his house with a fire going and his hair a smoked tan, when he goes outside, he will look so fine with his winter coat. "When people look at me, pai," Coyote said vainly, "Yes! You, pai, what do you think about that, pai?!"

Kwiyuukkwinappe said nothing. He didn't get up; he just sat there. Sitting there, he said then, "You! Really! What are people eating to have that many months?! Just count them! Just how many are there? Also, we (have to consider) now if you make your eyelashes into months, we're going to run out of food (before winter ends)! Our food will run out. We'll starve to death! There will be no more people!" Kwiyuukkwi said. "How—what—what—what (kind of food) would be fixed that would be eaten and never eaten up?!" he said. "Look, here are your tail hairs, your feet, your hands, your fur, your whiskers, your head, this fur--you want to make months of them all," he said.

"What are we supposed to eat all winter?" he said. "We'll die of starvation before winter ends!" he continued. "As for me, I wouldn't make stupid months like that," he said.

³ EM: This alludes to how hides are processed using smoke to turn them a nice tan color.

⁴ MDP & EM: The -nappe might be being used as a reverential form.

⁵ EM: Hawk did not do the respectful thing of rising when Coyote entered.

⁶ EM: Here ina means 'this side (of winter)'.

⁷ EM: kai suante also means 'thoughtless', but is commonly used to mean 'stupid', pretty insulting.

“Ne witsa maikkwa...himpaikante napai,
himpaikante napai, nenampai, pai?” mai sute.
 “Ikkih pahaitte nia nampai,” mai sute, “pahaitte
 netaseki.” Ikkih teasen, “Pahaitten tea netaseki,”
mai sute. “Ise sipikante ne meanate,” mai sute.
 “Ikkih mea. Siten tahmamea pahaitte nahato’i,”
mai sute. “Tahmamea,” mai sute. “Ikkih wihnu
 tatsamea teasen pahaitte,” mai sute. “Ikkih teasen
 yepamea, teasen pahaitte,” mai sute. “Ikkih wihnu
 yepameanaate, tommomea, teasen pahaitte.
 Semaahyunteen wahatteenman
 to’inkennahato’iman,” mai sute.

“Usen tokai pemman tamme hinna paihaipitta
 hanninusi, pemmen tammen tahmato’ito’i,” mai
 sute. “Tammen supai kai tiyaiwa’ihte,” mai sute,
 “sukka tekkate,” mai sute.

“Aiman aiman tahmameamante, tammen hinna
 tahmato’i tekkahkanto’i;” mai sute, “aiman
 tatsameaman tammen ... hinna paihaipitta nanah
 hanninte,” mai sute, “aikkihte paihaipitta.”
 “Hinna siwen, kohniwonku, wai—sukka hinna
 nanah, waapi, sukka tea hannito’ihkante,” mai
 sute. “Iteentsa, yepamea—usen pemmen tan
 tepattekkanna, ikka kammu pemmen
 tukkutuante,” mai suten.⁸ “Tommo nahattsi,
 tammen supaini kammuyekwito’i ... un tekkato’i,
 tapuyekwite,” mai sute.

"I should now make...how many, how many feet do I
 have, pai?" he said. "Here are my three feet," he said,
 "three toes." He went on, "And here are three more
 toes," he said. "That's how many months I will make,"
 he said. "Here are the months. There will be three
 spring months," he said. "Spring months," he said.
 "And here are the summer months, also three of
 them," he said. "And here the autumn months, three
 of them too," he continued. "These here will be the
 autumn months, and the winter months will be three
 in number also. There will be twelve months," he
 finished.

"That will be enough time for us to get seeds which
 will see us through to the spring," he said. "We won't
 die then," he said, "having that to eat," he said.

"In the spring months, we'll eat what the season
 yields;" he said, "in the summer months, we'll gather
 seeds," he said, "all different kinds of seeds." "Things
 like bunch grass, shortstem buckwheat, wild rye—
 things like that, cedar berries, we'll gather those too,"
 he said. "But these, the fall months—why that's the
 time for eating pinenuts and that's when when the
 jackrabbits get nice and fat," he said. "When winter
 arrives, we'll hunt rabbits and eat them and hunt
 cottontails too!" he said.

⁸ MDP: For siwen, cf. sihmu 'bunch grass (probably *Atriplex confertifolia*)' Miller. Chamberlain 1911. As to wai, 'Mountain rice' Chamberlain 1911 and 'wild rye (*Oryzopsis cuspidata*)' Miller. Also, waappi, cf. wap'-ûm-pi 'cedar berries' Chamberlain 1911.

"Kai'ai, ne, kaisaan, kai, pai! Pahaitte mea?!
Simanku penne nampaimanku teninnakka'yu!
Pahaitteenei, iteen nampai pahaitteeyu.⁹
Teninnakka'yu siman, pai!?! Pahaiyu!!"¹⁰

"Ise wihnu emmen pahaitte taka meako'inkatte,
pahaitte mea ... teasen yekwikkinto'i!¹¹ Iteen
pahaitte tahmamea nahato'i, iteen tatsamea
teasen pahaiyu. Kai naketsa tapuinna, pai!"

Umai nannitsoahka. Nannitsoahka. Niwenne puu.
"Kai," mai sute u nikwinna. "Nia nampaimanku,
ikka pui, nenampaitte *pahaitte*," mai sute. "Ne
pahaitte tasekikante," mai sute. "Use naketsa
sewaihku teninakiyu?" mai sute.

"Kaisaan tommo nesunkante, pai, uten pian
taikwakante, Tai, pai.¹² Kahnikuppa katete,
kahnikuppa katete, tommokante, sukkuhte
to'inise, aiti un pampi kwippesiataippeh. Tsaan
tommonapuute, pai," mai sute. "Kai, Kai ne sukka
na _____," mai sute.

Yuu tuhupekka. Kuhnaikkuh. Aippu kuhnaikku
sute. Aikkih u eke kuhnaikku, sute Itsappeh
tempitta yaa. Saikkihtu ma tattekwakiyu, ma
takkunainkikiyu. Kutukana nukkimia.
Tempittayaakkinna, u tattekwakiyu! Sunnise
naate, sute sukka Kwiyuutukki aikka un pui
tattekwana.

"No!" said Coyote, "I don't, pai. Three months?! He's
going to make months based on his toes! There are
three toes (on Hawk). You're deciding based on three
toes!?! On three!!!"

"So then this is your three months and then another
three months will set in!? So, these here will be three
months of spring and these here will be three months
of summer. No, they won't be of much effect!"

He argued strenuously with him. They argued to
exhaustion. They talked with each other. "No," Hawk
said to him. "With respect to my feet, look here, I
have *three* toes!" he said. "I have *three* claws," he said.
"Are you really declaring that?" he said.

"It won't feel good like winter, pai, even for those that
talk big, little brother, pai. Someone sitting in the
house, someone sitting in the house, wintering over,
when he comes out his hair will have become a
smokey color. Looking wintry-good, pai," he said.
"No. _____," he said.

Hawk was angered. He took off. He took off this way.
Here as he took off, Itsappeh picked up a rock. He
threw rocks at him, but kept missing him. Hawk sped
off. Itsappeh picked up rocks and was hitting him! As
he kept throwing rocks, he got Kuyutukki in the eye.

⁹ EM: Maud Moon is explaining to the audience.

¹⁰ EM: In this paragraph, Itsappe's tone of voice is flip, scornful, and derisive. It shows his bad manners.

¹¹ EM & MDP: In the word meako'inkatte, the ko'in verb stem is pronounced with a very lenited /k/. The sentence alludes to the great circular and complete round of the seasons to make up a year by which the Newe reckoned time. It would also buttress the rational expression of season lengths by Kwiyuukkwi in contrast to the illogical, irrational, and intemperate actions which characterize Itsappe.

¹² EM: 'Talking big' refers to talking like someone who knows what they are talking about, as opposed to Hawk, who Coyote is insulting.

"Pai mai kukkwi, pai mai kukkwai," mai.¹³
 "Semmayente wahattemman to'inkante
 nahato'inte, pai mai kukkwu! Un tahmamea
 pahaite," mai. "Maikku. Use tepia taikwakanna,"
 mai sute. "Pai mai kuku!"

"Kai," mai. U pa'ai tappa'ainnukkinna,
 tempittayaakkimiana, u tattekwikiminna.¹⁴
 Etsekkwatu.

Kuhnaikku; ii ... aittu tukumpante to'ihku.
 Tukumpa to'ihkuse ... sute penne...himpapa'anna.
 Toyapitta wahatte aiwai yekwikku. Sikupa
 pa'anai paa okwaiite. Sute wenne uwiai, inai,
 nohapite ainni nakante aiwai. Sipai paa aise sikka
 manai waipai.¹⁵ Upuhwa okwaihte, kai naketsa
 tipitsisoonte. Sennapi sute, sukka mananku
 yekwiku. Aipitte tokwai sukka.

Un punnika. Nukkimia Itsapaipheh. U puikante,
 nukkimia. Newi taka mai suanna, pai'i. "Ne'eti en
 paikkato'i, pai'i."¹⁶ En paikkatsi tsaanku meanaite,
 pai. Mmhmm." Nukkimia.

Sunnise nahate, nukkimiate, sute pahutiyaunte.
 Takuttiyaunte; kai paapai'i. Un tukkute kaihaiwai.
 Nanaah tsitampekinna. Nukkinna. Sunnise
 nahate, toyaneenkapa nahannu. Attu toyaneekate
 miakinna. Un puikantise. "Usettu supittu

"Pai mai kukkwi, pai mai kukkwai," Hawk chanted.
 "That's going to be twelve, pai mai kukkwu! There
 will be three spring months," he said. "Now. That's the
 truth I'm saying," he said. "Pai mai kuku!"

"No," said Itsappeh. Coyote ran, hitting him with
 rocks, picking up more rocks and hitting him.
 [Unknown word.]_____

Hawk ran; then flew, climbing up into the sky.
 Climbing into the sky, he was ... on top of something
 ... There were two mountains sitting like this. There
 was water flowing down (between them). There was
 at the top, a hill sloping this way like this. There was
 water down here and on the other side was wild rye.
 It flowed that way but it wasn't very much. There
 were aspen trees and Hawk set down on the other
 side. Down that way he was right there.

Itsappeh saw him. Itsappeh ran. He watched Hawk as
 he ran. He thought of only one person. "Me, I'm going
 to kill you, pai'i. When I kill you, I'll fix good months,
 pai. Yes." He ran.

Then as he ran, he was starving to death. He was
 dying of thirst; he had no water. There was nothing
 for him to eat. He went on staggering. He was barely
 trotting. This went on and then he was in the
 mountains. He was walking along the mountain
 ridges. He kept watching Hawk. "That's where he set

¹³ MDP: These words might just be onomatopoeia, the sounds that red-tailed hawks make.

¹⁴ MDP: Regarding tappa'ai, see Graham 2018 wepa'ai 'spank', weppa'ih CCD 'spank, slap, hit, whip'. Tattekwi-
 might be vowel harmony, cf. tattekwa in sentences in previous paragraph.

¹⁵ EM: I am not sure what wai is, but assume that it is a food plant. MDP: wai might be the vowel harmony
 allomorph of wai, 'wild rye' or 'mountain rice'.

¹⁶ EM: Ne'eti is not as emphatic as netsa, which would mean that Itsappeh was puffing himself up more than if he
 had said ne'eti.

sewepitekwinna, naan ne un paikkate umahka pitekuse."¹⁷ Miakinna.

Sute wihnu aikopi, aikopi ai'ana wennete.¹⁸ Ainni nakkante aiwai. Aiwai penne nakkatte. Soonte. Aipaikante. Aipihte kukkuhsuwante. Aipai...tsatsakihte. Sote... (Hinna maihattu Newe u niakka?" "Upi, mainitte Newe yetsenna.")¹⁹ Sute sukkuh. Nopaihu saikki tsatsaki. Tsaa napunni! Itsampai, "Upi tan tepiniakante, pai." "Ma paihi natekkate maiakkuh sute nanappapaihte yekwippe, pai. Haa!" Peaise sikki u wennehku, simmante--ipi ukkuh sute wennete--aise sikki un tsakka'apitehku. Un tsakka'ayuttse, un tekka. Sukkuhyente sute tepuisunna. Un tuhupekkahkante ainni naan. Pahutiyainka. Akka tekkayu. Aiti tukkumpaikante, sute, sukka pokompi. Ainni nahate un pokompi. Sukka tsamiankanse u tekkayu. Mmmm! Tepitsa kammanna! Pihakammanna. Tekkakinna sukkuyente. Un tekkakinku, tease takutiyaimia; kai papai.

Upitte sute un tai yekwikayente.²⁰ Miakwa. Miayu, ukkuhtu noa to'ihku maittenkatte. Aipi pa'anai Soho Okkai. Uwutsauhke. Te'ampi wihnu. Te'a Okkai sute. Sukkuhte miayu ukka ma puikappehkatte. "Aiyukki sikki yekwipitepante ne puikkanku," mai sute. "Sikkihyente use sute yekwipitema," mai sute.

down over there and I'm going to kill him when I get there." He walked.

There were trumpet gooseberries, gooseberries that stood this high. They were like this. Like this. There was a lot. About this many. They were ripe. Down here, they stood. Those... ("What did people name them?" "Upi, I think they were named in Shoshoni.") They were there. They grew there on the hillside. They were beautiful! Itsampai said, "These are called upi, pai." "The seeds are eaten like all the old people said, pai! Yes." Now here where they stood, some of it--down where they grew--over here he broke off a few. Breaking them off, he ate. There he revived. His anger went like this. He was starved. He ate all around. There were so many berries. The berries grew profusely. He grabbed berries and ate. Yumm! They were delicious! They tasted sweet. He munched away there. While he ate, he got very thirsty; he had no water.

His little brother had set down over in there. He walked over. He walked and came out in a clearing. Here was Cottonwood Creek flowing down. [Unknown word ____.] There were serviceberries. That was Serviceberry Creek. He walked over to where he had seen Hawk. "It was here that I saw him

¹⁷ EM: The word sewepitekwinna is Goshute dialect; it's not clear if it is one word or two (sewe pitekwinna).

¹⁸ EM & MDP: The plant is likely to be 'trumpet gooseberry' aikopokompi: (ai'-go-po-gump Chamberlin 1911) Currant family. *Ribes leptanthum* Gray, var. *brachyanthum*. Trumpet gooseberry, a plant with many small berries and many thorns with small thorns on the branches.

¹⁹ EM: Maud Moon asks a member of the audience. The audience member responds saying *yetsenna*; *yekwinna* is what would be expected. *yetsenna* might be a Goshute dialect usage or it might be that the audience member misspoke.

²⁰ EM: Here yekwikayente combines the landing and the entering in, but in SF they would more likely be separated into a verb indicating the landing and then *yuakkupante* 'go into, went into'.

"Ne witsa u tawatase, tamme u paikkate," mai sute.

"Sukka Kuyutukkiha," mai sute, "kitsaa naketsa meapai," mai sute. Pahutiyainnu, sute miayu pakattu. Tepittsi. Un nankahka. Paa aipi pikkahka, aipi tukka, aipai. Sukkuti wettekwapiteku, aiwai napitekuttsi, hippih pakatti hippih.

Hipimattsi yetsettsi, okkuh wemmihakkante naayente, kai aittunti puite.²¹ Hipimattsi sute..."Hakkakia wihnu ne tai, pai?" mai suatekki. Aikki punikki.

Hakanni pinna akku sute...Aikki te'ampi wenne, te'ampi.²² Te'ampi saikki wenne. Te'ampitti saikki wennehku, sute te'ampi tukkumpaikante, amma naan te'ampi. Te'ampi tsa napunni, Isaippeh pahutiyaikante. Te'ampi tsa napunni un patekwittsimante.²³ Pipiappeti pokompikante aipikanti. Pipiaittsi un pokompi. Itsapaippeh yawiyetse. "Ne tai, Tukupai, noon tepitsaanku meanainna, pai! Haa'a." Ikki tsakka'a, un tsasoomattsi, ikki noon tsakka'attsi, un tekkayu. Sunnise meekka; okku, tepittsa napuite pipianti pokompikante, okku wenne. Sottu nemeattsi. Aikkihtu ma...pa'anai ma tsasoomaki, ma tekkayu. Sute wihnu hiapaikante te'ampi, un makwahainka.

land," he said. "Right here was where he set down," he said. "If I find him, we'll kill him," he said.

"That Kuyutukkiha," he said, "he sure made terrible months," he said. He was starved as he walked towards the water. Really hungry. He heard it. The water was noisy down here deep, down here. (Reaching the water) he flopped down there, like this, drank, and drank a lot of water.

Finished drinking he got up, and being exhausted, didn't look around him. Having drunk, he went, "Where can my little brother be?" he sat thinking. He looked around.

How again did he ... Here was a stand of serviceberries. Serviceberries stood here. While there were serviceberries there, there was a lot of serviceberries, so many clustered. The serviceberries looked sooo good, and Itsappeh was starved! The serviceberries looked good growing on their branches. They were large--*about so*. They were big berries. Itsappeh leapt up. "My brother, Tukupai, made the months so very well, pai! Yes." He broke this off (a branch), bending it, just breaking it, he ate. He kept doing that; over there, looking really good, stood a plant with big berries. He moved himself over there. There he ... he bent it down and ate. So, the serviceberries that he was after were this big.

²¹ EM: cf. South Fork wemhiataippeh na'asi.

²² FN1: EM: Itsappe began a thought about Kwiyuukkwi but was immediately distracted by a stand of service berries. (There is an audible "offstage" crash during this sentence.)

²³ EM & MDP: 'willow shoot' padewintsi Graham 2008, patakintsi EST 2018, patewintsi CCD. EM recalls that the word was also used to refer to the early leafy branches of chokecherries. Given all this evidence and the reference here to service berry branches, we have used 'shoot' as the gloss. The stem may be the transitive word for 'shoot', cf. kwitti Miller, kwetti CCD, kuttih WSdict02.

Sute aipitte paakatte pahaihku. Aipaitte. Paaka. Un punnikiyu. Akku kate. Ukku kate. Hakanikku witsa penne ma yaa, pai? "Naketsa sikka ne tsimmiankanni ne tsaa tekkato'ipfeh--haa'a, pai." Ikka o'opitta iwai mammeetsi, sute, sikkihte tenaa waihku. Tatteki. Supai pannai kate. Supai paananku kateten, pokompi. Sopaikku un nesunkattsi sute u yaannu. U yaannu. Sute wihnu sipai tuku sute aitti yaa, pai. Saipai. Paaka. Sutesen ukka un yaakka, umo'omanku tokoa un kettsia. Aikkihku un mo'omanku. Un kettsia.

Sukka te'ampi tekkahku. Te'ampi sikkih wenena.

"Taipai! Ennen hakana, Taipai, Kuyutukkwi natekwinapph?! Ne aikkih pitennu. Ennen noon tepittsa meanammai. Pahaitte, mai'i; un nampaimanku. Pahaitte. Ennen...tepitsaa... aikkihyente...aikkihyente pahaiyu.²⁴ Tatsamea--pahaiyu. Tatsamea paihaikusi, siten, ennen tepito'inku taikwakante.²⁵ Aikkih te'ampi wenne, pemmanku un taikwakanna. Upi tease, upi pemma nia tekkahki. Supai tease. Noon tepito'inka en taikwakanna. Aikkih pahaitte mea. Aikkih tease yepahmea, paihaitte. Aikkih tease tommomea, paihaitte."

"Sunni. Sunni, pai'i. Semmayente wahatten man to'inkante, pai'i. Semmayente, ipikante man to'inkante, pai'i. Usen toko'iyu, pai'i. Ne tuku naketsa kitsaa taikwakka, pai'i. Haa'a." Peaise sikka un mo'o paikwikku sukka tokoa kettsia. "Haa'a. Tepito'inku, pai. Enne meanainnu, pai,

The berries fell down into the water. Down. Into the water. He peered at them. They were over here. They were over there. "How could I get them, pai? I sure dropped those (berries) that I was going to have a good time eating--yes, pai." Taking a stick like this in hand, he stepped downward here. He stepped. The berries sat down there. The berries were sitting down there. He felt them with his hand and scooped some up. He grabbed some. So then, down there he grabbed a few, pai. Down here. In the water. When, he went to grab the berries, the snake bit him on the hand. Here on his hand. It bit him.

Coyote ate the serviceberries. The serviceberries were growing here.

"Taipai! Where are you, Taipai, fabled Kuyutukkwi of legend?! I've arrived. Here. You are so skilled at making months! Three, it's said; according to your feet. Three. Your ... really beautiful ... here ... here there are three. Summer months--there are three. Of the three summer months then, of these, you speak the truth. Here's the serviceberry growing, by which you've sworn. Also upi, of which I've eaten. Then also. You speak the truth. Here are three months. Here are also the fall months, three of them. And also the winter months, three of them."

"It is so. It is so, pai. Twelve, pai. Ten, and with a little bit more added, pai. That's sufficient, pai. I have greatly misspoken, pai. Yes." His hand that the snake had bitten was already swollen. "Yes. Truly, pai. You have made months, pai, from your feet, pai. Yes. That is true, pai."

²⁴ EM: Itsappe is now admitting that Kwiyuukki's months make sense.

²⁵ EM: Literally, "When the three summer months drop, you speak truth."

imanku ennampaimanku, pai. Haa'a. Use tepito'inku, pai."

Ihattu pemma... Wantekkiwi. Nettsikkwa. Aite, aite paikwikka--mo'oppana. Paikwikki. U hapinuhka un taato'inka, sute...aite paikwikka.²⁶ Aite piappehti paikwikki. Aite. Kimmatewikka. Aittunku paikwinnu. Asen sewe paikwinnu. "Hakaihatukka ne papi Pia Isapaipeh--hakaihatukka sute tokoapoha hupiapai?" "Huh." Aite sewe paikwinnu. Ikkihte taka kai paikwikka. Aite sewe paikwinnu. Aite unampainuhu paikwinnu. "Hakaihattuka sute..." Kai un nasuntama, watsikante. Watsikante. "Hakaihattu tokoakante?" maihattu sute. "Hakai, pai," mai yekwinimmi. Hakaihattu sute ne tam...ne papi..."Ennen tokoa enne tsittsiannahka ennen sukka nitto'ipaikante ennen sopai tsaan nahaten," un poahupi use, un poanahupi maihattuka tea. Haa'a. Tsa semmai. Aya²⁷ peaise tiyaihinkinna, kai paikwittikkisi. Aya peaise tiyaiimmi. Sute aya sewese paikwinnu. Sute aipika piayu, aiti un mo'o pipiappete. Aite. Aipika pia. Aite, ma pipiayu oon. Aite.

Un nasuntamah! Ah! "Use, use. U seappekka, pai." Aahh... "Tokoa amattampeh yanannukinha, tokoa amattampeh yanannukinha," mai yekwikinna. Sukka nitto'ihka. Tennitto'ihka. "Usen tokoa naki...penne kettsiannahka, sukka nitto'itehkante maikkuh sute," ne papi

This was the very one with which ... He was hurting greatly. He hurt so much. His palm was swollen. It had swollen. After he had slept the night, dawn came ... this was swollen. This was greatly swollen. This. (The infection) had spread rapidly. It was swollen throughout here. Everything had swollen. "How did my big brother, Wolf--what was his snake medicine song?" "Huh." This had all swollen. Just this little part was not swollen. All else was thoroughly swollen. Both his legs (feet?) were swollen. "How did it ..." He couldn't remember, he had lost it (the song). Lost it. "How did having snake (song) go?" he said. "How, pai?" he kept saying. "How did my lit ... big brother ... 'When you have been bitten by a snake, you have to keep singing that and then you will get better,' that's its medicine song, its snake medicine song," it's said. "Yes." He kept saying that. Everything about him was dying, ??from the swelling??²⁸ Everything was all dying. Everything was swollen up. This was about this big; his hands were huge. This. About this big. These, his legs had swollen.

He remembered! Ah! "That's it! [Unknown word] _____, pai!" Aahh... "Snake's ribs [Unknown word] _____, snake's ribs [Unknown word] _____," he sang. He sang it. He sang. "If a snake bites you, you have to sing that song," my brother had declaimed. "That's its song." He sat there. He sat comfortably. "That which is just above me. Snake's ribs [Unknown word] _____, snake's ribs [Unknown word]"

²⁶ EM: taato'inka is literally 'the light climbed out of (the night)'.

²⁷ MDP: Aya may be a Goshute pronunciation.

²⁸ EM: the meaning of paikwittikkisi may need to be reconsidered.

yekwipante.²⁹ "Use un nahupia," mai'i. Sukku kate. Tsaan kate. "Usen ne pa'asen taka.³⁰ Tokoa awattampeh yanannukinha, tokoa awattampeh yanannukinha, tokoa wattampeh yanannukinha."³¹ Noon semmai sapai yekwite, semme paikwittsi, tiyainnu. Tiyainnu. Use Itsapa'ippeh penka tiyaippeh. Hakani kia wihnu--noonha umanai miappeh kia?³²

Use mea pa'ante utehi napaikkappe. Sute Kuyuukki, penne puiha un tettekwapka, sukka sute Tokoahai, Tokoahai haintsi, pai. Un haintsi, pai. Sute wihnu sunni un nikwinna sukka Tokoa, "Ukka Itsapa'ippeha--ipai katete, hakani noon en hapiyukko, un kettsianekki.³³ Sunnitsa, tsahkaampitete aimanti pokompimante tsakka'ahpitettsi," mai sute. "Un tsakkunainkasi, sopai oppai pokompi katekunte," mai sute. "Enne wihnu ikkih, ikkihku un mo'omma un ketsianekki," mai sute. Use sukka semme yekwippe. "Un ketsia," mai.

Use; Kaan kwaisi kwaiyahku. Itsaippe penka tiyaippeh. Heh.

_____, snake's ribs [Unknown word] _____," he sang. Though he sang and sang, he was infected thoroughly and died. He died dead. That's where Isapaippe died. How then--did his spirit go first?

That's how one of them was killed over making the seasons. That Kuyukki, when he had been hit in the eye by a rock, had Snake for a friend. Snake was his buddy. He had told Snake, "That Itsapaippe--when you're sitting down here, however you're laying, bite him. Just so, he'll be coming to break off some of these berry branches by snapping them," he said. "He'll drop them and the berries will land over there," he said. "You will bite him here on the hand," he said. That's what was told. "Bite him."

That's it; the Woodrat's tail came off. That's where Itsaippe died. Heh.

²⁹ EM: MM begins saying "Usen tokoa nakitsiannahka", but corrects herself, perhaps because that may have been interpreted as 'When the snake bit itself', and says "Usen penne ketsiannahka" 'When one is bitten by a snake'.

³⁰ EM: He has, by singing, invoked aid from a higher power.

³¹ MDP: Earlier MM said amattampeh; here she uses the other dialect variant awattampeh. The variation probably reflects the fact that she lived in more than one dialect area over the course of her life.

³² EM: MM is asking a rhetorical question.

³³ EM: Hawk speaks to Snake like one would speak endearingly to a small dog. Snake must have been like a pet, then. That is why the word is pronounced kettsianekki instead of ketsianekki.