

neʔn anó·ki, “Yah seʔ thaskwe·ní· kyá·se.” Tho kwi thi·ká
muskrat you cannot -kweni- -(al)aʔse- cousin there that

tehyatatlihwaʔslakwa·níheʔ kwah ok tho yahonuwi·léhteʔ
-atatlihwaʔslakwani- -nuwileht- they are singing back and forth just only he went out of sight

neʔn anó·ki. Ne tsiʔ o·nÁ saulhaʔtsíwa neʔn tsuhkalo·lÁ
muskrat when -ulhaʔtsiwa- he is alone again rabbit

tho waháti nÁ waʔthashÁtho. NÁ to·kÁskeʔ tehashÁthos
-atyÁ- -ashÁtho- by the river then he cried now for sure -ashÁtho- he is crying

nÁ tho wahoké·tohteʔ ohkwa·lí. WahÁ·luʔ “Yats
-keʔtoht- -ahkwali- -ihlu- then there he appeared a bear he said golly

nihayaʔtó·tÁ kÁh tehashÁthos naʔtehahuhte·sú·se.” Tho neʔ o·nÁ
-yaʔtoʔtÁ- -ashÁtho- -ahuhtes- how he looks here he is crying how long his ears are and then

yahatkÁhlá·tahkweʔ tsiʔ tehashÁthos neʔn tsuhkalo·lÁ.
-atkÁhlaʔtahkw- -ashÁtho- he stopped crying the rabbit

WahÁ·luʔ “Yah seʔ ne aolí·waʔ tho tekahuhtó·tÁhseʔ
-ihlu- -lihw- -ahuhtoʔtÁ- he said it is not the reason I have these kind of ears

tsiʔ kayelúni teyuklaʔnánhaskwe tsikeksá né· tsiʔ
-yelunyu- -laʔnanhak- -ksa- that it is a trick they used to tie rags on me when I was a child because

niyuklihwakwenyÁstahkwe.”
-lihwakwenyÁst- they used to respect me