COYOTE SPEAKS

SPILYAY SINWISHA

YAKIMA LANGUAGE INSTRUCTION

Inspired by my friend Lena Owens

BY

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COYOTE -- SPILYAY

BY
NANCY CHAPMAN
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Towards evening (anash tikan) I come out to hunt. My name is (wanikshash) Coyote (Spilyay). When I am speaking (sinwisha), the hills (pt'xanuk) listen quietly (yats'aamki).

Today (ikuk) my nose (nushnu) smells a mouse (lakas). My mouth (im) begins to water. Soon I will be biting my teeth (itit) into that mouse (lakas) and licking its blood (tiliwal) with my tongue (milish).

After I have eaten, I wander the hills (pt'xanuk) very early in the morning (skw'ipa). I say, "Oh, I was a long ways from here." (wiyatpash wach'a"). Then I turn this way (tkwasliksha) and go home (iniitkan).

COYOTE -- SPILAY
VOCABULARY LIST

BLOOD -- TILIWAL

COYOTE -- SPILYAY

EVENING -- ANASHTIKAN

HILLS -- PT'XANUK

HOME -- INIITKAN

HOME -- INIIT

HUNT -- WISALIL

LONG WAYS FROM HERE -- WIYATPASH WACH'A

MORNING -- SKWI'IPA

MOUSE -- LAKAS

MOUTH -- IM

MY NAME IS -- WANIKSHASH

NOSE -- NUSHNU

QUIETLY -- YATS'AAMKI

SPEAKING -- SINWISHA

TEETH -- ITIT

TODAY -- IKUK

TONGUE -- MILISH

TURN THIS WAY -- TKWASLIKSHA (TURNING)

PATU

BY
NANCY CHAPMAN

WORDS BY
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Wanikshash Patu. Atawshwa pit'xanuk Nik'utnashwa tamatl'imxw puuykianku iwuuxmixa kushxi shatmiki ku tiyamiki ku kushxi anmiki. Inmi plash tamatl'imxw iwananxa chiish, yakmulamiyay.

Wanikshash Patu. Washnash Patu ana kwinink iwinatsha chiishmi shukwat. Awala kinushash tl'aaxw chiish ku wana. Inmi miyanash iwa simay, ku' xwin, ku' wilaps ku tkwinat, ku mit'ula, ku nusux, ku tkwala ku kalux ku iyukinik ayayat sinxw aw nash wa mima, anwikt nashwa palalay - Putimt putaaptit. Atawi nashwa inmi tiin, Yakmut ama. cont.

MT. ADAMS -- PATU

BY
NANCY CHAPMAN

WORDS BY
LENA OWENS

My name is Mt. Adams (wanikshash Patu). I am a sacred mountain. My breast (nikut) is covered with snow (puuy) during spring (wuuxmiki), during the summer (shatmiki), during the fall (tiyamiki), and most of all, during the winter (anmiki). My white (plash) covering becomes water (c hiish) for my Yakima (ulama) people (tiinma).

My name is Mt. Adams (wanikshash Patu). I am a mountain who is also a water spirit. I look after the rivers (wana) and the streams. My children (miyanashma) are the white fish (simay), the sucker (xwin), the sturgeon (wilaps), the chinook (twinat), the dog salmon (mit'ula), the salmon (nusux), the trout (tkwala), and the blueback salmon (kalux), and the beautiful silverside (sinxw).

I am old. My years (anwikt) are more numerous than a thousand times a thousand (putimt putaaptit).

I have loved my people, the Yakima, all this

time. My people look to me and I give them life through water (chiish). My people give thanks for the gift of water (chiish) and to them will come my blessing--forever.

SPRING -- WUUXMIKI

SUCKER -- XWIN

SUMMER -- SHATMIKI

STURGEON -- WILAPS

TROUT -- TKWALA

WATER -- CHIISH

WHITE -- PLASH

WHITE FISH -- SIMAY

WINTER -- ANMIKI

YAKIMA -- YAKMULMA

MT. ADAMS -- PATU

VOCABULARY LIST

BLUEBACK SALMON -- KALUX

BREAST -- NIKUT

CHINOOK -- TKWALA

DOG SALMON -- MIT'ULA

FALL -- TIYAMIKI

MY CHILDREN -- MIYANASHMA

MY NAME IS -- WANIKSHASH

MY YEARS -- ANWIKT

MT. ADAMS -- PATU (PAHTU)

ONE THOUSAND -- PUTIMT PATAAPTIT

PEOPLE -- TIINMA

RIVERS -- WANA

SALMON -- NUSUX

SILVERSIDE SALMON -- SINXW

SNOW -- PUUY

I love the hills.
Awatawishash pushtay pushtaynan.

I walk the hills.
Tkwanataixash pushtaypa.

I got lost in the hills.
Wiyalamaykash pushtay.

HILL / MOUNTAIN

PUSHTAY PT'XANUK

NOUNS:
Hill -- pushtay (singular)
Hills -- pushtay pushtay
Dawn/twilight -- xayxit
Noon -- sitkumsan
Night -- sts'aat

VERBS:
Love -- ataw
Walk -- twanati

MODIFIERS:
Yellow -- mikil
Blue -- lamt
Black -- chmuk
Lost -- wiyalamayk

The hills are yellow at noon.
Pushtay pushtay iwa mikil sitkumsanpa.

The hills are blue at twilight.
Pushtay pushtay iwa lamt xayxitpa.

The hills are black at night.
Pushtay pushtay iwa chmuk sts'aatpa.

HILL WALK

PT'XANUK* WALK

BY
NANCY CHAPMAN

WORDS BY
LENA OWENS

I am Yakima (la). My name is (wanikshash)... My body (wawnakshash) is strong (xwiltip). My eyes (achaash) are brown (luch'a), the color of the hills (pt'xanuk).

Towards evening (anashtikan), I walk toward the hills (pt'xanuk). At sunset (anasht), the sky (tuauxan) above the hills (pt'axanuk) is red (luts'a). I put my hand (apap) to my forehead (shwa) and watch the sun (aan) go down.

I stand quietly (yats'aamki) until the sky (tuuxan) turns black (chmuk). My bones (p'ip'sh) do not tire, for I am strong (x'wittip). I feel my blood (t'iliwal) warm (tx'muy) as the night (stsat) grows cold (k'sit). When I see the stars (xaslu) clearly in the black (chmuk) sky (tuauxan), I let my feet (wixa) carry me home (iniit).

*alternate for hill is p'ushtay

NIGHT -- STS'AAT

QUIETLY -- YATS'AAMKI

RED --LUTS'A

SKY -- TUUXAN

SUN -- AAN

SUNSET -- ANASHT

STARS -- XASLU

STRONG -- XSILTIP

WARM -- TS'MUY

YAKIMA -- YAKMULA

COYOTE--SPÍLYÁY

	NOUNS:	VERBS:	MODIFIERS:
(SINGULAR)	COYOTE--SPÍLYÁY	LIKES--	STRONG--XTÚ
(PLURAL)	COYOTES--	TO EAT--ɨTIKWÁTAXA	
		TO SLEEP--PNÚSHA	
		TO HOWL--YAWÁWSHA	
		TO HUNT--WISALÍLXA	
		TO KILL--ÍYATNAXA	
		TO RUN--WÁYXTIXA	

A COYOTE LIKES TO EAT--SPÍLYÁY ɨTIKWÁTAXA.

A COYOTE LIKES TO SLEEP--SPÍLYÁY PNÚSHA.

A COYOTE LIKES TO HOWL--SPÍLYÁY WISALÍLXA.

A COYOTE LIKES TO KILL--SPÍLYÁY ÍYATNAXA.

A COYOTE LIKES TO RUN--SPÍLYAY WÁYXTIXA.

THE STRONG COYOTE LIKES TO EAT, SLEEP, AND HOWL--XTÚ SPÍLYÁY ɨTIKWÁTAXA PNÚNXA, KU YAWÁWSHA.

THE STRONG COYOTE LIKES TO HUNT, KILL AND RUN--XTÚ SPÍLYÁY WISALÍLXA, ÍYATNAXA KÚ ɨWÁYX.

"Grasshopper and Coyote"

AND - KÚ
ANT - SKÍLWISA
BEAR - ANAHÚY
BIRDS - KÁKYA
BLOOD - TILIWAL
COYOTE - SPILYÁY
CREATURES - KÁKYAMA
DAWN - XÁYXT
DAY - KAYXPA
DAYLIGHT - KÁYXPA
DAYTIME - KÁYXPA
DISAPPEARED - ƛAMÁYNA
FALL - TɬYAMIKÍ
FOOD - TIKWÁTAT
FOOLISHNESS - PALÁYWIT
FRIEND - XÁY
FRIENDS - XÁYɬN
GOOD - NÍIX
GOOD-HUMORED - KWÁƛANI
GRASS - WASKÚ
GRASSES - WASKÚ WASKÚ
GRASSHOPPER - T'IT'SH
GROUND - TÍICHAM
GROW - T'TAWAXSHA
HELP - WAPITAT
HOUR - WIYÁSKILIKT
HOWLED - YAWÁWNA
HUNGER - ANÁWISHA
HUNGRY - ANÁWISHA
HUNT - WISALIL
JACK RABBIT - WÍLALIK
KILL - TL'IYÁWI
LEARNED - WÁLSIKWASHA
MEDICINE VALLEY - TÁWTNUKPA
MIND - PXWI
MOON - ALXAYX
MOONLIGHT - ALXAYX LAKAYXIT
MORNING - SKWÍPA
MOUSE - LAKAS
NIGHT - STS'ÁAT
NIGHTTIME - STS'ÁATPA
OLD - MÍMA
ONE - NAXSH
SKY - TÚUXAN
SPEAK - SINWÍSHA summer shatem
SUMMER time - SHATMIKI
SUN - ÁAN
SUNSHINE - ICHU
TIME - WIYAƛKWIT
WEARY - ƛAKÁP
WEARY - ƛAKÁPNI
WHISKERS - SHWÚW
WINTER - ANɬM
WINTER - ANMIKI
WORK - KÚTKUT
WORKER - KÚTKUTƛA
WORKING - KÚTKUTSHA

Grasshopper and Coyote

by
Nancy Chapman

words by
Lena Owens

In the old days, *ant* ***skílwisa***, who liked *daytime* ***k̲áyx̲pa***, and *bear* ***anahúy***, who liked *nighttime* ***sts'áatpa*** had argued about whether *day* ***k̲áyx̲pa*** or *night* ***sts'áat*** should prevail. It is remembered that their dispute was settled by a dance contest in *Medicine Valley* ***Táwtnukpa***--each dropping to the *ground* ***tíicham*** with exhaustion, and thus, ending the contest in a tie. So it has been that *day* ***k̲áyx̲pa*** and *night* ***sts'áat***, *sunshine* ***ichu*** and *moonlight***alx̲ayx̲pa*** have equal hours.

So it was until *Coyote* ***Spilyáy*** and *Grasshopper* ***T'it'sh*** reopened that old argument. One *dawn* ***x̲áyx̲t***, *Coyote* ***Spilyáy*** was crossing the former dance field at *Medicine Valley* ***Táwtnukpa*** when he encountered

* alx̲ayx̲ lakayx̲it

Grasshopper ***T'it'sh*** who was just stirring on a golden blade of bristle *grass* ***waskú.***

"Hey there, *Coyote* ***Spilyáy***, why are you going home without *blood* ***tiliwal*** on your *whiskers* ***shwúw***? Did you experience another *night* ***sts'áat*** without finding a *mouse* ***lakas*** to kill?" taunted *Grasshopper* ***T'it'sh.***

"Well, what if I did?" yelled back *Coyote* ***Spilyáy***. This *morning* ***skwípa*** he was not patient and good *humored* ***misa*** with his *old* ***mímа*** *friend* ***xay***, for *Coyote* ***Spilyáy*** was *hungry* ***anáwisha***. Then *Coyote's* ***Spilyáy's*** voice softened, and he sighed. "If only I had more hours at *night* ***sts'áatpa***, I surely could find *food* ***tikwátat.*** It seems I just pick up a good scent when it is time to return to my den."

"Ha! You think if you had more hours to *hunt* ***wisalil***, you would not *hunger* ***anáwisha***? I think you would always leave the *kill* ***tl'iyáwi*** until the last *hour* ***wiyáskilikt***. You never seem to take the opportunity to do things as soon as possible," chided *Grasshopper* ***T'it'sh.***

Key To The Yakima Practical Alphabet

1.	a short-a	´am-´ásham	husband wife
2.	´aa long-aa	k´áatnam	long-longhouse
3.	ch soft-ch	ch´iish	water
4.	ch' hard-ch'	ch'´ím	sharp
5.	h aitch-h	h´áasht	breath
6.	´i short-´i	´imk	you
7.	´ii long-´ii	´ii	yes
8.	´ɨ barred-´ɨ	´ɨm	lips/mouth
9.	k softfront-k	k´ápɨn	digging iron
10.	k' hardfront-k'	k'aywá	short
11.	k softback-k	kashkaash	roan horse
12.	k' hardback-k'	k'ayík	colt/calf
13.	kw softfront-kw	kwyáam	true
14.	kw' hardfront-kw	kw'ayawí	cougar
15.	kw softback-kw	ikwátsha	stuck
16.	kw' hardback-kw'	kw'áshkw'ash	crane (bird)
17.	l ell-l	lákas	mouse
18.	ɨ barred-ɨ	ɨ´i kw'i	all day
19.	m em-m	máamɨn	appaloosa (horse)
20.	n enn-n	nusúx	salmon
21.	p soft-p	pápsh	fir tree
22.	p' hard-p'	p'ushtáy	hill-knoll
23.	s ess-s	sawítk	indian carrot
24.	sh ess-aitch-sh	sháxat	raspberry
25.	t soft-t	tá'ash	pine tree

26.	t' hard-t'	t'ixt'ix	swallow (bird)
27.	tɬ-soft tee barred ell-	tɬúpt	jumped
28.	tl' hard tee-ell	tlʼálk	blacktail deer
29.	ts soft tee ess	tsníts	boy's younger sister
30.	tsʼ hard tee-ess	tsʼáa	near
31.	ú short-ú	útpaas	blanket
32.	úu long-úu	púush	juniper tree
33.	w double-you	wawá	mosquito
34.	x front-eks	ɬwíix	thin
35.	x back-eks	xálish	wolf
36.	xw front-eks-w	kwáyxw	basket net
37.	xw back-eks-w	xwáshxway	blue jay
38.	y why-y	yápaash	lard/greas/oil
39.	ʼ glottal stop	aʼa	crow
	" "	áyʼay	magpie
	" "	puʼúuɬ	blind

There are also eight dipthongs. A dipthong is a combination sound that consists of a short or long vowel plus y or w. Some examples of dipthongs in YAKIMA word are:

1.	áy	páysh	maybe
		sikáywa	breadroot
2.	áay	yáay	beargrass
3.	úy	anahúy	bear
4.	úuy	húuy	can't
5.	áw	cháw	no
6.	áaw	kaʼáaw	light weight
7.	íw	kíwkiwlas	drum
		wíwnu	huckleberries

"Oh, you accuse me of being disrespectful of *time* ***wiyaɬkwit***? I seem to remember you wasted most of last *summer's* ***shatɨm*** *daylight* ***káyx̱pa*** basking instead of storing up *food* ***tikwátat*** for *winter* ***anɨm***. Then you had to come to your *friends* ***x̱áyɨn*** for *help* ***wapitat***," retorted *Coyote* ***Spilyáy***.

"Okay, so I admit I wasted most of last *summer* ***shatɨm***. I was young then; now I am a seasoned *grasshopper* ***t'it'sh*** and act according to the lesson I have *learned* ***wálsíkwat***."

"So why do I see you basking in the *sun* ***áan*** swinging on that blade of *grass* ***waskú***?"

"Oh this. You caught me during my *morning* ***skwípa*** exercise and meditation moment. Very soon, the minute you leave sight of me, I will be hard at *work* ***kútkut***," countered *Grasshopper* ***T'it'sh.***

"Then you claim to be a hard *worker* ***kútkutɬa***? If this is true, you do not need as many hours. I will take some of yours and add them to mine. Then we'll see if I don't catch a *mouse* ***lakas*** or a *jack rabbit* ***wílalik*** every

night ***sts'áat***," bragged *Coyote* ***Spilyáy***.

I suppose I could give up an hour or two to an *old* ***mima*** *friend* ***xáy*** in need. I have become such an efficient worker, I shouldn't take more time than is necessary. But I don't know. It really was decided years ago by *ant* ***skilwisa*** and *bear* ***anahúy***. You don't believe we would disturb the balance of *Medicine Valley* ***Táwtnukpa***? What about the other *creatures* ***kákyama***?" wondered *Grasshopper* ***T'it'sh.***

"What about them? Why concern ourselves with others? The two of us can make an agreement about time and the rest will simply have to go along," *Coyote* ***Spilyáy*** pointed out, pawing the ground for emphasis.

So it was agreed between *Grasshopper* ***T'it'sh*** and *Coyote* ***Spilyáy*** that *night* ***sts'áat*** should eclipse *day* ***káyaxpa***. They decided that setting a precise number of hours was not necessary, but it instead would be better to let *night* ***sts'áat*** gradually get longer and longer. *Yes* ***ii***, for awhile, it was like an early *fall* ***tiyamikí***. The *grasses* ***waskú waskú*** started to be fooled, so they folded over and

died. Soon it seemed like early *winter* ***anɨm*** since the *grasses* ***waskú*** ***waskú*** to eat were becoming scarce and the period of the cold *nighttime* ***sts'áatpa*** was still stretching longer and longer.

Oh, It had been some time between now and the last meeting of *Grasshopper* ***T'it'sh*** and *Coyote* ***T'it'sh***. Once *Coyote* ***Spilyáy*** had wanted to speak with *Grasshopper* ***T'it'sh***, but the *grass* ***waskú*** was thin in the area where he usually spent his days, and *Coyote* ***Spilyáy*** could not look around anywhere else because the light was so limited. At last they chanced to meet. It must have been about 10:00 in the morning, but it was still as *black* ***chmúk*** as pitch. *Grasshopper* ***T'it'sh*** spoke first, and one could hear a not of panic in his voice.

"*Old* ***míma*** *friend* ***x̲áy***, *Coyote* ***Spilyáy,*** is that you whose footsteps fall so close to my dark abode? Come near so I can touch you and be sheltered by your warmth," begged *Grasshopper* ***T'it'sh***.

"*Grasshopper* ***T'it'sh,*** is that you *old* ***míma*** *friend* ***x̲áy***? I am so *weary* ***łakap***

with *hunting* ***wisálil*** and searching vainly for prey all the long *night* ***sts'áat*** that I really must lie down," moaned *Coyote* ***Spilyáy***.

"What? You mean you have all these extra hours and you still cannot find a *kill* ***tliyáwi*** in the space of a *night* ***sts'áat***?" exclaimed *Grasshopper* ***T'it'sh***.

"Sad, but true," admitted *Coyote* ***Spilyáy***.

"Why, how can this be?" cried *Grasshopper* ***T'it'sh***.

"Oh, the answer is simple when you reason it out," replied *Coyote* ***Spilyáy***. "It was right there for us to see. It was not wise to tamper with nature; we did not consider our many other *friends** ***xáyma***--the *grasses* ***waskú waskú***, the *birds* ***kákya***, and the roaming *creatures* ***kákyama***. When *night* ***sts'áat*** began to eclipse *day* ***kayxpa***, the pattern for them to find *food* ***tikwátat*** and sustenance became disrupted. It the *grasses* ***waskú waskú*** do not *grow** ***titawax*** and prosper, then I cannot seek them for my *food* ***tikwátat***. I am *hungry* ***anáwisha***, and great hours of

* friends xayin

* grow t'tawapsha

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NIGHT -- STS'AAT

QUIETLY -- YATS'AAMKI

RED --LUTS'A

SKY -- TUUXAN

SUN -- AAN

SUNSET -- ANASHT

STARS -- XASLU

STRONG -- XSILTIP

WARM -- TS'MUY

YAKIMA -- YAKMULA

COYOTE--SPÍLYÁY

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"GRASSHOPPER AND COYOTE"

AND - KÚ
ANT - SKÍLWISA
BEAR - ANAHÚY
BIRDS - KÁKYA
BLOOD - TILIWAL
COYOTE - SPILYÁY
CREATURES - KÁKYAMA
DAWN - XÁYXT
DAY - KAYXPA
DAYLIGHT - KÁYXPA
DAYTIME - KÁYXPA
DISAPPEARED - ƛAMÁYNA
FALL - TɬYAMIKÍ
FOOD - TIKWÁTAT
FOOLISHNESS - PALÁYWIT
FRIEND - XÁY
FRIENDS - XÁYɬN
GOOD - NÍIX
GOOD-HUMORED - KWÁƛANI
GRASS - WASKÚ
GRASSES - WASKÚ WASKÚ
GRASSHOPPER - T'IT'SH
GROUND - TÍICHAM
GROW - T'TAWAXSHA
HELP - WAPITAT
HOUR - WIYÁSKILIKT
HOWLED - YAWÁWNA
HUNGER - ANÁWISHA
HUNGRY - ANÁWISHA
HUNT - WISALIL
JACK RABBIT - WÍLALIK
KILL - TL'IYÁWI
LEARNED - WÁLSIKWASHA
MEDICINE VALLEY - TÁWTNUKPA
MIND - PXWI
MOON - ALXAYX
MOONLIGHT - ALXAYX LAKAYXIT
MORNING - SKWÍPA
MOUSE - LAKAS
NIGHT - STS'ÁAT
NIGHTTIME - STS'ÁATPA
OLD - MÍMA
ONE - NAXSH
SKY - TÚUXAN
SPEAK - SINWÍSHA summer skates
SUMMER time - SHATMIKI
SUN - ÁAN
SUNSHINE - ICHU
TIME - WIYAƛKWIT
WEARY - ƛAKÁP
WEARY - ƛAKÁPNI
WHISKERS - SHWÚW
WINTER - ANɬM
WINTER - ANMIKI
WORK - KÚTKUT
WORKER - KÚTKUTƛA
WORKING - KÚTKUTSHA

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In the old days, *ant* ***skílwisa***, who liked *daytime* ***k̲áyx̲pa***, and *bear* ***anahúy***, who liked *nighttime* ***sts'áatpa*** had argued about whether *day* ***k̲áyx̲pa*** or *night* ***sts'áat*** should prevail. It is remembered that their dispute was settled by a dance contest in *Medicine Valley* ***Táwtnukpa***--each dropping to the *ground* ***tíicham*** with exhaustion, and thus, ending the contest in a tie. So it has been that *day* ***k̲áyx̲pa*** and *night* ***sts'áat***, *sunshine* ***ichu*** and *moonlight* ****alx̲ayx̲pa*** have equal hours.

So it was until *Coyote* ***Spilyáy*** and *Grasshopper* ***T'it'sh*** reopened that old argument. One *dawn* ***x̲áyx̲t***, *Coyote* ***Spilyáy*** was crossing the former dance field at *Medicine Valley* ***Táwtnukpa*** when he encountered

* alx̲ayx̲ lakayx̲it

Grasshopper ***T'it'sh*** who was just stirring on a golden blade of bristle *grass* ***waskú.***

"Hey there, *Coyote* ***Spilyáy***, why are you going home without *blood* ***tiliwal*** on your *whiskers* ***shwúw***? Did you experience another *night* ***sts'áat*** without finding a *mouse* ***lakas*** to kill?" taunted *Grasshopper* ***T'it'sh***.

"Well, what if I did?" yelled back *Coyote* ***Spilyáy***. This *morning* ***skwípa*** he was not patient and good *humored* ***misa*** with his *old* ***mímа*** *friend* ***xay***, for *Coyote* ***Spilyáy*** was *hungry* ***anáwisha***. Then *Coyote's* ***Spilyáy's*** voice softened, and he sighed. "If only I had more hours at *night* ***sts'áatpa***, I surely could find *food* ***tikwátat.*** It seems I just pick up a good scent when it is time to return to my den."

"Ha! You think if you had more hours to *hunt* ***wisalil***, you would not *hunger* ***anáwisha***? I think you would always leave the *kill* ***tl'iyáwi*** until the last *hour* ***wiyáskilikt***. You never seem to take the opportunity to do things as soon as possible," chided *Grasshopper* ***T'it'sh***.

"Oh, you accuse me of being disrespectful of *time* ***wiyaɬkwit***? I seem to remember you wasted most of last *summer's* ***shatɨm*** *daylight* ***káyx̱pa*** basking instead of storing up *food* ***tikwátat*** for *winter* ***anɨm***. Then you had to come to your *friends* ***x̱áyɨn*** for *help* ***wapitat***," retorted *Coyote* ***Spilyáy***.

"Okay, so I admit I wasted most of last *summer* ***shatɨm***. I was young then; now I am a seasoned *grasshopper* ***t'it'sh*** and act according to the lesson I have *learned* ***wálsíkwat***."

"So why do I see you basking in the *sun* ***áan*** swinging on that blade of *grass* ***waskú***?"

"Oh this. You caught me during my *morning* ***skwípa*** exercise and meditation moment. Very soon, the minute you leave sight of me, I will be hard at *work* ***kútkut***," countered *Grasshopper* ***T'it'sh.***

"Then you claim to be a hard *worker* ***kútk̓utɬa***? If this is true, you do not need as many hours. I will take some of yours and add them to mine. Then we'll see if I don't catch a *mouse* ***lakas*** or a *jack rabbit* ***wílalik*** every

night ***sts'áat***," bragged *Coyote* ***Spilyáy***.

I suppose I could give up an hour or two to an *old* ***mima*** *friend* ***x̲áy*** in need. I have become such an efficient worker, I shouldn't take more time than is necessary. But I don't know. It really was decided years ago by *ant* ***skilwisa*** and *bear* ***anahúy***. You don't believe we would disturb the balance of *Medicine Valley* ***Táwtnukpa***? What about the other *creatures* ***kákyama***?" wondered *Grasshopper* ***T'it'sh.***

"What about them? Why concern ourselves with others? The two of us can make an agreement about time and the rest will simply have to go along," *Coyote* ***Spilyáy*** pointed out, pawing the ground for emphasis.

So it was agreed between *Grasshopper* ***T'it'sh*** and *Coyote* ***Spilyáy*** that *night* ***sts'áat*** should eclipse *day* ***káyax̲pa***. They decided that setting a precise number of hours was not necessary, but it instead would be better to let *night* ***sts'áat*** gradually get longer and longer. *Yes* ***ii***, for awhile, it was like an early *fall* ***tɨyamikí***. The *grasses* ***waskú waskú*** started to be fooled, so they folded over and

died. Soon it seemed like early *winter* ***anɨm*** since the *grasses* ***waskú*** ***waskú*** to eat were becoming scarce and the period of the cold *nighttime* ***sts'áatpa*** was still stretching longer and longer.

Oh, It had been some time between now and the last meeting of *Grasshopper* ***T'it'sh*** and *Coyote* ***T'it'sh***. Once *Coyote* ***Spilyáy*** had wanted to speak with *Grasshopper* ***T'it'sh***, but the *grass* ***waskú*** was thin in the area where he usually spent his days, and *Coyote* ***Spilyáy*** could not look around anywhere else because the light was so limited. At last they chanced to meet. It must have been about 10:00 in the morning, but it was still as *black* ***chmúk*** as pitch. *Grasshopper* ***T'it'sh*** spoke first, and one could hear a not of panic in his voice.

"*Old* ***míma*** *friend* ***x̲áy***, *Coyote* ***Spilyáy,*** is that you whose footsteps fall so close to my dark abode? Come near so I can touch you and be sheltered by your warmth," begged *Grasshopper* ***T'it'sh***.

"*Grasshopper* ***T'it'sh,*** is that you *old* ***míma*** *friend* ***x̲áy***? I am so *weary* ***łakap***

with *hunting* ***wisálil*** and searching vainly for prey all the long *night* ***sts'áat*** that I really must lie down," moaned *Coyote* ***Spilyáy***.

"What? You mean you have all these extra hours and you still cannot find a *kill* ***tliyáwi*** in the space of a *night* ***sts'áat***?" exclaimed *Grasshopper* ***T'it'sh***.

"Sad, but true," admitted *Coyote* ***Spilyáy***.

"Why, how can this be?" cried *Grasshopper* ***T'it'sh***.

"Oh, the answer is simple when you reason it out," replied *Coyote* ***Spilyáy***. "It was right there for us to see. It was not wise to tamper with nature; we did not consider our many other *friends** ***xáyma***--the *grasses* ***waskú waskú***, the *birds* ***kákya***, and the roaming *creatures* ***kákyama***. When *night* ***sts'áat*** began to eclipse *day* ***kayxpa***, the pattern for them to find *food* ***tikwátat*** and sustenance became disrupted. It the *grasses* ***waskú waskú*** do not *grow** ***titawax*** and prosper, then I cannot seek them for my *food* ***tikwátat***. I am *hungry* ***anáwisha***, and great hours of

* friends
xayin

* grow
t'tawapsha

blackness stretch before me. I worry that soon there will be no *daylight* ***k̲áyx̲pa*** left for me to spend resting in my den," sighed *Coyote* ***Spilyáy*** resting his head upon his paws.

"Horrors! This is terrible! What have we done with our foolish agreement? We only tried to alter how time is allotted to work by. It seemed sensible," cried *Grasshopper* ***T'it'sh.***

But poor *Coyote* ***Spilyáy*** was barely listening. He was rolling over and over in the sparse *grass* ***waskú*** trying to ease his *weary* ***łapáp*** limbs. At last he stopped tumbling about and rested with his paws upward. It was in this position he spied a funny thing. It was nearly noon, and the midday *sun* ***áan*** was dawning. In the other corner of the *sky* ***túux̲an*** was *moon* ***alx̲ayx̲***--still holding onto the *night* ***st'áatpa***. *Moon* ***alx̲ayx̲*** and *sun* ***áan*** were in the *sky* ***túux̲an*** over *Medicine Valley* ***Táwtnukpa*** at the same time. *Coyote* ***Spilyáy*** whipped his paws under him and rose quickly. He *howled* ***yawáwna*** and *howled* ***yawáwna***.

Poor *Grasshopper* ***T'it'sh*** thought his

friend ***x̲áy*** *Coyote* ***Spilyáy*** had lost his mind, but what had really happened was that *Coyote* **Spilyáy** was summoning *moon* ***alx̲ayx̲*** and *sun* **áan** to a dance contest. *Yes* ***ii,*** *moon* ***alx̲ayx̲*** and *sun* ***áan*** danced at noon over *Medicine Valley* ***Táwtnukpa***, and they held their positions into the *nighttime* ***sts'áatpa***. Finally, by the next *dawn* ****x̲áyax̲,*** *moon* ***alx̲ayx̲*** had mysteriously disappeared. The contest was over. But *sun* ***áan*** hadn't been the victor, for that *night* ***sts'áat***, the *moon* ***alx̲ayx̲*** came back at precisely the right moment.

Time ***Wiyałkwi*** was in balance. *Grasshopper* ***T'it'sh*** and *Coyote* ***Spilyáy*** went about in their prescribed times--*Grasshopper* ***T'it'sh*** *working* ***kútkutsha*** during the *daylight* ***łáyx̲pa***, and *Coyote* ***Spilyáy*** diligently and thankfully working during *nighttime* ***sts'áatpa***; and neither had thoughts about letting *foolishness* ***paláywit*** eclipse *good* ***níix̲*** reason again.

* x̲ayłł

"Grasshopper and Coyote"

by Nancy Chapman
(for Lena Owens)

In the old days, Ant, who liked daytime (káyxpa), and Bear, who liked nighttime (sts'áatpa) had argued about whether day or night should prevail. It is remembered that their dispute was settled by a dance contest in Medicine Valley (Táwtnukpa)--each dropping to the ground (tíicham) with exhaustion, and thus, ending the contest in a tie. So it has been that day and night, sunshine (ichu) and moonlight (alxáyxpa) have equal hours.

So it was until Coyote (Spilyáy) and Grasshopper (T'it'sh) reopened that old argument. One dawn (xáyxt), Coyote (Spilyáy) was crossing the former dance field at Medicine Valley when he encountered Grasshopper (Tit-h) who was just stirring on a golden blade of bristle grass (waskú).

"Hey there, Coyote (Spilyáy), why are you going home without blood (tiliwal) on your whiskers (shwúw). Did you experience another night without finding a mouse (lakas) to kill?" taunted Grasshopper (T'it'sh).

"Well what if I did?" yelled back Coyote (Spilyáy). This morning (skwwípa), he was not patient and good humored (misa) with his old friend (xáy) for Coyote (Spilyáy) was hungry (anáwisha). Then Coyote's (Spilyáy's) voice softened, and he signed. "If only I had more hours at night (sts'áatpa), I surely could find food (tikwátat). It seems I just pick up a good scent when it is time to return to my den."

"HA! YOU THINK IF YOU HAD MORE HOURS TO HUNT (WISALIL), YOU WOULD NOT HUNGER (ANÁWISHA)? I THINK YOU WOULD ALWAYS LEAVE THE KILL (TL'IYÁWI) UNTIL THE LAST HOUR (WIYÁSKILIKT). YOU NEVER SEEM TO TAKE THE OPPORTUNITY TO DO THINGS AS SOON AS POSSIBLE."

"OH YOU ACCUSE ME OF BEING DISRESPECTFUL OF TIME (WIYAŁKWÍT)? I SEEM TO REMEMBER YOU WASTED MOST OF LAST SUMMER'S (SHATɨM) DAY-LIGHT (KÁYXPA) BASKING INSTEAD OF STORING UP FOOD (TIKWÁTAT) FOR WINT (ANɨM). THEN YOU HAD TO COME TO YOUR FRIENDS (XÁYɨN) FOR HELP (WAPIT, RETORTED COYOTE (SPILYÁY)

"OKAY, SO I ADMIT I WASTED MOST OF LAST SUMMER (SHATɨM). I WAS YOUNG THEN; NOW I AM A SEASONED GRASSHOPPER (T'IT'SH) AND ACT ACCORDIN TO THE LESSON I HAVE LEARNED (WÁLSÍKWAT)."

"SO WHY DO I SEE YOU BASKING IN THE SUN (ÁAN) SWINGING ON THAT BLADE OF GRASS (WÁSKÚ)?"

"OH THIS. YOU CAUGHT ME DURING MY MORNING (SKWÍPA) EXERCISE AND MEDITATION MOMENT. VERY SOON, THE MINUTE YOU LEAVE SIGHT OF ME, I WIL BE HARD AT WORK (KÚTKUT)," COUNTERED GRASSHOPPER (T'IT'SH).

"THEN YOU CLAIM TO BE A HARD WORKER (KÚTKUTŁA)? IF THIS IS TRUE, YOU DO NOT NEED AS MANY HOURS. I WILL TAKE SOME OF YOURS AND ADD THEM TO MINE. THEN WE'LL SEE IF I DON'T CATCH A MOUSE (LAKAS) OR A JACK RABBIT (WÍLALIK) EVERY NIGHT."

"I SUPPOSE I COULD GIVE UP AN HOUR OR TWO TO AN OLD FRIEND (XÁY) IN NEED. I HAVE BECOME SUCH AN EFFICIENT WORKER, I SHOULDN'T TAKE MOR TIME THAN IS NECESSARY. BUT I DON'T KNOW. IT REALLY WAS DECIDED YEAR AGO BY ANT (SKÍLWISA) AND BEAR (ANAHÚY). YOU DON'T BELIEVE WE WOULD DISTURB THE BALANCE OF MEDICINE VALLEY (TÍICHAM)? WHAT ABOUT THE OTHE CREATURES?" WONDERED GRASSHOPPER (T'IT'SH).

"WHAT ABOUT THEM? WHY CONCERN OURSELVES WITH OTHERS? THE TWO OF US CAN MAKE AN AGREEMENT ABOUT TIME AND THE REST WILL SIMPLY HAVE TO G ALONG," COYOTE (SPILYÁY) POINTED OUT, PAWING THE GROUND FOR EMPHASIS.

SO IT WAS AGREED BETWEEN GRASSHOPPER (T'IT'SH) AND COYOTE (SPIL THAT NIGHT SHOULD ECLIPSE DAY (KÁYXPA). THEY DECIDED THAT SETTING A PRECISE NUMBER OF HOURS WAS NOT NECESSARY, BUT IT INSTEAD WOULD BE BETTER TO LET NIGHT GRADUALLY GET LONGER AND LONGER. YES, FOR AWHIL IT WAS LIKE AN EARLY FALL (TIYAMIKÍ). THE GRASSES (WASKÚ WASKÚ) STA TO BE FOOLED, AND FOLDED OVER AND DIED. SOON IT SEEMED LIKE EARLY WI TER (ANIM) SINCE THE GRASSES (WASKÚ WASKÚ) TO EAT WERE BECOMING SCAR AND THE PERIOD OF THE COLD NIGHTTIME (STS'ÁATPA) WAS STILL STRETCHIN LONGER AND LONGER.

OH, IT HAD BEEN SOME TIME BETWEEN NOW AND THE LAST MEETING OF GRASSHOPPER (T'IT'SH) AND COYOTE (SPILYÁY). ONCE COYOTE (SPILYÁY) H WANTED TO SPEAK WITH GRASSHOPPER (T'IT'SH), BUT THE GRASS WAS THIN I THE AREA WHERE HE USUALLY SPENT HIS DAYS, AND COYOTE (SPILYÁY) COULD NOT LOOK AROUND ANYWHERE ELSE BECAUSE THE LIGHT WAS SO LIMITED. AT LAST THEY CHANCED TO MEET. IT MUST HAVE BEEN ABOUT 10:00 IN THE MORNING (SKWÍPA), BUT IT WAS STILL AS BLACK AS PITCH. GRASSHOPPER (T'IT'SH) SPOKE FIRST, AND ONE COULD HEAR A NOTE OF PANIC IN HIS VOI

"OLD FRIEND, COYOTE (SPILYÁY), IS THAT YOU WHOSE FOOTSTEPS FAL SO CLOSE TO MY DARK ABODE? COME NEAR SO I CAN TOUCH YOU AND BE SHELTERED BY YOUR WARMTH."

"GRASSHOPPER (T'IT'SH), IS THAT YOU OLD (MÍMA) FRIEND (XÁY). I AM SO WEARY (ŁAKÁP) WITH HUNTING (WISÁLIL) AND SEAPCHING VAINLY FOR PREY ALL THE LONG NIGHT THAT I REALLY MUST LIE DOWN."

"WHAT? YOU MEAN YOU HAVE ALL THESE EXTRA HOURS AND YOU STILL CANNOT FIND A KILL IN THE SPACE OF A NIGHT (STS'ÁAT)?"

"SAD, BUT TRUE," ADMITTED COYOTE (SPILYÁY).

"WHY, HOW CAN THIS BE?" CRIED GRASSHOPPER (T'IT'SH).

"OH, THE ANSWER IS SIMPLE WHEN YOU REASON IT OUT," REPLIED ~~COYOTE~~ (SPILYÁY). "IT WAS RIGHT THERE FOR US TO SEE. IT WAS NOT WISE TO TAMPER WITH NATURE; WE DID NOT CONSIDER OUR MANY OTHER FRIENDS (XÁYMA)--THE GRASSES (WASKÚ WASKÚ), THE BIRDS (KÁKYA), AND THE ROAMING CREATURES (KÁKYAMA). WHEN NIGHT (STS'AT) BEGAN TO ECLIPS DAY, THE PATTERN FOR THEM TO FIND FOOD AND SUSTENANCE BECAME DISRUPTE IF THEY DO NOT GROW (TITAWAX) AND PROSPER, THEN I CANNOT SEEK THEM FO MY FOOD (TIKWÁTAT). I AM HUNGRY (ANAWISHA), AND GREAT HOURS OF BLACK NESS STRETCH BEFORE ME. I WORRY THAT SOON THERE WILL BE NO DAYLIGHT LEFT FOR ME TO SPEND RESTING IN MY DEN."

"HORRORS! THIS IS TERRIBLE! WHAT HAVE WE DONE WITH OUR FOOLISH AGREEMENT? WE ONLY TRIED TO ALTER HOW TIME IS ALLOTTED TO WORK BY. IT SEEMED SENSIBLE," CRIED ~~GRASSHOPPER~~ (T'IT'SH).

BUT POOR ~~COYOTE~~ (SPILYÁY) WAS BARELY LISTENING. HE WAS ROLLING OVER AND OVER IN THE SPARSE GRASS (WASKÚ) TRYING TO EASE HIS WEARY (ŁAPÁP) LIMBS. AT LAST HE STOPPED TUMBLING ABOUT AND RESTED WITH HIS PAWS UPWARD. IT WAS IN THIS POSITION HE SPIED A FUNNY THING. IT WAS NEARLY NOON, AND THE MIDDAY SUN (ÁAN) WAS DAWNING. IN THE OTHER CORN OF THE SKY (TÚUXAN) WAS MOON (ALXÁYX)--STILL HOLDING ONTO THE NIGHT (ST'ÁTPA). MOON (ALXÁYX) AND SUN (ÁAN) WERE IN THE SKY (TÚUXAN) OVER MEDICINE VALLEY (TAWTNÚK) AT THE SAME TIME. ~~COYOTE~~ (SPILYÁY) WHIPPED HIS PAWS UNDER HIM AND ROSE QUICKLY. HE HOWLED AND HOWLED (YAWÁWNA).

POOR ~~GRASSHOPPER~~ (T'IT'SH) THOUGHT HIS FRIEND (XÁYMA) ~~COYOTE~~ (SPILYÁY) HAD LOST HIS MIND (PXWI), BUT WHAT HAD REALLY HAPPENED WAS THAT ~~COYOTE~~ (SPILYÁY) WAS SUMMONING MOON (ALXÁYX) AND SUN (ÁAN) TO A DANCE CONTEST. YES, MOON (ALXÁYX) AND SUN (ÁAN) DANCED AT NOON OVER MEDICINE VALLEY (TAWTNÚK), AND THEY HELD THEIR POSITIONS INTO THE NIG TIME (STS'ÁTPA). FINALLY, BY THE NEXT DAWN (XÁYAX), MOON (ALXÁYX) HA MYSTERIOUSLY DISAPPEARED (ŁAMÁYNA). THE CONTEST WAS OVER. BUT SUN

HADN'T BEEN THE VICTOR, FOR THAT NIGHT (STS'ÁT), THE MOON (ALX̌ÁYX̌) CAME BACK AT PRECISELY THE RIGHT MOMENT.

TIME (WIYÁLKWI) WAS IN BALANCE. GRASSHOPPER (T'IT'SH) AND COYOTE (SPILYÁ) WENT ABOUT IN THEIR PRESCRIBED TIMES--GRASSHOPPER (T'IT'SH) WORKING (KÚTKUTSHA) DURING THE DAYLIGHT (KÁYX̌PA), AND COYOTE (SPILYÁY) DILIGENTLY AND THANKFULLY WORKING (KÚTKUTSHA) DURING NIGHTTIME (STS'ÁTPA); AND NEITHER HAD THOUGHTS ABOUT LETTING FOOLISHNESS (PALÁYWIT) ECLIPSE GOOD (NÍIX̌) REASON AGAIN.

"MAGPIE AND THE MOON"

AND - KÚ
BASKET - ÁNPSH
BEAK - WÁPTAS
BIRD - KAKYA
BLACK - CHMÚK
BLUE - LÁMT
BROWN - LÚCH'A
COTTONWOODS - XÁP'XAP'ÁSH
COTTONWOOD TWIGS - XÁP'XAP ÍLKWAAS
CROW - A'A
DAYLIGHT - XÁYXIT
EVENING - ANÁSHKITAN
EVENING STAR - XASLÚ-YAY
FACE - TPÍSH
FEATHERS - WÁPTAS
FIELDS - TÍICHAM
FOOL - CHILWÍT WAPSÚX
FRIENDS - XÁYMA
HIGH BRANCH - XÁP'XAP ÍLKWAAS
JACK RABBIT - WÍLALIK
JACK RABBIT - WÍLALIKYAY
LEAVES - APÁXAPX
LITTLE - IKSÍKS
MAGPIE - ÁY'AY
MOON - ALXÁYX
MOONBEAM - ALXÁYXMI LÁKAYXIT
MOONLIGHT - ALXÁYMI LÁKAYXIT
NIGHT - STS'ÁAT
ONE DAY - NAXSHI ɬKWÍ
PURPLE - LÚMT
SECRET - SHUKÁT
SHORT - KÁYWA
SKY - TÚUXAN
STAR - XASLÚ
SUN - ÁAN
SUN - ÁANYAY
SUNDOWN - ANÁSHT
SUNRISE - XÁYXIT
TAIL - TWÍN
TEARS - ɬP'Úɬ
THREADS - WISXÁWAS
TREE - ÍLKWAAS
TRICK - SAPTÁYÁKSHA
VALLEY - TÍICHAM
WHITE - PLÁSH
WOMEN - ÁYAT-
YAKIMA PEOPLE - TÍINMA

"MAGPIE AND THE MOON"

By Nancy Chapman

(for Lena Owens)

Once Magpie (Áy'ay), who lives in the cottonwoods (xapxapílkwaas) and flies across the brown (lúch'a) lowland fields (ticham) looked as black (chmúk) as a crow (a'a). Magpie (Áy'ay) also had a til (twín) as short (káywa) as crow's (a'a). But one day (ɛkwí), Magpie (Áy'ay) got to talking with Jack Rabbin (wílalik) who told of capturing sun (áan), and Magpie (Áy'ay) decided he, too, wanted an adventure to brag about. Magpie (Ay'ay) thought and thought about how he might be more daring than Jack Rabbit (wílalik). At last Magpie (Áy'ay) had an idea "I will go and harness the moon (alxáyx)," Magpie vowed. Then surely the Yakima People (Tíinma) will talk about my deeds.

Towards evening (anashtikan), Magpie (Áy'ay) flew to the top of the tallest cottonwood (xapxap ílkwaas) in his valley (tíicham). Pret soon the sky (túuxan) changed from blue (lámt) to purple (lúmt), and Magpie (Áy'ay) greeted evening star (xaslu kwlaawit). Magpie stretche his beak (wáptas) toward the star (xaslu), but he could not touch it. "Oh, how will I capture the moon (alxáyx) if I cannot even reach a little (iksíks) star (xaslu)?"

While Magpie (Áy'ay) thought about his problem, the night (sts'a became as black (chmúk) as his feathers (wáptas). "Perhaps I will never be famous like Jack Rabbit (Wílalik)," he moaned. Meanwhile, Moon (alxáyx) herself had been sneaking up behind the bushes.

MOON (ALXÁYX) HAD BEEN LISTENING TO MAGPIE'S (ÁY'AY) THOUGHTS AN HAD DECIDED TO PLAY A TRICK (SAPTÁYÁKSHA) ON HIM. MOON (ALXÁYX) CAST HER BRILLIANT WHITE (PLÁSH) BEAMS FROM COTTONWOOD (XAPXAP ÍLKWAAS) TO COTTONWOOD (XAPXAP ÍLKWAAS) FORMING A BEAUTIFUL LATTICEWORK NET. MOO (ALXÁYX'S) NET HAD THREADS (WISXÁWAS) AS FINE AS THE BEADING THREAD (WISXÁWAS) OF THE YAKIMA WOMEN (ÁYAT), AND MOON (ALXÁYX COULD PULL HE MOONBEAM THREADS (WISXÁWAS) VERY TIGHT. MOON (ALXÁYX) WAS GOING TO L MAGPIE (ÁY'AY) GET SO CLOSE TO HER THAT HE COULD BATHE IN THE LIGHT O HER FACE (TPÍSH). HOWEVER, MOON'S (ALXÁYX) FINE NET WOULD CAPTURE MA PIE (ÁY'AY) AND LEAVE ITS WHITE (PLÁSH) MARK.

MAGPIE (ÁY'AY) SHIFTED ON THE HIGH (XAPXAP ÍLKWAAS) BRANCH AND S WITH A START THAT ALL THE NEARBY TREES WERE DRENCHED IN MOONLIGHT (ALXÁYXMI LAKÁYIT). "OH, BUT MOON (ALXÁYX) HERSELF MUST BE CLOSE. I WILL BEND THESE COTTONWOOD (XAPXAP ÍLKWAAS) TWIGS SO THAT THEY PIERCE AND HOLD HER WHEN SHE COMES TO MY TREE."

MAGPIE (ÁY'AY) STRIPPED LEAVES (APIXÁPX) FROM THE BRANCHES, AND MADE THE TWIG ENDS SHARP BY USING HIS BEAK (WÁPTAS). SOON MAGPIE (ÁY'AY) HAD A CIRCLE SHAPE OF TWIGS, ALMOST LIKE A BASKET (ÁNPSH). SURE ENOUGH, MOON (ALXÁYX) ROSE SO HIGH SHE CAME TO HIS TREE (ÍLKWAAS AND RIGHT INTO THE BASKET (ÁNPSH) PRISON MAGPIE (ÁY'AY) HAD MADE.

MOON (ALXÁYX) CRIED, "OH, MAGPIE (ÁY'AY), I AM CAUGHT. YOUR TWIGS ARE PIERCING MY FACE (TPÍSH). YOU HAVE CAUSED ME INJURY. COME NEAR ENOUGH TO SEE MY TEARS (ŁP'ÚŁ)."

FOOLISHLY, MAGPIE (ÁY'AY) DID. HE HOPPED OVER TO THE TWIG TRAP AND LEANED CLOSE TO SEE MOON'S (ALXÁYX'S) TEARS (ŁP'ÚŁ). AS HE DID, MOON (ALXÁYX) ROSE FURTHER, AND PUSHED THE UNLUCKY BIRD (KAKYA) OFF HER PERCH, AND HE FELL INTO HER MOONBEAM (ALXÁYXMI LÁKAYXIT) NET.

"HA," EXCLAIMED MOON (ALXÁYX), "DID YOU THINK YOU WOULD TRAP ME DIDN'T YOU REALIZE THAT I, TOO, KNOW THE STORY OF HOW JACK RABBIT (WÍLALIK) TRAPPED SUN (ÁAN), AND HAVE BEEN CAREFUL NOT TO LET ANYONE CAPTURE ME?" WITH THAT, MOON (ALXÁYX) SNAPPED HER INTRICATE NET SHUT AND MAGPIE (ÁY'AY) WAS BOUND FAST.

"OH MOON (ALXÁYX), I AM SORRY NOT TO HAVE RESPECTED YOUR POWER. MUST I STAY HERE FOREVER? MY FRIENDS (XÁYMA) WILL SEE ME NO MORE AND SAY I HAVE DIED LIKE A FOOL (CHILWÍT WAPSÚX).

"WELL, MAGPIE (ÁY'AY), ARE YOU TRULY SORRY?" ASKED MOON (ALXÁYX) WHO WATCHED HER FEATHERED PRISONER STRUGGLING IN THE BRIGHT BEAMS.

"YES, MOON (ALXÁYX). I AM TRULY SORRY. I ONLY WANTED TO BE WEL THOUGHT OF AT YOUR EXPENSE," ADMITTED MAGPIE (ÁY'AY).

"IF YOU REALIZE IT IS NOT GOOD TO BRAG WHEN YOU HAVE INJURED SOM ONE ELSE, THEN I WILL FREE YOU," SAID MOON (ALXÁYX). SO SHE DID.

MOON (ALXÁYX) ROSE FURTHER IN THE SKY AND LOOSENED HER SILVER THREADS (WISXAWAS) AND DREW THEM HIGH INTO THE SKY AFTER HER. MAGPIE (ÁY'AY) WAS LEFT BEHIND IN THE BLACK (CHMÚK) NIGHT (STS'ÁATPA) AND HE DECIDED IT WAS GOING TO BE HIS SECRET (SHUKÁT) ABOUT HOW MOON (ALXÁYX CAUGHT HIM.

ONLY, WHEN DAYLIGHT (XAYXIT) CAME, HIS FRIENDS SAW HIS FEATHERS (WAPTAAS) HAD BEEN BLEACHED WHITE (PLÁSH) IN PLACES. AND ONE THING ELSE, HIS TAIL (TWÍN) HAD BEEN TANGLED BADLY IN THE MOONBEAM (ALXÁYXM LÁKAYXIT) NET AND HAD STRETCHED WHEN HE HAD TRIED TO PULL IT FREE.

"YES, FRIENDS," MAGPIE (ÁY'AY) ADMITTED. "SOMETHING DID HAPPEN TO ME BETWEEN SUNDOWN (ANÁSHT) AND SUNRISE (XÁYXIT). SINCE I LOOK DIFFERENT NOW, I CANNOT HIDE MY SECRET (SHUKÁT). I WILL TELL YOU MY STORY." AND HE DID.

R I V E R - - "W Á N A"

NOUNS:

RIVER--WÁNA

? RIVERS-- WÁNA WÁNA

MEADOW/FIELD--TÁAKPA

? MEADOWS TAAKPA TAAKPA

ROCK--PSHWÁ

ROCKS--PSHWÁ PSHWÁ

CLIFF TNÁNPA

CLIFFS--TNÁNPA ?

VERBS:

~~FLOWS~~-- (SHA) ?

~~PS~~- ÍWA ?

MODIFIERS:

SWIFT/FAST--KITÚ

SLOWLY--ŁWÁYKI

~~[illegible]ING~~

LAZY--ŁÁPNI

RIVER FLOWS -- WÁNASHA

THE RIVER FLOWS THROUGH THE MEADOW--WÁNASHA TÁAKPA.

THE RIVER FLOWS BETWEEN THE ROCKS--WÁNASHA PACHUKWAK PSHWAPA.

THE RIVER FLOWS UNDER THE CLIFFS--WÁNASHA ŁMITICHINIK TNÁNPA.

THE RIVER IS SWIFT--WÁNA ÍWA KITÚ.

THE LAZY RIVER FLOWS SLOWLY--ŁÁPNI WÁNA IWÁNASHA ŁWÁYKI.