Songs
Totsantsi

Haaiyuh waihna,
Haaiyuh waihnah.
Haaiyuh waihna,
Haaiyuh waihnah.

Totsantsii totsantsi nanasokoppentsi,
Totsantsii totsantsi nanasokoppentsi.

Haaiyuh waihna,
Haaiyuh waihnah.
Haaiyuh waihna,
Haaiyuh waihnah.

Totsantsii totsantsi nanapunuhakinna,
Totsantsii totsantsi nanapunuhakinna.

Cleansing

1st Version

Haaiyuh waihna,
Haaiyuh waihnah.
Haaiyuh waihna,
Haaiyuh waihnah.

Cleansing, cleansing the blessed earth,
Cleansing, cleansing the blessed earth.

2nd Version

Haaiyuh waihna,
Haaiyuh waihnah.
Haaiyuh waihna,
Haaiyuh waihnah.

Cleansing, cleansing, energizing!
Cleansing, cleansing, energizing!
Totsantsi
Cleansing

Haaiyuh waihna, 1st Version
rhythmical song words

Haaiyuh waihnah.
rhythmical song words

Haaiyuh waihna,
rhythmical song words

Haaiyuh waihnah.
rhythmical song words

Totsantsii    totsantsi    nanasokoppentsi,
cleansing     cleansing     reciprocal-earth-blessed

Totsantsii    totsantsi    nanasokoppentsi.
cleansing     cleansing     reciprocal-earth-blessed

Haaiyuh waihna, 2nd Version
rhythmical song words

Haaiyuh waihnah.
Haaiyuh waihna,
Haaiyuh waihnah.

Totsantsii    totsantsi    nanapunuhakinna,
cleansing     cleansing     being energized

Totsantsii    totsantsi    nanapunuhakinna.
cleansing     cleansing     being energized

Comments

This is a natayaa song. Totsantsii is a song form meaning ‘cleansing’. It is based on the root tosa”- ‘white’, which has the song form totsa, plus -ntsi, the song form of the diminutive-affectionate and nominalizing suffix -ttsi. Either of the two versions of this song is sung repeatedly, especially as the opening ceremony of the pinenut festival traditionally held in the fall when pinenuts were harvested. Pinenuts were one of the most important staple food sources for the Western Shoshoni people.
Ainkappata

Ainkappata yoowennekinna,
Ainkappata yoowennekinna.
Aiyoo wainna aiyoo wainna,
Aiyoo wainna aiyoo wainna.

Ainkappata yoowennekinna,
Ainkappata yoowennekinna.
Aiyoo wainna aiyoo wainna,
Aiyoo wainna aiyoo wainna.

Red Currants

Red currants swaying gently,
Red currants swaying gently.
Aiyoo wainna aiyoo wainna,
Aiyoo wainna aiyoo wainna.

Red currants swaying gently,
Red currants swaying gently.
Aiyoo wainna aiyoo wainna,
Aiyoo wainna aiyoo wainna.

Ainkappata

Red Currant

Ainkappata yoowennekinna,
red currant gently-stand (dur)-moving

Ainkappata yoowennekinna.
red currant gently-stand (dur)-moving
**Comments**

This is a *natayaa* song. *Yoo* is the song form of the root *yuu(n)* ‘gentle, peaceful, still’. *Ainkappata* is a medicinal plant.
Puisenna ‘Green Aspen’

Earl Crum

Puisenna

Puisenna totowaantsi.
Wainna haiyaho wainna,
Wainna haiyaho.

Puisenna totowaantsi,
Puisenna totowaantsi.
Wainna haiyaho wainna,
Wainna haiyaho wainna.
Puisenna totowaantsi,
Puisenna totowaantsi.

Green Aspen

Green aspen grove.
Wainna haiyaho wainna,
Wainna haiyaho wainna.

Green aspen grove,
Green aspen grove.
Wainna haiyaho wainna,
Wainna haiyaho wainna.
Green aspen grove,
Green aspen grove.

Puisenna
Green Aspen

Puisenna totowaantsi.
green-aspen stand (pl)
Wainna haiyaho wainna, rhythmical song words

Wainna haiyaho wainna. rhythmical song words

Puisenna totowaantsi, green-aspen stand (pl)
Puisenna totowaantsi. green-aspen stand (pl)

Wainna haiyaho wainna, rhythmical song words

Wainna haiyaho wainna. rhythmical song words

Puisenna totowaantsi, green-aspen stand (pl)
Puisenna totowaantsi. green-aspen stand (pl)

Comments

This is a nataya’a song. Totowaantsi is a song word related to topo’ih(ka) ‘stand, be upright (pl)’. But, totowaantsi has the song form with the nominalizing diminutive and affectionate suffix -ntsi (normal -ttsi) on it, which makes it a noun meaning ‘stand, grove’. Puisenna ‘green aspen’ here means aspen that is leafing, as in the springtime.
Sai Paa Hupia

Sai paa weyaa,
Sai paa weyaa,
Sai paa weyaa,
Sai paa weyaa.

Piaa toyaakatete mantu,
Toyaatu mantu,
Tewekkwintoote.

Piaa toyaakatete mantu,
Toyaatu mantu,
Tewekkwintoote.

Boat and Water Song

Water carries the boat,
Water carries the boat,
Water carries the boat,
Water carries the boat.

Towards the big mountain range,
Towards the mountains,
Swirling.

Towards the big mountain range,
Towards the mountains,
Swirling.
### Sai Paa Hupia

<table>
<thead>
<tr>
<th>Boat</th>
<th>Water</th>
<th>Song</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sai</td>
<td>paa</td>
<td>weyaa,</td>
</tr>
<tr>
<td>boat</td>
<td>water</td>
<td>carry</td>
</tr>
<tr>
<td>Sai</td>
<td>paa</td>
<td>weyaa,</td>
</tr>
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<td>boat</td>
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</tr>
<tr>
<td>Sai</td>
<td>paa</td>
<td>weyaa,</td>
</tr>
<tr>
<td>boat</td>
<td>water</td>
<td>carry</td>
</tr>
<tr>
<td>Piaa</td>
<td>toyaakatete</td>
<td>mantu,</td>
</tr>
<tr>
<td>big</td>
<td>mountain range</td>
<td>towards</td>
</tr>
<tr>
<td>Toyaatu</td>
<td>mountain-through</td>
<td>mantu,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>towards</td>
</tr>
<tr>
<td>Tewekkwintoote.</td>
<td>swirling/churning</td>
<td></td>
</tr>
</tbody>
</table>

**Comments**

This is a nua hupia ‘round dance song’. Tewekkwintoote is the song form of tewekkwintuih ‘swirl, churn’.
Waseppittsian Nahupia

`Song of the Mountain Sheep`

*Earl Crum*

Waseppittsian Nahupia

Watsempin nampatui,
Aínham paa tu,
Nointsai,
Hainna.

Watsempin nampatui,
Aínham paa tu,
Nointsai.

Hainna,
Wonkotetsii tepanayu.
Wainna,
Wonkotetsii tepanayu.
Wainnah.

Haiya wainna.

Song of the Mountain Sheep

Mountain sheep wading
Through red water,
Trudging in the mud.

Mountain sheep wading
Through red water,
Trudging in the mud.

Beside the pine grass,
Behold.
Beside the pine grass,
Behold.

*Haiya wainna.*
Waseppitssian Nahupia
Mountain Sheep’s RFLX-Song

Watsempin nampatui, mountain sheep foot-wade

Ainkam paa tu, red water through

Nointsai, stickily

Hainna, rhythmical song word

Watsempin nampatui, mountain sheep foot-wade

Ainkam paa tu, red water through

Nointsai. stickily

Hainna, behold

Wonkotetsii tepanayu. pine grass be on the side of

Wainna, behold

Wonkotetsii tepanayu. pine grass be on the side of

Wainnah. rhythmical song word

Haiya wainna.

Comments

This is a nua hupia ‘round dance song’. Watsempi(n) is the song form of waseppi(n) ~ waseppeh ‘mountain sheep’, and nointsai is the song form of noitsai ‘sticky, stickily’. The ordinary word for ‘(on the) side (of)’ is teppanna. Here, a song word tepanayu(n) has been formed with the verbalizing suffix -yu.
Tahmani Hupia

Sokopinna puipaa tuatts kimman tuu,
Sokopinna puipaa tuatts kimman tuu.

Tatsawai haai,
Tatsawai haai.

Sokopinna puipaa tuatts kimman tuu,
Sokopinna puipaa tuatts kimman tuu.

Tatsawai haai,
Tatsawai haai.

Spring Song

The earth’s newborn green grass is coming forth,
The earth’s newborn green grass is coming forth.

It’s becoming summer, ho!
It’s becoming summer, ho!

The earth’s newborn green grass is coming forth,
The earth’s newborn green grass is coming forth.

It’s becoming summer, ho!
It’s becoming summer, ho!
Sokopinna puipaa tuattsI
earth’s green grass-on newborn
kimman tuu.
come song syllable

Tatsawai haai,
become summer ho

Tatsawai haai.
become summer ho

Sokopinna puipaa tuattsI
earth’s green grass-on newborn
kimman tuu,
come song syllable

Sokopinna puipaa tuattsI
earth’s green grass-on newborn
kimman tuu.
come song syllable

Tatsawai haai,
become summer ho

Tatsawai haai.
become summer ho

**COMMENTS**

This is a *nua hupia* ‘round dance song’. Earl Crum says, “This song is about the coming of spring, when the first blades of green grass start to come up. That’s what it’s about.”
Hunnita Ma’ai A’ninna Nahupia
‘Red Ants and Black Ants Song’
Earl Crum

Hunnita Ma’ai A’ninna Nahupia

Hunnitan kuu annitan kuu,
Hunnitan kuu annitan kuu.

Nakennaawahai akennaawahai,
Hainnah.
Nakennaawahai akennaawahai,
Hainnah.

Hunnitan kuu annitan kuu,
Hunnitan kuu annitan kuu.

Nakennaawahai akennaawahai,
Hainnah.
Nakennaawahai akennaawahai,
Hainnah.

Red Ants and Black Ants Song

Bury the red ants, bury the black ants [together],
Bury the red ants, bury the black ants [together].

And they’ll snap at each other with their mouths,
Hainnah.
And they’ll snap at each other with their mouths. Hainnah.

Bury the red ants, bury the black ants [together],
Bury the red ants, bury the black ants [together].

And they’ll snap at each other with their mouths, Hainnah.
And they’ll snap at each other with their mouths. Hainnah.
Hunnita Ma’ai A’ninna Nahupia
Red Ant and Black Ant RFLX-Song

Hunnitan kuu annitan kuu, red ant bury black ant bury
Hunnitan kuu annitan kuu. red ant bury black ant bury
Nakennaawaai akennaawai, be done with mouth be done with mouth
Hainnah. rhythmical song word
Nakennaawaai akennaawai, be done with mouth be done with mouth
Hainnah. rhythmical song word

Comments

This is a nua hupia ‘round dance song’. Earl Crum says, “You know, a long time ago before children had toys like they do now, the children used to play with anything that they could find. So anyway, this song is about when children were playing, they would sit there with red fire ants and the pissants and mix them together. Then, they would watch them fight. That’s what this song is about.”

The normal word for black ant is a’ni(n). Here, the song form annitan is used to rhyme and keep rhythm with hunnitan (~ hu’nitan) ‘red ant’. Similarly, akennaawai is not really a word, but is used to rhyme and keep rhythm with nakennaawai.
Teheya’an Kuhan Nahupia ‘Song of the Buck Deer’

Teheya’an Kuhan Nahupia

Aan kuantsi,
Aan kuantsi
Imaayu toowenete mantu
natsapaîkkantoote,  
natsapaîkkantoote,  
natsapaîkkantoote.

Aan kuantsi,  
Aan kuantsi  
Imaayu toowenete mantu 
natsapaîkkantoote,  
natsapaîkkantoote,  
natsapaîkkantoote.

Song of the Buck Deer

Buck deer,  
Buck deer  
Grazing in the early morning,  
Is killed with a bow,  
Is killed with a bow,  
Is killed with a bow.

Buck deer,  
Buck deer  
Grazing in the early morning,  
Is killed with a bow,  
Is killed with a bow,  
Is killed with a bow.
Jode “Shorty” Jake, left, and Jim Crum, right, with a recently killed buck deer, about 1938. Photograph from the Earl Crum Collection.
This is a *nuu hupia* ‘round dance song’. Earl Crum says, “This song is about a buck deer standing on the side of a hill early in the morning. And the hunter killed it with a bow and arrow.” *Aan kuantsi* is the song form of *aan kuha* ‘buck, stag’ (< *aan* ‘horn’, *kuha ~ kuhma* ‘male’).
Pia Tehey’a’an Kuhán Nahupia ‘Stag Song’

Pia Tehey’a’an Kuhán Nahupia

Pia tehey’a’an kuantsi
Opi ipu maapinna.
Pia tehey’a’an kuantsi
Opi ipu maapinna.

Toyatepaka
Pia tuu wennete
Hainna.
Toyatepaka
Pia tuu wennete
Hainna.

Stag Song

Over there,
Big stag climbs up this way.
Over there,
Big stag climbs up this way.

On the side of the mountain
Stands a big dark silhouette.
Behold.
On the side of the mountain
Stands a big dark silhouette.
Behold.

Pia Tehey’a’an Kuhán Nahupia

Big Deer Male’s RFLX-Song

Pia tehey’a’an kuantsi
big deer male = stag

45
This is a *nua hupia* ‘round dance song’. Earl Crum says, “This song is about a big buck deer. When a deer gets that big, some people call it a stag.”

*Maapi(nna)* is the song form of *maape(nna)* ‘climb’. And *tepa* is the song form of *teppanna* ‘(on the) side (of)’. 
Yepani Hupia

Tamme yepatu,
Tamme tuintsi,
Tamme yepatu,
Tamme tuintsi,
Huuntukkantu
Tapaaŋ pintsi pipuntu.
Huuntukkantu
Tapaaŋ pintsi pipuntu.

Haiya wainna.

Fall Song

Our fall,
Our rebirth,
Our fall,
Our rebirth,
But under the trees,
The sun heads back (south).
But under the trees,
The sun heads back (south).

Haiya wainna.

<table>
<thead>
<tr>
<th>Yepani</th>
<th>Hupia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fall</td>
<td>Song</td>
</tr>
</tbody>
</table>

Tamme yepatu,  
our (incl) fall

Tamme tuintsi,  
our (incl) rebirth
This is a *nua hupia* ‘round dance song’. Earl Crum says, “This song is about the beginning of fall. You know, the Indian calendar is different from the white man’s calendar. When the sun reaches its highest point in the summer and starts to go back towards south, and the nights start to be colder, to the Indians, that is the beginning of fall. That’s what this song is about.”

The normal word for ‘fall’ is *yepani*, instead of the song word *yepatu* used here. The normal word for ‘but’ is *pinnah*, instead of *pintsi*. And *pipuntu* is not an ordinary word for ‘go back’ but is related to *pimpippu* ‘backwards’. The suffix -tu found on *yepatu*, *pipuntu*, and *huuntukkantu* in this song, and on many other words in other songs, is a song suffix used for rhythm.
Kwahatenna Kuhan Nahupia
‘Song of the Buck Antelope’

Earl Crum

Kwahatenna Kuhan Nahupia

1st Version

Wantsi nani naniyuu.
Hainnaa.
Wantsi naniyuu.
Hainneh.

Wantsi nani naniyuu.
Hainnaa.
Wantsi naniyuu.
Hainneh.

Tsaam puiwan kematu,
Hainnaa,
Wantsi naniyuu.
Hainneh.

Song of the Buck Antelope

Buck antelope is just at peace with himself.
Behold!
Buck antelope is at peace with himself.

Buck antelope is just at peace with himself.
Behold!
Buck antelope is at peace with himself.

Next to good green grass,
Behold,
Buck antelope is at peace with himself.
**Kwahatenna Kuhan Nahupia**

**1st Version**

<table>
<thead>
<tr>
<th>Antelope Male's rflx-Song</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wantsi nani naniyuu.</td>
</tr>
<tr>
<td>buck antelope just be at peace with self</td>
</tr>
<tr>
<td>Hainnaa.</td>
</tr>
<tr>
<td>Wantsi naniyuu.</td>
</tr>
<tr>
<td>buck antelope be at peace with self</td>
</tr>
<tr>
<td>Hainneh. rhythmical song word</td>
</tr>
<tr>
<td>Tsaam puiwan kematu,</td>
</tr>
<tr>
<td>good green grass's next to</td>
</tr>
<tr>
<td>Hainnaa,</td>
</tr>
<tr>
<td>Wantsi naniyuu.</td>
</tr>
<tr>
<td>buck antelope be at peace with self</td>
</tr>
<tr>
<td>Hainneh. rhythmical song word</td>
</tr>
</tbody>
</table>

**Comments**

This is a *nua hupia* ‘round dance song’, with several somewhat different versions. Earl Crum says, “You know, a long time ago when I was a little boy in Battle Mountain, the old people used to sing this song. It sounds like a medicine song. It’s a song about a buck antelope grazing on green grass.” The third version is not recorded on the CD.

*Kwahatenna kuha*, literally meaning ‘antelope male’, is a descriptive phrase for buck antelope. *Wantsi* is the normal word for ‘buck antelope’. *Nani* is the song form of *nanah* ‘just, only’, used here to be in rhythm with following *naniyuu*.

**Kwahatenna Kuhan Nahupia**

**2nd Version**

| Wantsi maniyuu, |
| Hainnaa.      |
| Wantsi maniyuu, |
| Hainnaa.      |
A lone *wantsi* 'buck antelope', out in the sagebrush. Photograph by Earl Crum.
Wantsi maniyuu,
Hainneh.

Wantsi nehen kahnin kematuu,
Hainnaa,
Wantsi maniyuu,
Hainneh.

Song of the Buck Antelope

Buck antelope is crossing the water,
Hainnaa.
Buck antelope is crossing the water,
Hainnaa.
Buck antelope is crossing the water,
Hainneh.

Buck antelope close to our house,
Hainnaa,
Is crossing the water.
Hainneh.

Kwahatenna    Kuhan    Nahupia  2nd Version
Antelope     Male's   RFLX-Song

Wantsi       maniyuu,
buck antelope is crossing water
Hainnaa.
rhythmical song word

Wantsi       maniyuu,
buck antelope is crossing water
Hainnaa.
rhythmical song word

Wantsi       maniyuu,
buck antelope is crossing water
Hainneh.
rhythmical song word
Wantsi nehen kahnin kematuu,
buck antelope our (dl excl) house's close to

Hainnaa,
rhythmical song word

Wantsi maniyuu,
buck antelope is crossing water

Hainneh.
rhythmical song word

Kwahatenna Kuhan Nahupia 3rd Version

Wantsi maniyuu,
Hainnaa.
Wantsi maniyuu,
Hainnaa.
Wantsi maniyuu.
Hainneh.

Tsaam puiwan kematuu.
Hainnaa.
Wantsi maniyuu.
Hainneh.

Song of the Buck Antelope

Buck antelope is crossing the water,
Hainnaa.
Buck antelope is crossing the water,
Hainnaa.
Buck antelope is crossing the water.
Hainneh.

Next to nice green grass,
Hainnaa.
Buck antelope is crossing the water.
Hainneh.
Kwahatenna  
Kuhan  
Nahupia  
Antelope  
Male's  
RFLX-Song  

Wantsi  
maniyuu,  
buck antelope  
be crossing water  

\textit{Hainnaa.} 
\textit{rhythmical song word}  

Wantsi  
maniyuu,  
buck antelope  
be crossing water  

\textit{Hainnaa.} 
\textit{rhythmical song word}  

Wantsi  
maniyuu.  
buck antelope  
be crossing water  

\textit{Hainneh.} 
\textit{rhythmical song word}  

Tsaam  
puiwan  
kematuu.  
good  
green grass'  
next to  

\textit{Hainnaa.} 
\textit{rhythmical song word}  

Wantsi  
maniyuu.  
buck antelope  
be crossing water  

\textit{Hainneh.} 
\textit{rhythmical song word}
Tekaitennan Nahupia ‘Song of the Hunter’

1st Version

Watsepin tsukumpe,
Watsepin tsukumpe,
Watsepin tsukumpe.

Watsepin tsukumpe,
Watsepin tsukumpe,
Watsepin tsukumpe.

Huuntoyan kematuu
Tuu winookinna,
Tuu winookinna.

Huuntoyan kematuu
Tuu winookinna,
Tuu winookinna.

Song of the Hunter

Hunter,
Hunter,
Hunter.

Hunter,
Hunter,
Hunter.

Next to a wooded mountain
He is a dark shadow walking along,
A dark shadow walking along.

Next to a wooded mountain
He is a dark shadow walking along,
A dark shadow walking along.
Mi’akinna, mi’akinna ‘walk along, walk along’—as Beverly Crum chants these words to the beat of a drum, children at the tribal Head Start center join hands and walk along with her. The children learn the meaning of different action words by listening to the chant and doing as the words say. This is fun time and good exercise as well. Photograph by Sandy Jones.
Watsepin tsukumpe, hunter
Watsepin tsukumpe, hunter
Watsepin tsukumpe. hunter

Huuntoyan kematuu
wood-mountain next to
Tuu winnookinna,
dark walk along with head bobbing up and down
Tuu winnookinna.
dark walk along with head bobbing up and down

Comments
This is a nua hupia ‘round dance song’. Earl Crum says, “This song is about a hunter walking at a distance like a shadow.” The second version is not recorded on the CD.

Watsepin tsukumpe is the song form of waseppeh tsukuppe ‘hunter’, which is derived from waseppeh ‘killed (pl)’ and tsukuppe ‘old man’. Another common word for hunter is tekaitë(n).

Watsepin tsukumpe, Watsepin tsukumpe, Watsepin tsukumpe.
Watsepin tsukumpe,
Watsepin tsukumpe,
Watsepin tsukumpe.

Pennan natoyaa pai
Tuu winnookinna,
Tuu winnookinna.

Pennan natoyaa pai
Tuu winnookinna,
Tuu winnookinna.

Haiya wainna.

Song of the Hunter

Hunter,
Hunter,
Hunter.

Hunter,
Hunter,
Hunter.

Over his own mountain
He is a dark shadow walking along,
A dark shadow walking along.

Over his own mountain
He is a dark shadow walking along,
A dark shadow walking along.

_Haiya wainna._

_Tekajennan_  _Nahupia_  
Hunter’s  rflx-Song

Watsepin tsukumpe,
hunter

Watsepin tsukumpe,
hunter

Watsepin tsukumpe.
hunter
Watsepin tsukumpe, 
hunter

Watsepin tsukumpe, 
hunter

Watsepin tsukumpe. 
hunter

Pennan natooyaa pai
his own RFLX-mountain on

Tuu winnookinna, 
dark walk along with head bobbing up and down

Tuu winnookinna. 
dark walk along with head bobbing up and down

Pennan natooyaa pai
his own RFLX-mountain on

Tuu winnookinna, 
dark walk along with head bobbing up and down

Tuu winnookinna. 
dark walk along with head bobbing up and down

Haiya wainna.
Ainkam Pehyen Nahupia ‘Song of the Red Duck’

Earl Crum

Ainkam Pehyen Nahupia

Ainkam pehyennan tuantsi,
Ainkam pehye,
Hapin kuukinna,
Oyom paa tu pintsi,
Ainkam paa tu nonowa hapiikinna.

Ainkam pehyennan tuantsi,
Ainkam pehye,
Hapin kuukinna,
Oyom paa tu pintsi,
Ainkam paa tu nonowa hapiikinna.

Haiya wainna.

Song of the Red Duck

Child of a red duck,
Red duck,
Floating along diving,
Always sucking through the water,
Through the red water floating along.

Child of a red duck,
Red duck,
Floating along diving,
Always sucking through the water,
Through the red water floating along.

Haiya wainna.
**Aiinkam**
*Red*  
**Pehyen**  
*Duck’s*  
**Nahupia**  
*RFLX-Song*

<p>| | | | |</p>
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Aiinkam</td>
<td>pehyennan</td>
<td>tuantsi,</td>
<td></td>
</tr>
<tr>
<td>red</td>
<td>duck’s</td>
<td>baby</td>
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<tr>
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<td>Hapin</td>
<td>kuukinna,</td>
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<td>float</td>
<td>dive along</td>
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<tr>
<td>Oyom</td>
<td>paa</td>
<td>tu</td>
<td>pintsi,</td>
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<tr>
<td>always</td>
<td>water</td>
<td>through</td>
<td>suck</td>
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<tr>
<td>Aiinkam</td>
<td>paa</td>
<td>tu</td>
<td>nonowa</td>
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<tr>
<td>red</td>
<td>water</td>
<td>through</td>
<td>move (?)</td>
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<td>water</td>
<td>through</td>
<td>move (?)</td>
</tr>
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</table>

**Haiya wainna.**  
*blessed*

**COMMENTS**

This is a *nuu hupia* ‘round dance song’. Earl Crum says, “You know a long time ago, the early Indians used to go through a ritual by going through different motions with their hands and with the words they said. And every time you hear in a song where they say *haiyna* or *haiya wainna*, they are blessing the song.”

*Pintsi* is the song form of *pitsi* ‘suck, suckle’. *Nonowa* is not a normal word but is probably related to the auxiliary verb *noob* ‘move about’, itself from the main verb *noo*” ‘carry’. *Aiinkam pehyen* literally means ‘red duck’ but it is a kind of teal with a red head. The red water in this song is referring to the water at sunset reflecting the redness of the sky.
**Pia Kuittsunnan Nahupia** ‘Song of the Big Buffalo’  
*Earl Crum*

Pia Kuittsunnan Nahupia

Pia kuittsunna yewampontsi,  
Yewampontsi.  
Yaaya wainna.

Pia kuittsunna yewampontsi,  
Yewampontsi.  
Yaaya wainna.

Pui’awatsi yunkite,  
Pui’awatsi yunkite.  
Yaaya wainna.

Haiya wainna.

Song of the Big Buffalo

He was tracking Big Buffalo,  
Tracking him.  
**Yaaya wainna.**

He was tracking Big Buffalo,  
Tracking him.  
**Yaaya wainna.**

But Big Buffalo spied him and sneaked away.  
Big Buffalo spied him and sneaked away.  
**Yaaya wainna.**

Haiya wainna.
Pia Kuittsunna Nahupia
Big Buffalo’s rflx-Song

Pia kuittsunna yewampontsi,
big buffalo-O track

Yewampontsi.
track

Yaaya wainna.
rhythmical song words

Pia kuittsunna yewampontsi,
big buffalo-O track

Yewampontsi.
track

Yaaya wainna.
rhythmical song words

Pui’awatsi yunkite,
spy moving away

Pui’awatsi yunkite.
spy moving away

Yaaya wainna.
rhythmical song words

Haiya wainna.

**Comments**

This is a *nua hupia* ‘round dance song’. Earl Crum says, “This song is about a big buffalo that a hunter is tracking. And as he goes tracking the buffalo, the buffalo saw him and sneaked away.” *Yewampontsi* is the song word for ‘track’ and ‘take aim’. The ordinary words for ‘track’ are *nampuih* or *nayaa*, and *wapuih* is the normal word for ‘take aim’. *Pui’awatsi* is the song word for ‘spy (on)’; the ordinary word is *watsippuih*.

Although buffalo were prevalent in massive herds on the Great Plains, they were also not uncommon in small herds on the Snake River Plain and in grassy areas of the Great Basin in aboriginal times.
Huittsaannan Nahupia ‘Song of the Sage Hen’
Earl Crum

Huittsaannan Nahupia

Huintsaantsi wian katete mantu
Pomiakwaainna,
Pomiakwaainna,
Huintsaantsi wian katete mantu
Pomiakwaainna,
Pomiakwaainna,
Yuwaa tosam pasiwampaa
O miakwainna.
Yuwaa tosam pasiwampaa
O miakwainna.
Haiya wainna.

Song of the Sage Hen

Sage Hen landing on a mountain pass
Migrating around,
Migrating around,
Sage Hen landing on a mountain pass
Migrating around,
Migrating around,
Walks around there
On warm white sand.
Walks around there
On warm white sand.

Haiya wainna.
<table>
<thead>
<tr>
<th>Huittsaannan</th>
<th>Sage Hen’s</th>
<th>Nahupia</th>
<th>RFLX-Song</th>
</tr>
</thead>
<tbody>
<tr>
<td>Huintsaantsi</td>
<td>wian, pass</td>
<td>katete, landing</td>
<td>mantu, towards</td>
</tr>
</tbody>
</table>

**Pomiakwaainna, migrating around**

**Pomiakwaainna, migrating around**

| Huintsaantsi | wian, pass | katete, landing | mantu, towards |

**Pomiakwaainna, migrating around**

**Pomiakwaainna, migrating around**

<table>
<thead>
<tr>
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<th>tosam</th>
<th>pasiwampaa</th>
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<tbody>
<tr>
<td>warm</td>
<td>white</td>
<td>sand-on</td>
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<td>walk around</td>
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**Haiya wainna.**

blessed

**Comments**

This is a *nua hupia* ‘round dance song’. *Huintsaantsi* is the song word for ‘sage hen’; the ordinary word is *huittsaa(n)*. *Pomia(kwaai)* is the song form of *pomi’a(kwai)* ‘migrate (around) [of birds]’.
A flock of *huittsaan* 'sage hen'. Tribal members of the Duck Valley Reservation consider the meat of *huittsaan* a gourmet treat. People both on and off the reservation have overhunted the *huittsaan*, and their numbers have dwindled at an alarming rate. Tribal members are asking people not to hunt more than they need. Photograph by Earl Crum.
A lone *huittsaa* ‘sage hen’ in Earl Crum’s backyard. Photograph by Earl Crum.
Hoakkantennan Nahupia ‘Song of the Warrior’
Beverly Crum

Hoakkantennan Nahupia

Hoakkantem punkukante,
Ta taa pawene pawaiyente
Hainneh.

Hoakkantem punkukante,
Ta taa pawene pawaiyente
Hainneh.

Yoot! Yootii! Yoot! I yoot! Yoot! Yoot!
Hainneh.

Yoot! Yootii! Yoot! I yoot! Yoot! Yoot!
Hainneh.

Song of the Warrior

Clearly in the early dawn
A warrior, a horseman, stands
High above us.
Behold!

Clearly in the early dawn
A warrior, a horseman, stands
High above us.
Behold!

Arise! Arise! Arise! O arise! Arise! Arise!
Hainneh.
Arise! Arise! Arise! O arise! Arise! Arise!
Hainneh.
Hoakkantennan Nahupia
Warrior's RFLX-Song

Hoakkantem punkukante,
warrior/bowman horseman

Ta taa pawene pawaiyente
us predawn clear-stand high above-from

Hainneh.
rhythmical song word

Ta taa pawene pawaiyente
us predawn clear-stand high above-from

Hainneh.
rhythmical song word

Yooti! Yootii! Yooti! I
arise (pl) arise (pl) arise (pl) song word

yooti! Yooti! Yooti!
arise (pl) arise (pl) arise

Hainneh.
rhythmical song word

Yooti! Yootii! Yooti! I
arise (pl) arise (pl) arise (pl) song word

yooti! Yooti! Yooti!
arise (pl) arise (pl) arise

Hainneh.
rhythmical song word

Comments

This is a nua hupia ‘round dance song’. Earl Crum says, “This is a song about the warrior . . . Early in the morning before daylight, the singer looked up into the sky and saw the formation of stars, Orion, and sang about it.” Yooti” is the plural form of the verb ‘arise, get up; fly off’. Here it is directed to the singer’s listeners, whom she encourages to rise above their problems and the things that hold them down. This offers them a blessing of hope for better things to come. And on a more practical level, it means for them not to be involved in too much sleep, unaware of what is going on around them. Ta is a short song form for tamme(n) ‘us (pl)’.
Tuittsi’an Nahupia

Tuittsi’an Nahupia

Tammen nemen tuantsi paa nanku
Punku kate kimmannoo.
Hainna.

Tammen nemen tuantsi paa nanku
Punku kate kimmannoo.
Hainna.

Tamme hunupaa seepi
Pui patewintsi.

Tammem paa nanku nemen tuantsi
Punku kate kimmannoo.
Hainna.

Tammem paa nanku nemen tuantsi
Punku kate kimmannoo.
Hainna.

Tamme hunupaa seepi
Pui patewintsi.

Haiya wainna.

Song of the Young Man

Our young man from high above
Comes riding along on a horse.
Behold!

Our young man from high above
Comes riding along on a horse.
Behold!
Above our canyon to the willows,
To the little green willow shoots.

From high above,
Comes our young man riding along on a horse.
Behold!

From high above,
Comes our young man riding along on a horse.
Behold!

Above our canyon to the willows,
To the little green willow shoots.

_Haiya wainna._

---

Tuittsi’an
Young Man’s

Nahupia

rflx-Song

<table>
<thead>
<tr>
<th>Tammen</th>
<th>nemen</th>
<th>tuantsi</th>
<th>paa</th>
<th>nanku</th>
</tr>
</thead>
<tbody>
<tr>
<td>our (incl)</td>
<td>person</td>
<td>young</td>
<td>above</td>
<td>from side of</td>
</tr>
</tbody>
</table>

Punku
horse

kate
sit
kimmannoo.

come-moving along

_Haiinna._
rhythmical song word

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</table>

Punku
horse

kate
sit
kimmannoo.

come-moving along

_Haiinna._
rhythmical song word

Tamme
our (incl)
hunupaa
seepi
canyon-above
willow

Pui
green
patewintsii.

willow shoot

Tammem
our (incl)
paa
nanku
nemen
tuantsi
above
from side of
person
young
Punku kate kimmannoo.
horse sit come-moving along

Hainna.

rhythmical song word

Tammem paa nanku nemen tuantsi
our (incl) above from side of person young

Punku kate kimmannoo.
horse sit come-moving along

Hainna.

rhythmical song word

Tamme hunupaa seepi
our (incl) canyon-above willow

Pui patewintsi.
green willow shoot

Haiya wainna.

Comments

This is a *nua hupia* ‘round dance song’. Earl Crum says, “This is a song about a young man coming down from above, riding on a horse.” The song can be interpreted both in the physical sense of a young man riding down from higher ground, but also in a more spiritual sense of a youth riding down from the heavens above. *Paa(n)* is the song form of *pa’a(n)* ‘over, above, on (top of)’. 
Upi Katete

Upii katete hunum ma
Tepai yantum ma.
Hainneh.
Upii katete hunum ma
Tepai yantum ma.
Hainneh.

Ainka tempi huutepana
Tepai yantum ma.
Hainneh.
Ainka tempi huutepana
Tepai yantum ma.
Hainneh.

Haiya wainna.

There She Sits

There she sits in a canyon
Winnowing pinenuts.

Hainneh.

There she sits in a canyon
Winnowing pinenuts.

Hainneh.

Near the red rocks by the woods
Winnowing pinenuts.

Hainneh.

Near the red rocks by the woods
Winnowing pinenuts.

Hainneh.

Haiya wainna.
Upi Katete
There Sit

Upii katete hunum ma
there out of sight sit canyon in

Tepai yantum ma.
pine nut-o winnowing tray with

Hainneh.
rhythmical song word

Upii katete hunum ma
there out of sight sit canyon in

Tepai yantum ma.
pinenut-o winnowing tray with

Hainneh.
rhythmical song word

Ainka tempi huutepana
red rock wood-on side of

Tepai yantum ma.
pinenut-o winnowing tray with

Hainneh.
rhythmical song word

Ainka tempi huutepana
red rock wood-on side of

Tepai yantum ma.
pinenut-o winnowing tray with

Hainneh.
rhythmical song word

Haiya wainna.

Comments

This is a nua hupia ‘round dance song’. Pinenuts were one of the most important staple foods for the Western Shoshoni. Several families would gather together in the fall to collect and prepare them and celebrate the harvest.
Piatetsii’an Nahupia

Piatetsii, piatesiii
Yommanaj piatetsii,
Yommanaj.
Piatetsii, piatesiii
Yommanaj piatetsii.

Yommanaj puittempi puittenkahan katsunka,
Puittenkahan katsunkante.
Hainneh.
Puittempi puittenkahan katsunka,
Puittenkahan katsunkante.
Hainneh.

Song of Wild Rice

Wild rice, wild rice,
Wild rice swaying in the wind,
Swaying in the wind.
Wild rice, wild rice,
Wild rice swaying in the wind.

Swaying on the green rocks at the end of a grassy meadow,
At the end of a grassy meadow.
Hainneh.
On the green rocks at the end of a grassy meadow,
At the end of a grassy meadow.
Hainneh.
Piatetsii’an Nahupia
Wild Rice’s rflx-Song

Piatetsii piatesiii
wild rice wild rice

Yommanai piatetsii.
sway (pl) in the wind wild rice

Yommanai.
sway (pl) in the wind
Piatetsii, piatesiii
wild rice wild rice

Yommanai piatetsii.
sway (pl) in the wind wild rice

Yommanai puittempi puittenkahan katsunka,
sway (pl) in the wind green rock grass place’s end of-at

Puittenkahan katsunkante.
green place’s end of-at

Hainneh.
rhythmic song word

Puittempi puittenkahan katsunka,
green rock grass place’s end of-at

Puittenkahan katsunkante.
green place’s end of-at

Hainneh.
rhythmic song word

Comments

This is a nua hupia ‘round dance song’. Earl Crum says, “A long time ago, the Indians used to go out and harvest this plant, piatetsii ‘wild rice’. But the plant doesn’t grow anymore. The cattle, the sheep, and the horses ate them all up, and the plant just couldn’t reproduce itself. It has become extinct. Some people identify it as tall rye grass, which is good to eat too. But that is not as numerous as piatetsii used to be.”
Toyakai tennan Nahupia

Toyakaiinnai tuu winkum mantu,
Toyakaiinnai tuu winkum mantu.
Paa tottsapikka tukkan naitu winkum mantu.

Toyakaiinnai tuu winkum mantu,
Toyakaiinnai tuu winkum mantu.
Paa tottsapikka tukkan naitu winkum mantu.

Toyakaiinnai tuu winkum mantu,
Toyakaiinnai tuu winkum mantu.
Paa tottsapikka tukkan naitu winkum mantu.

Haiya wainna.

Thunder Song

Rumbling thundering darkness breaks loose,
Rumbling thundering darkness breaks loose.
Water crashing breaks away downward.

Rumbling thundering darkness breaks loose,
Rumbling thundering darkness breaks loose.
Water crashing breaks away downward.

Rumbling thundering darkness breaks loose,
Rumbling thundering darkness breaks loose.
Water crashing breaks away downward.

Haiya wainna.
<table>
<thead>
<tr>
<th>Toyakaitennan</th>
<th>Nahupia</th>
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<tr>
<td>Thunder's</td>
<td>RFLX-Song</td>
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<th>winkum</th>
<th>mantu, break away toward</th>
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<th>tukkan</th>
<th>naitu water make crashing sound down from</th>
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**Haiya wainna.**

blessed

**Comments**

This is a *nua hupia* ‘round dance song’. It is about the ominous and frightful flash floods that can happen any time in the desert West. *Winkum* is the song form of *wikkah(ku)* ‘break away, break loose, give way’.
Pa’emah Hupia  ‘Rain Song’
Earl Crum

Pa’emah Hupia

Tammen toya’ana katetenna mannai,
Kutsiwaa paa nopii.
Hainneh.

Tammen toya’ana katetenna mannai,
Kutsiwaa paa nopii.
Hainneh.

Kutsiwaa ha tammen tuu ha tammen tuu?
Hainneh.

Kutsiwaa ha tammen tuu ha tammen tuu?
Hainneh.

Haiya wainna.

Rain Song

From the top of the mountain
Dust and rain are coming our way.
Look!

From the top of the mountain
Dust and rain are coming our way.
Look!

Is the dust storm coming our way, coming our way?
Look!

Is the dust storm coming our way, coming our way?
Look!
Pa’emah Hupia
Rain Song

Tammen toya’ana katetenna mannai,
our (incl) mountain top sitting-O from

Kutsiwaa paa nopii.
dust storm water arrive

Hainneh.
rhythmical song word

Tammen toya’ana katetenna mannai,
our (incl) mountain top sitting-O from

Kutsiwaa paa nopii.
dust storm water arrive

Hainneh.
rhythmical song word

Kutsiwaa ha tammen tuu ha tammen tuu?
dust storm Q us (incl) through Q us (incl) through

Hainneh.
rhythmical song word

Kutsiwaa ha tammen tuu ha tammen tuu?
dust storm Q us (incl) through Q us (incl) through

Hainneh.
rhythmical song word

Haiya wainna.

Comments

This is a nua hupia ‘round dance song’. In this song the singer could use hapite(n) ‘lying’ instead of katete(n) ‘sitting’. Toyahapite(n) means ‘mountain range’, literally, ‘mountain lying’, while toyakatete(n) means a single large ‘mountain sitting’ alone. Nopii is the song form for noopite ‘arrive’.
Tempitta Nemittan Nahupia

‘Song of the Rock Walker’

Earl Crum

Tempitta Nemittan Nahupia

Tempitta nemittan kematuu,
Tempitta nemittan kematuu
Tenaa tempi,
Tempin tuun nuwa,
Nanka yunkinnoote.

Tempin tuun nuwa,
Nanka yunkinnoote.

Haiya wainna.

Song of the Rock Walker

Next to the Rock Walker,
Next to the Rock Walker,
Rocks falling away,
Rocks rolling down,
Echoing fading away.
Rocks falling away,
Rocks rolling down,
Echoing fading away.

Haiya wainna.
This is a *nuu hupia* ‘round dance song’. Earl Crum says, “This song is called ‘The Rock Walker’. It is about a person walking on a hill, and he is rolling the rocks down. And as the rock goes rolling down, he listens to it as it goes away from him.”

The noun-forming suffix -*tta* on *nemitta* ‘walker, wanderer’ (< *nem* ‘walk around, wander, roam’) is not a normal agentive noun suffix in Western Shoshoni, although it is probably historically related to the regular agentive suffix -*ttū* in Panamint (Tümpisa) Shoshoni (see Dayley 1989, 237). *Tuun* before *nuwa* is a short form of *tenaa* ‘down’.
Tsaan Napuni Tamme Sokopi

‘How Beautiful Is Our Land’
Beverly Crum

Tsaan Napuni Tamme Sokopi

Tsaan napuni taai sokopii,
Tsaan napuni taai sokopi,
Oyom paam paanan kematu.
Tsaan napuni taai sokopii.

Tsaan napuni taai sokopii,
Tsaan napuni taai sokopi,
Sokotontsiyam ma paan kematu
Tsaan napuni taai sokopi.

Haiya wainna.

How Beautiful Is Our Land

How beautiful is our land,
How beautiful is our land,
Forever near the water, the water.
How beautiful is our land.

How beautiful is our land,
How beautiful is our land,
Earth flowers bloom next to the water.
How beautiful is our land.

Haiya wainna.
### Comments

This is a *nua hupia* 'round dance song'. Earl Crum says, “You know, early in the morning when the sun comes up, and a little after, the singer would sing this song. And when he would get through singing this song, having danced all night, the people would go home.” *Taai* is the poetic word used in this song for normal *tai(n) – tamme(n) ’our (incl)*’. Some singers use *tewaai* instead of *taai*. 
Sokotontsiyam ma paan kematu / Tsaan napuni tai sokopi, ‘Earth flowers bloom forth next to the water / How beautiful is our land’. Here, a grove of quaking aspen stands near a mountain stream flowing down a ravine. Growing on its banks are lupines, lavender, and lavender iris. Photograph by Beverly Crum.
Pia Isan Nahupia

Pia Isam peentsi
Pennan kwasin katsunka
U piyaatehki,
Piyaatehki,
Piyaatehki,
Piyaatua noote.
Piyaatehki,
Piyaattua noote.

Haiya wainna.

Wolf Song

Furry Wolf
On his tail
Carries him away,
Carries him away,
Carries him away,
Carries the child away.
Carries him away,
Carries the child away.

Haiya wainna.
Pia Isan Nahupia
Wolf’s RFLX-Song

Pia Isam peentsi
wolf furry

Pennan kwasin katsunka
his own tail’s end of-at

U piyaatehki,
him with behind-carry-start

Piyaatehki,
with behind-carry-start

Piyaatehki,
with behind-carry-start

Piyaattua noote.
with behind-carry-child carrying on back

Piyaatehki,
with behind-carry-start

Piyaattua noote.
with behind-carry-child carrying on back

Haiya wainna.

Comments

This is a nua hupia ‘round dance song’. The song makes reference to a saying that parents used to say to misbehaving children: Uqka kai en ten-ankanku, Itsappe en kwasi pinnookkwanto’i. ‘If you don’t behave, Coyote will carry you off on his tail.’ Another warning to misbehaving children was that Tso’apittseh, a mythological monster who ate people, would come from the mountains and carry them off. Both of these sayings are much like when English speaking parents say, “If you don’t behave, the boogeyman will get you.” Shoshonis say Pia Isa ‘Wolf’ and Itsappe ‘Coyote’ are nanapapinneweh ‘brothers’. In this song Pia Isa, not Itsappe, is carrying the child off on his tail.
Kamme Hupia ‘Jackrabbit Song’

Earl Crum

Kamme Hupia

Tammem maananku
Pohotoyapi.
Hainna.
Tammem maananku
Pohotoyapi.
Hainna, oyo wia paa
Kammenstsi.
Hainna.
Kammenstsi.
Hainna.

Jackrabbit Song

Before us in the distance
Is the sage covered mountain.
Look!
Before us in the distance
Is the sage covered mountain.
Look! On every mountain pass
Jackrabbits.
Look!
Jackrabbits.
Look!

Kamme Hupia
Jackrabbit Song

Tammem maananku
us (incl) far away from
maananku
Jim Crum with rabbits he hunted, about 1928 or 1929, near Battle Mountain. Photograph from the Earl Crum Collection.
Pohotoyapi.
sagebrush mountain

Hainna.
rhythmical song word

Tammem
us (incl) far away from

Pohotoyapi.
sagebrush mountain

Hainna, oyo wia paa
rhythmical song word every mountain pass on

Kammentsi.
jackrabbit-diminutive

Hainna.
rhythmical song word

Kammentsi.
jackrabbit-diminutive

Hainna.
rhythmical song word

Comments

This is a nua hupia ‘round dance song’. Kammentsi is the affectionate endearing song form of ordinary kamme ~ kammu ‘jackrabbit’. Jackrabbits were an important food source and also prized for their fur to make rabbit-skin blankets. Paa is the song form of pa’a(n) ‘on (top of)’.


**Pimmaa Tuintsi** ‘Young Calves’  
*Earl Crum*

Pimmaa Tuintsi

Pimmaa tuintsi pimma tuintsi,  
Pimmaa tuintsi pimma tuintsi,  
Paan kemaa tuu.  
Tuintsi kwakkwapiikinna.  
Paan kemaa tuu.  
Tuintsi kwakkwapiikinna.

Pimmaa tuintsi pimma tuintsi,  
Pimmaa tuintsi pimma tuintsi,  
Paan kemaa tuu,  
Tuintsi kwakkwapiikinna.  
Paan kemaa tuu.  
Tuintsi kwakkwapiikinna.

Young Calves

Young calves, young calves,  
Young calves, young calves,  
Next to the water,  
Young ones lying around,  
Next to the water,  
Young ones lying around.

Young calves, young calves,  
Young calves, young calves,  
Next to the water,  
Young ones lying around,  
Next to the water,  
Young ones lying around.
### Comments

This is a *nua hupia* ‘round dance song’. *Pimma(a) tuantsi* is related to Comanche *pimmorua* ‘calf’. *Pimma(a)* is not an ordinary word in Shoshoni. *Kwakkwapiikinna* is the distributive song form of *kwapi*’ ‘lie (down)’ plural.
Oyon Tempi ‘Every Rock’
Earl Crum

Oyon Tempi
1st Interpretation

Oyon tempi aiwan tempi
Patemmam pii toi.
Oyon tempi patemmam pii toi
Oyon tempi aiwan tempi
Patemmam pii toi.

Oyon tempi patemmam pii toi
Totsappaa wooyompa
Patemmam pii.
Totsappaa wooyompa
Patemmam pii.

Oyon tempi aiwan tempi
Patemmam pii toi.
Oyon tempi patemmam pii toi
Totsappaa wooyompa
Patemmam pii.
Totsappaa wooyompa
Patemmam pii.

Every Rock
1st Interpretation

Every rock, rocks like this,
Throw around in the pool.
Every rock, rocks like this,
Throw around in the pool.

Throw every rock around in the pool.
They splash around
In the white water,
They splash around
In the white water.
Every rock, rocks like this,
Throw around in the pool.
Throw every rock around in the water.
They splash around
In the white water,
They splash around
In the white water.

<table>
<thead>
<tr>
<th>Oyon</th>
<th>Tempi</th>
<th>1st Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Every</td>
<td>Rock</td>
<td></td>
</tr>
<tr>
<td>Oyon</td>
<td>tempi</td>
<td>aiwan</td>
</tr>
<tr>
<td>every</td>
<td>rock</td>
<td>this-like</td>
</tr>
<tr>
<td>Patemmam</td>
<td>pii</td>
<td>toi.</td>
</tr>
<tr>
<td>pool of water</td>
<td>around</td>
<td>throw</td>
</tr>
<tr>
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<td>tempi</td>
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<td>rock</td>
<td>pool of water</td>
</tr>
<tr>
<td>Totsappaa</td>
<td>wooyompa</td>
<td></td>
</tr>
<tr>
<td>white-water</td>
<td>splash</td>
<td></td>
</tr>
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<td>pii.</td>
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<tr>
<td>Oyon</td>
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<td>aiwan</td>
</tr>
<tr>
<td>every</td>
<td>rock</td>
<td>this-like</td>
</tr>
</tbody>
</table>
Comments

This is a nua hupia ‘round dance song’. The song has two totally different interpretations. The first makes reference to skipping stones, especially small flat cobblestones patsittempi, around in the water. The second interpretation is given on the following two pages. In both interpretations aiwan is the song form of aiwa’ih ‘like this’. In the first version, toi is the song form of tawiih ‘throw’. Patemmam pii is a song word from pakateten ‘body of water, pool’ plus the song form pii of the postposition pai ‘around (in an undefined area)’. Wooyompa means ‘splash’ and is a song word but not related to any ordinary word. The normal word for ‘splash’ is pakwittsu’ih.

Oyon Tempi

Oyon tempi aiwan tempi
Patemmampii toi.
Oyon tempi patemmampii toi
Oyon tempi aiwan tempi
Patemmampii toi.

Oyon tempi patemmampii toi
Totsappaa wooyompa
Patemmampii
Totsappaa wooyompa
Patemmampii.
Every Rock

From under every rock, rocks like this,
Water-rock creatures emerge.
From under every rock, water-rock creatures emerge.
From under every rock, rocks like this,
Water-rock creatures emerge.
From under every rock, water-rock creatures emerge,
White water worms,
Water-rock creatures,
White water worms,
Water-rock creatures.
From under every rock, rocks like this,
Water rock creatures emerge.
From under every rock, water-rock creatures emerge.
White water worms,
Water-rock creatures,
White water worms,
Water-rock creatures.

<table>
<thead>
<tr>
<th>Oyon</th>
<th>Tempi</th>
<th>2nd Interpretation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Every</td>
<td>Rock</td>
<td></td>
</tr>
<tr>
<td>Oyon</td>
<td>tempi</td>
<td>aiwan</td>
</tr>
<tr>
<td>every</td>
<td>rock</td>
<td>this-like</td>
</tr>
<tr>
<td>Patemmampii</td>
<td>toi.</td>
<td>emerge</td>
</tr>
<tr>
<td>Oyon</td>
<td>tempi</td>
<td>patemmampii</td>
</tr>
<tr>
<td>every</td>
<td>rock</td>
<td>water-rock-creature</td>
</tr>
<tr>
<td></td>
<td></td>
<td>emerge</td>
</tr>
</tbody>
</table>
Comments

The second interpretation of the song is about turning rocks over in the water and watching white water worms come out from underneath the rocks. *Toi* is the song form of *to’ih* ‘emerge, come up/out’. *Patemmampii* is a
song word meaning ‘water-rock creature’ (<pa- ‘water’, ten- ‘rock’ plus mampii ‘creature’, not an ordinary word). Wooyompa is the song word in this interpretation for ‘worm’, and perhaps related to ordinary wo’api(n) ‘worm, maggot’.

The two interpretations of the song are both compatible and possible because the song has words that are not used in ordinary language, but some are somewhat similar to different ordinary words, and therefore interpretable in different ways. And the song has two words that don’t occur at all in ordinary language (i.e., patemmampii and wooyompa) and thus are open to interpretation.
Tooppehan Nahupia

Tooppehan Nahupia

Haiyon tootompi tootompi,
Hainnah.
Haiyon tootompi tootompi,
Hainnah.
Akka wiya pahan tootompi tootompi,
Hainnah.
Akka wiya pahan tootompi tootompi,
Hainnah.

Haiyon tootompi tootompi,
Hainnah.
Haiyon tootompi tootompi,
Hainnah.
Akka wiya pahan tootompi tootompi,
Hainnah.
Akka wiya pahan tootompi tootompi,
Hainnah.

Cloud Song

O clouds, clouds,

_Hainnah._

O clouds, clouds,

_Hainnah._

Clouds, clouds over that mountain pass,

_Hainnah._

Clouds, clouds over that mountain pass,

_Hainnah._
O clouds, clouds,  
_Hainnah_.
O clouds, clouds,  
_Hainnah_.
Clouds, clouds over that mountain pass,  
_Hainnah_.
Clouds, clouds over that mountain pass,  
_Hainnah_.

**Tooppehan**  **Nahupia**  **RFLX-Song**

**Haiyon**  tootompi  tootompi,
rhythmical song word  clouds (distrib)  clouds (distrib)

_Hainnah_.

**Haiyon**  tootompi  tootompi,
rhythmical song word  clouds (distrib)  clouds (distrib)

_Hainnah_.

**Haiyon**  tootompi  tootompi,
rhythmical song word  clouds (distrib)  clouds (distrib)

_Hainnah_.

**Akka wiya pahan tootompi tootompi,**
that pass on  clouds (distrib)  clouds (distrib)

_Hainnah_.

**Akka wiya pahan tootompi tootompi,**
that pass on  clouds (distrib)  clouds (distrib)

_Hainnah_.

**Akka wiya pahan tootompi tootompi,**
that pass on  clouds (distrib)  clouds (distrib)

_Hainnah_.

**Akka wiya pahan tootompi tootompi,**
that pass on  clouds (distrib)  clouds (distrib)

_Hainnah_.

**Akka wiya pahan tootompi tootompi,**
that pass on  clouds (distrib)  clouds (distrib)

_Hainnah_.

**Akka wiya pahan tootompi tootompi,**
that pass on  clouds (distrib)  clouds (distrib)

_Hainnah_.

**Akka wiya pahan tootompi tootompi,**
that pass on  clouds (distrib)  clouds (distrib)

_Hainnah_.

**Akka wiya pahan tootompi tootompi,**
that pass on  clouds (distrib)  clouds (distrib)

**Comments**

This is a _nua hupia_ ‘round dance song’. _Tootompi_ is the distributive plural song form of _tooppeh_ ‘cloud’, _wiya_ is the song form of _wia_ ‘(mountain) pass’, and _pahan_ is the song form in this song of _pa’a(n)_ ‘on’.
Pia Pakenappeh

Piya pakenna kenna wenkatompi,  
Yaainno.
Piya pakenna kenna wenkatompi,  
Yaainno.

Totsappakenna wenkato,  
Totsappakenna wenkatompi,  
Yaainneh.

Totsappakenna wenkato,  
Totsappakenna wenkatompi,  
Yaainneh.

Piya pakenna kenna wenkatompi,  
Yaainno.
Piya pakenna kenna wenkatompi,  
Yaainno.

Totsappakenna wenkato,  
Totsappakenna wenkatompi,  
Yaainneh.

Heavy Fog

Heavy fog cover rolling in,  
Yaainno.

Heavy fog cover rolling in,  
Yaainno.

White fog spreading out,  
White fog spreading out,  
Yaainneh.
White fog spreading out,
White fog spreading out,
*Yaainneh.*

Heavy fog cover rolling in,
*Yaainno.*
Heavy fog cover rolling in,
*Yaainno.*

White fog spreading out,
White fog spreading out,
*Yaainneh.*

**Pia Pakenappeh**

**Big Fog**

<table>
<thead>
<tr>
<th>Piya</th>
<th>pakenna</th>
<th>kenna</th>
<th>wenkatompi, spread out</th>
</tr>
</thead>
<tbody>
<tr>
<td>big</td>
<td>fog</td>
<td>cover</td>
<td></td>
</tr>
</tbody>
</table>

*Yaainno.*

rhythmical song word

<table>
<thead>
<tr>
<th>Piya</th>
<th>pakenna</th>
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<td>big</td>
<td>fog</td>
<td>cover</td>
<td></td>
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</table>

*Yaainno.*

rhythmical song word

Totsappakenna | wenkato, spread out
white-fog

Totsappakenna | wenkatompi, spread out
white-fog

*Yaainneh.*

rhythmical song word

Totsappakenna | wenkato, spread out
white-fog

Totsappakenna | wenkatompi, spread out
white-fog

*Yaainneh.*

rhythmical song word
Piya  pakenna  kenna  wenkatompi,
big    fog      cover   spread out

Yaainno.
rhythmical song word

Piya  pakenna  kenna  wenkatompi,
big    fog      cover   spread out

Yaainno.
rhythmical song word

Totsappakenna  wenkato,
white-fog      spread out

Totsappakenna  wenkatompi,
white-fog      spread out

Yaainneh.
rhythmical song word

Comments

This is a *nua hupia* ‘round dance song’. *Wenkato(mpi)* is the song form of *wekkatookka* ‘spread out’, *pakenna* is the song form of *pakenappeh* ‘fog’, and *kenna* is the song form of the instrumental verb *-kenah* ‘cover’.
Pasiwakkatetem Manteh ‘To the Sand Dunes’

Earl Crum

Pasiwakkatetem Manteh

Patsiwankatetem mantuu,
Pasiwakkatetem manteh.
Patsiwankatetem mantuu,
Pasiwakkatetem manteh.
Patsiwankatetem mantuu,
Pasiwakkatetem manteh.
Patsiwankatetem mantuu,
Pasiwakkatetem manteh.
Patsiwankatetem mantuu,
Pasiwakkatetem manteh.

To the Sand Dunes

Toward the sand dunes,
To the sand dunes.
Toward the sand dunes,
To the sand dunes.
Toward the sand dunes,
To the sand dunes.
Toward the sand dunes,
To the sand dunes.

Pasiwakkatetem Manteh

Sand Dunes To

Patsiwankatetem mantuu, sand dune toward
Pasiwakkatetem manteh. sand dune to
| Patsiwankatetem | mantuu, | toward |
| Pasiwakkatetem | manteh. | to     |
| Patsiwankatetem | mantuu, | toward |
| Pasiwakkatetem | manteh. | to     |
| Patsiwankatetem | mantuu, | toward |
| Pasiwakkatetem | manteh. | to     |

**Comments**

This is a *nua hupia* ‘round dance song’. *Patsiwankatte(n)* is one song form of *pasiwakkate(n)* ‘sand dune’, also used in this song. *Mantu* is the song form used in this song of *mantu(n)* ‘towards’; *manteh* is the song form used here of *mante(n)*, another ordinary form of ‘to’, ‘towards’.
Yuwnann Totompeentsi

Yuwnann totompeentsi,
We’napii we’napii we’napii.
Hainnah.

Waattoya yeyekwitem mantu
Kotsimpoo kotsimpoo kwakkwapiikinna
Yuwnann totompeentsi,
We’napii we’napii we’napii.
Hainnah.

Waattoya yeyekwitem mantu
Kotsimpoo kotsimpoo kwakkwapiikinna
Yuwnann totompeentsi,
We’napii we’napii we’napii.
Hainnah.

Waattoya yeyekwitem mantu
Kotsimpoo kotsimpoo kwakkwapiikinna.

Heat Wave

Warm clouds—heat wave,
From the desert, desert, desert.
_Haïnnah._

Toward the two mountains sitting there in the distance,
Trails of dust, trails of dust coming in low-lying waves.
Warm clouds—heat wave,
From the desert, desert, desert.
_Haïnnah._
Toward the two mountains sitting there in the distance, Trails of dust, trails of dust coming in low-lying waves. Warm clouds—heat wave, From the desert, desert, desert. *Hainnah.*

Toward the two mountains sitting there in the distance, Trails of dust, trails of dust coming in low-lying waves.

<table>
<thead>
<tr>
<th>Yuwannan</th>
<th>Totompeentsi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Warm</td>
<td>Cloud Waves</td>
</tr>
</tbody>
</table>

| Yuwannan | totompeentsi, |
| warm     | cloud waves   |

| We’napii | we’napii       |
| desert   | desert         |

*Hainnah.*

rhythmical song word

<table>
<thead>
<tr>
<th>Waattoya</th>
<th>yeyekwitem</th>
<th>mantu</th>
</tr>
</thead>
<tbody>
<tr>
<td>two-mountain</td>
<td>sitting (dl)</td>
<td>towards</td>
</tr>
</tbody>
</table>

| Kotsimpoo | kotsimpoo | kwakkwapiikinna |
| dust trail | dust trail | lying (pl distrib)-coming |

| Yuwannan | totompeentsi, |
| warm     | cloud waves   |

| We’napii | we’napii       |
| desert   | desert         |

*Hainnah.*

rhythmical song word

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</tbody>
</table>

| Kotsimpoo | kotsimpoo | kwakkwapiikinna. |
| dust trail | dust trail | lying (pl distrib)-coming |
This is a *nua hupia* ‘round dance song’. *Yuwan nan* is a song form of *yu’aih* ‘be warm’. *Totompeentsi* is a distributive song word based on *tooppeh* ‘cloud’ plus *peesi* ‘fine fur’. *Kotsimpoo* ‘dust trail’ is a compound song form based on the ordinary words *kusippeh* ‘dust, ashes’ and *po’i”* ‘trail, path, road’. *Kwakkwapi* is a distributive song form of *kwapi”* ‘lie (down) (pl)’.
Pui Aipin Tempi Tenapoo

‘Marks of Blue Chalky Clay’

Earl Crum

Pui Aipin Tempi Tenapoo

Pui aipin tempi tenapoo tenapoo,
Hain tenapoo,
Hainneh.
Pui aipin tempi tenapoo tenapoo,
Hain tenapoo,
Hainneh.

Toyawai kin nankwa,
Toyawai kin nankwa,
Pui aipin namapataatsiyuwainna.
Hainneh.

Toyawai kin nankwa,
Toyawai kin nankwa.
Pui aipin namapataatsiyuwainna.
Hainneh.

Marks of Blue Chalky Clay

Marks, blue chalky clay marks,
Blessed marks,
Hainneh.
Marks, blue chalky clay marks,
Blessed marks,
Hainneh.

On the side of a mountain,
On the side of a mountain,
Glazing one’s body all over with blue chalky clay,
Hainneh.
On the side of a mountain,
On the side of a mountain,
Glazing one’s body all over with blue chalky clay,
_Hainneh._

<table>
<thead>
<tr>
<th>Pui</th>
<th>Aipin</th>
<th>Tempi</th>
<th>Tenapoo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Blue</td>
<td>Chalky Clay</td>
<td>Rock</td>
<td>Mark</td>
</tr>
</tbody>
</table>

-Hain_ rhythmical song word

-Hainneh. rhythmical song word

-Toyawai_kin nankwa, mountain-area side of

-Toyawai_kin nankwa, mountain-area side of

-Pui aipin namapataatsiyuwainna. blue chalky clay self-with hand-shine-all over

-Hainneh. rhythmical song word

**Comments**

This is a _nua hupia_ ‘round dance song’. It is about rubbing oneself with wet, shiny, bluish chalky clay as a purification process. _Namapataatsiyuwainna_ is a verb built with the reflexive prefix _na_- plus the instrumental prefix _ma_- ‘with the hand’, and the verb root _pataatsi_ (ordinary form: _patatsiki_) ‘shine’, followed by the suffixes _-yu_ progressive, _-kwain_ ‘all over’ and _-nna_ general tense and aspect.
Payampa Yampa Tuu ‘Through Wild Carrot Fields’
Earl Crum

Payampa Yampa Tuu

Hain tempim paa tuu yuwainna,
Hain tempim paa tuu yuwainna,
Hain tempim paa tuu yuwainna,
Hain tempim paa tuu yuwainna.

Payampa yampa tuu,
Payampa yampa tuu tatsawai.
Hainneh.
Payampa yampa tuu,
Payampa yampa tuu tatsawai.
Hainneh.

Through Wild Carrot Fields

O it’s warm through the rocks and water,
O it’s warm through the rocks and water,
O it’s warm through the rocks and water,
O it’s warm through the rocks and water.

Crispy wild carrots, through wild carrot fields,
Crispy wild carrots, through wild carrot fields in early summer.
Hainneh.
Crispy wild carrots, through wild carrot fields,
Crispy wild carrots, through wild carrot fields in early summer.
Hainneh.

Payampa Yampa Tuu Juicy-Wild Carrot
Yampa Wild Carrot
Tuu Through

Hain tempim paa tuu yuwainna,
O rock water through be warm
Hain tempim paa tuu yuwainna,
O rock water through be warm
Hain tempim paa tuu yuwainna,
O rock water through be warm
Hain tempim paa tuu yuwainna.
O rock water through be warm
Payampa yampa tuu,
juicy-wild carrot wild carrot through
Payampa yampa tuu tatsawai.
juicy-wild carrot wild carrot through be early summer
Hainneh.
rhythmical song work
Payampa yampa tuu,
juicy-wild carrot wild carrot through
Payampa yampa tuu tatsawai.
juicy-wild carrot wild carrot through be early summer
Hainneh.
rhythmical song word

Comments

This is a nua hupia ‘round dance song’. It is about walking through the yampa ‘wild carrot’ fields in the summer time. Payampa are crispy, juicy wild carrots as they first come out in the early summer. Wild carrots were an important and cherished food source.
Tahma Okwaiteentsi ‘Spring Floods’

Earl Crum

Tahma Okwaiteentsi

Tahma okwaiteentsi,
Tahma okwaiteentsi,
Tahma okwaiteentsi,
Tahma okwaiteentsi.

Huuppinnam pantan kantsu himmapi,
Pasaatointsi pampunuuhanniite.
Huuppinnam pantan kantsu himmapi,
Pasaatointsi pampunuuhanniite.

Spring Floods

Spring floods,
Spring floods,
Spring floods,
Spring floods.

Foamy water swirling around and around
Carrying sticks and branches from the water’s edge.
Foamy water swirling around and around
Carrying sticks and branches from the water’s edge.
<table>
<thead>
<tr>
<th>Tahma</th>
<th>okwaiteentsi,</th>
<th>spring</th>
<th>flood</th>
</tr>
</thead>
<tbody>
<tr>
<td>Huuppinnam</td>
<td>pantan</td>
<td>kantsu</td>
<td>himmapi,</td>
</tr>
<tr>
<td>stick/branch-O</td>
<td>water's</td>
<td>edge</td>
<td>carry (pl)</td>
</tr>
<tr>
<td>Pasaattoointsi</td>
<td>pampunuuhanniite.</td>
<td>water-swirl around</td>
<td></td>
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<td>Huuppinnam</td>
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<td>Pasaattoointsi</td>
<td>pampunuuhanniite.</td>
<td>water-swirl around</td>
<td></td>
</tr>
</tbody>
</table>

**Comments**

This is a *nua hupia* ‘round dance song’. *Himmapi* is the song form of *hima*” ‘carry, take (pl)’, and *kantsu* is the song form of *katsu(n)* ‘end, tip, edge’. *Okwaiteentsi* is the song form of *okwaiten* ‘flood, flowing’ with the addition of the song form *-ntsi* of the diminutive-affectionate suffix *-ttsi*. *Pampunuuhanniite* is the song form of *pampunuaniite(n)* ‘swirling water, whirlpool’.
Pakenappeh

Pakenaa pakenaa pakenaa, tootompi,
Hainneh.
Pakenaa pakenaa pakenaa, tootompi,
Hainneh.

Pennan natempin tui pa’ai pakena tootompi,
Hainneh.
Pennan natempin tui pa’ai pakena tootompi,
Hainneh.

Fog

Fog, fog, fog—clouds,
Hainneh.
Fog, fog, fog—clouds,
Hainneh.

Fog and clouds over their kin, the rocks,
Hainneh.
Fog and clouds over their kin, the rocks,
Hainneh.

Pakenappeh

Fog

Pakenaa pakenaa pakenaa, tootompi,
fog fog fog clouds (distrib)

Hainneh.

rhythmical song word
Pakenaa pakenaa pakenaa, tootompi,
fog fog fog clouds (distrib)

Hainneh.
rhythmical song word

Pennan natempin tui pa’ai pakena tootompi,
its own RFLX-rock kin over fog clouds (distrib)

Hainneh.
rhythmical song word

Pennan natempin tui pa’ai pakena tootompi,
its own RFLX-rock kin over fog clouds (distrib)

Hainneh.
rhythmical song word

Comments

This is a nua hupia ‘round dance song’. Pakena(a) is a song form of ordinary pakenappeh ‘fog’, tootompi is a plural distributive form of tooppeh ‘cloud’, and natempi is a possessive form of tempi ‘rock’.

Tekaimmi’a ‘Going Hunting’

Tekaimmi’a

Piya waanka tokwaimmi,
Piya tontsin tekaimmiite.
Piya waanka tokwaimmi,
Piya tontsin tekaimmiite.
Namah.

Huumpin namatsawaai kinna,
Toyapi waai kinna.
Namah.
Huumpin namatsawaai kinna,
Toyapi waai kinna.

Going Hunting

Climbing in big juniper,
Hunting for big Indian balsam.
Climbing in big juniper,
Hunting for big Indian balsam.
Namah.

Feeling your way through the woods,
Coming down the mountain.
Namah.
Feeling your way through the woods,
Coming down the mountain.

Tekaimmi’a
Hunt-Go

Piya waanka tokwaimmi,
Piya tontsin tekaimmiite.
Piya waanka tokwaimmi,
Piya tontsin tekaimmiite.
Namah.

Huumpin namatsawaai kinna,
Toyapi waai kinna.
Namah.
Huumpin namatsawaai kinna,
Toyapi waai kinna.

Going Hunting

Climbing in big juniper,
Hunting for big Indian balsam.
Climbing in big juniper,
Hunting for big Indian balsam.
Namah.

Feeling your way through the woods,
Coming down the mountain.
Namah.
Feeling your way through the woods,
Coming down the mountain.

Tekaimmi’a
Hunt-Go

Piya waanka tokwaimmi,
Piya tontsin tekaimmiite.
Piya waanka tokwaimmi,
Piya tontsin tekaimmiite.
Namah.

Huumpin namatsawaai kinna,
Toyapi waai kinna.
Namah.
Huumpin namatsawaai kinna,
Toyapi waai kinna.

Going Hunting

Climbing in big juniper,
Hunting for big Indian balsam.
Climbing in big juniper,
Hunting for big Indian balsam.
Namah.

Feeling your way through the woods,
Coming down the mountain.
Namah.
Feeling your way through the woods,
Coming down the mountain.

Tekaimmi’a
Hunt-Go

Piya waanka tokwaimmi,
Piya tontsin tekaimmiite.
Piya waanka tokwaimmi,
Piya tontsin tekaimmiite.
Namah.

Huumpin namatsawaai kinna,
Toyapi waai kinna.
Namah.
Huumpin namatsawaai kinna,
Toyapi waai kinna.

Going Hunting

Climbing in big juniper,
Hunting for big Indian balsam.
Climbing in big juniper,
Hunting for big Indian balsam.
Namah.

Feeling your way through the woods,
Coming down the mountain.
Namah.
Feeling your way through the woods,
Coming down the mountain.

Tekaimmi’a
Hunt-Go

Piya waanka tokwaimmi,
Piya tontsin tekaimmiite.
Piya waanka tokwaimmi,
Piya tontsin tekaimmiite.
Namah.

Huumpin namatsawaai kinna,
Toyapi waai kinna.
Namah.
Huumpin namatsawaai kinna,
Toyapi waai kinna.

Going Hunting

Climbing in big juniper,
Hunting for big Indian balsam.
Climbing in big juniper,
Hunting for big Indian balsam.
Namah.

Feeling your way through the woods,
Coming down the mountain.
Namah.
Feeling your way through the woods,
Coming down the mountain.

Tekaimmi’a
Hunt-Go

Piya waanka tokwaimmi,
Piya tontsin tekaimmiite.
Piya waanka tokwaimmi,
Piya tontsin tekaimmiite.
Namah.

Huumpin namatsawaai kinna,
Toyapi waai kinna.
Namah.
Huumpin namatsawaai kinna,
Toyapi waai kinna.

Going Hunting

Climbing in big juniper,
Hunting for big Indian balsam.
Climbing in big juniper,
Hunting for big Indian balsam.
Namah.

Feeling your way through the woods,
Coming down the mountain.
Namah.
Feeling your way through the woods,
Coming down the mountain.
<table>
<thead>
<tr>
<th>Language</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Piya</td>
<td>toontsin</td>
<td>Indian balsam hunt for-go</td>
</tr>
<tr>
<td></td>
<td>waanka</td>
<td>tokwaaimmi,</td>
</tr>
<tr>
<td></td>
<td>toontsin</td>
<td>Indian balsam hunt for-go</td>
</tr>
<tr>
<td>Namah</td>
<td>rhymical song word</td>
<td></td>
</tr>
<tr>
<td>Huumpin</td>
<td>namatsawaai</td>
<td>feel one's way down</td>
</tr>
<tr>
<td>Toyapi</td>
<td>waa</td>
<td>come down-hither</td>
</tr>
</tbody>
</table>

Comments

This is a *nua hupia* ‘round dance song’. *Piya* is the song form of *pia* ‘big’, *tokwaaimmi* is the song form of *tento’immi’a* ‘go climbing’, *waanka* is the song form of *waakka(n)* ‘at the juniper’, *toontsin* is the song form of *tootsa* ‘Indian balsam’, *waa(i)ki* is the song form of *wai(kkin)* ‘come down (hither)’, and *huumpin* is the song form of *huuppi(n)* ‘stick, wood(s), tree, log’.
Puiwoo ‘Little Green Fish’

Earl Crum

Puiwoo

Tenaa tei haai yaanna,
Tenaa tei haai yaanna,
Puipaaawoo puipaaawoo
Huuntukkantu,
Puipaaawoo huuntukkantu.

Tenaa tei haai yaanna,
Tenaa tei haai yaanna,
Puipaaawoo puipaaawoo
Huuntukkantu.
Puipaaawoo huuntukkantu.

Little Green Fish

Grabbing at something going downward again,
Grabbing at something going downward again,
Little green fish, little green fish
Going under the sticks,
Little green fish going under the sticks.

Grabbing at something going downward again,
Grabbing at something going downward again,
Little green fish, little green fish
Going under the sticks,
Little green fish going under the sticks.

Puiwoo

Little Green Fish

Tenaa tei haai yaanna,
downward again something grab
Tenaa  tei  haai  yaanna,
downward  again  something  grab

Puipaawoo  puipaawoo
little green fish  little green fish

Huuntukkantu,
stick-under-through

Puipaawoo  huuntukkantu.
little green fish  stick-under-through

Tenaa  tei  haai  yaanna,
downward  again  something  grab

Tenaa  tei  haai  yaanna,
downward  again  something  grab

Puipaawoo  puipaawoo
little green fish  little green fish

Huuntukkantu,
stick-under-through

Puipaawoo  huuntukkantu.
little green fish  stick-under-through

Comments

This is a *nuu hupia* ‘round dance song’. *Huuntukkantu* is the song form of *huuttukkan tuu* ‘through and under the sticks’, *tei* is the song form of *tea* ‘again, also’, and *haai* is the song form of *hinna* ‘something (obj)’. *Puipaawoo* is the song word for *puiwoo*, which are small green native trout living in streams of northern Nevada and southern Idaho, like Reese’s River and the Owyhee River.
Pia Potto(n) ‘Big Grinding Stone’

Earl Crum

Pia Potto(n)

Piankem piankem pennam potoompinna,
Piankem piankem potoompinna,
Potoompinna tantsuku yontsakkon tsiyuumantu,
Tantsukun tsiyuumante.
Haainna.

Yuwaa tuankam patewantsii yaanka yunkatu,
Patewantsiiya,
Yuwaa tuankam patewantsii
Tsiyuwaanna patewantsiiya.

Big Grinding Stone

Her own great big grinding stone,
A great big grinding stone,
Pitching seeds in the grinding stone again and again,
Grinding, softening, grinding seeds, pitching them in the grinding stone.
Haainna.

Taking seeds, tasting and swallowing them,
Large grass seeds,
Swallowing them, tasting them
Savoring big grass seeds.

Pia Potto(n)
Big Grinding Stone

Piankem piankem pennam potoompinna,
Piankem piankem potoompinna,
Potoompinna tantsuku yontsakkon tsiyuumantu,
Tantsukun tsiyuumante.
Pi ankem  pi ankem  pot oo mpin na,
big  big  grinding stone

Poto o mpin na  tants uk u  yon tsakk on  tsi yuum ant u,
grinding stone  grind  soften  pitch in

Tants uk u n  tsi yuum ant e.
grind  pitch in

Haai nna.
rhythmical song word

Yuwa a  tu an kam  pate wa ntii  yaanka  yunka tu,
swallow  taste  large grass seeds  hold  take

Pate wa ntii ya,
large grass seeds-O

Yuwa a  tu an kam  pate wa ntii
swallow  taste  large grass seeds

Tsiyu wa a nna  pate wa ntii ya.
swallow  large grass seeds-O

Comments

This is a nua hupia ‘round dance song’. It is about someone pitching large grass seeds in a big grinding stone and reaching in and tasting them every once in a while. Potoompin is the song form of potto(n) ‘grinding stone’, yuwaa is the song form of ye we” ‘swallow’, tuankam is the song form of temmaih ‘taste’, patewantsii is the song form of patuntsi ‘a type of large grass seed’, yaanka is the song form of yaakka(n) ‘hold’, and yunka is the song form of yunah ‘take’.
Saai Pakantsukkih

Tule Blackbirds

Saai Pakantsukkih

Saai pakantsunkii huummantu,
Saai pakantsunkii huummanteh.
Toyahunupii huummantu,
Toyahunupii huummanteh.

Saai pakantsunkii huummantu,
Saai pakantsunkii huummanteh.
Toyahunupii huummantu,
Toyahunupii huummanteh.

Tule Blackbirds

Tule blackbirds toward the woods,
Tule blackbirds through the woods,
Toward the mountain woods and canyons,
Through the mountain woods and canyons.

Tule blackbirds towards the woods,
Tule blackbirds through the woods,
Toward the mountain woods and canyons,
Through the mountain woods and canyons.
This variety of *saai pakantsukkih* ‘tule blackbird’ has a bright yellow breast and head and a black body. Photograph by Earl Crum.
Toyahunupii mountain-canyon huummantu, trees-toward
Toyahunupii mountain-canyon huummanteh. trees-to
Saai tule pakantsunkii huummantu, trees-toward
Saai tule pakantsunkii huummanteh. trees-to
Toyahunupii mountain-canyon huummantu, trees-toward
Toyahunupii mountain-canyon huummanteh. trees-to

Comments

This is a *nekka hupia* or *nuia hupia* ‘round dance song’. *Saai pakantsunkii* is the song form of *sai pakantsukkih* (< *sai* ‘tule’, *pakantsukkih* ‘blackbird’), which refers to both red-winged blackbirds and yellow-headed blackbirds, both of which live in the tules. *Hunupii* is the song form of *hunupi(n)*.
Tosa Weyempih

Totsa wayempin, totsa wayempin tokkim paampintsi,
Totsa wayempin, totsa wayempin tokkim paampintsi,
Hupia mukuwa.
Tokkim paampintsi,
Hupia mukuwa.
Tokkim paampintsi.

Totsa wayempin, totsa wayempin tokkim paampintsi,
Totsa wayempin, totsa wayempin tokkim paampintsi,
Hupia mukuwa.
Tokkim paampintsi,
Hupia mukuwa.
Tokkim paampintsi.

White Buffalo Berry

White buffalo berries, white buffalo berries, just nice little berries,
White buffalo berries, white buffalo berries, just nice little berries,
Spirit of the song.
Just nice little berries,
Spirit of the song.
Just nice little berries.

White buffalo berries, white buffalo berries, just nice little berries,
White buffalo berries, white buffalo berries, just nice little berries,
Spirit of the song.
Just nice little berries,
Spirit of the song.
Just nice little berries.
Tosa Weyempih
White Buffalo Berry

Totsa weyempin, totsa weyempin
white buffalo berry white buffalo berry
tokkim paampintsi,
just right little head

Hupia mukuwa.
song’s spirit

Tokkim paampintsi,
just right little head

Hupia mukuwa.
song’s spirit

Tokkim paampintsi.
just right little head

Comments

This is a nua hupia ‘round dance song’. Weyempin is the song form of weyempih. As in several songs before, totsa is the song form of tosa ‘white’. Tokkim is the song form of tokai – tokwai ‘right, correct, perfect’, mukuwa is the song form of mukua ‘soul’. Paampintsi is the song form of pampittsi ‘little head’ but is metaphorically referring to the fact that the buffalo berries are just perfectly ripe little berries.
Tuuppantsuku

Tuuppantsuku
Tuuppantsuku,
Aaiya pantsahapiiyum mantu,
Pui pantsahapi kwipipinna mantu,
Paa tumante paapu natsantepikinna,
Paa tumante paapu natsantepikinna.

Tuuppantsuku
Tuuppantsuku,
Aaiya pantsahapiiyum mantu,
Pui pantsahapi kwipipinna mantu,
Paa tumante paapu natsantepikinna,
Paa tumante paapu natsantepikinna.

Dark Mink

Dark mink,
Dark mink
Is swimming along somewhere,
Swimming through the blue water frolicking along,
Through the clear water paddling along,
Through the clear water paddling along.

Dark mink,
Dark mink
Is swimming along somewhere,
Swimming through the blue water frolicking along,
Through the clear water paddling along,
Through the clear water paddling along.
Tuuppantsuku
Dark Mink

Tuumpantsuku,
dark mink

Tuumpantsuku,
dark mink

Aaiya pantsahapiyum mantu,
somewhere be swimming towards

Pui pantsahapi kwipipinna mantu,
blue swim shaking towards

Paa tumante paapu natsantepikinna,
water through-towards clear self-paddle

Paa tumante paapu natsantepikinna.
water through-towards clear self-paddle

Tuumpantsuku,
dark mink

Tuumpantsuku,
dark mink

Aaiya pantsahapiyum mantu,
somewhere be swimming towards

Pui pantsahapi kwipipinna mantu,
blue swim shaking towards

Paa tumante paapu natsantepikinna,
water through-towards clear self-paddle

Paa tumante paapu natsantepikinna.
water through-towards clear self-paddle

Comments

This is a nua hupia ‘round dance song’. Tuuppantsuku is the song form of tuuppantsuku ‘mink’ from tuu ‘dark’ plus pantsuku ‘water mammal (= mink/otter)’, literally ‘old man of the water’. Pantsahapi is the song form of pahapi ‘swim’, and kwipi is the song form of kwippikke(n) ‘shake, shiver’. Paapu is the song form of papun(pihten) ‘clear’.
Pia Wantsi

Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Maitim pee yekwiten naai paa wahnkinna,
Maitim pee yekwiten naai paa wahnkinna.

Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Maitim pee yekwiten naai paa wahnkinna,
Maitim pee yekwiten naai paa wahnkinna.

Tall Grass

Tall grasses covering the mountain side at the edge of the rocks,
Tall grasses covering the mountain side at the edge of the rocks,
Is what they’re talking about sitting winnowing,
Is what they’re talking about sitting winnowing.

Tall grasses covering the mountain side at the edge of the rocks,
Tall grasses covering the mountain side at the edge of the rocks,
Is what they’re talking about sitting winnowing,
Is what they’re talking about sitting winnowing.

Pia Wantsi

Tall Grass

Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Maitim pee yekwiten naai paa wahnkinna,
Maitim pee yekwiten naai paa wahnkinna.

Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Maitim pee yekwiten naai paa wahnkinna,
Maitim pee yekwiten naai paa wahnkinna.

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Pia Wantsi

Tall Grass

Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Maitim pee yekwiten naai paa wahnkinna,
Maitim pee yekwiten naai paa wahnkinna.

Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Maitim pee yekwiten naai paa wahnkinna,
Maitim pee yekwiten naai paa wahnkinna.

Tall Grass

Tall grasses covering the mountain side at the edge of the rocks,
Tall grasses covering the mountain side at the edge of the rocks,
Is what they’re talking about sitting winnowing,
Is what they’re talking about sitting winnowing.

Tall grasses covering the mountain side at the edge of the rocks,
Tall grasses covering the mountain side at the edge of the rocks,
Is what they’re talking about sitting winnowing,
Is what they’re talking about sitting winnowing.

Pia Wantsi

Tall Grass

Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Maitim pee yekwiten naai paa wahnkinna,
Maitim pee yekwiten naai paa wahnkinna.

Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Maitim pee yekwiten naai paa wahnkinna,
Maitim pee yekwiten naai paa wahnkinna.

Tall Grass

Tall grasses covering the mountain side at the edge of the rocks,
Tall grasses covering the mountain side at the edge of the rocks,
Is what they’re talking about sitting winnowing,
Is what they’re talking about sitting winnowing.

Tall grasses covering the mountain side at the edge of the rocks,
Tall grasses covering the mountain side at the edge of the rocks,
Is what they’re talking about sitting winnowing,
Is what they’re talking about sitting winnowing.

Pia Wantsi

Tall Grass

Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Maitim pee yekwiten naai paa wahnkinna,
Maitim pee yekwiten naai paa wahnkinna.

Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Pia wantsi toyatpannaa tenkam paa watontsi kwakkwapinna,
Maitim pee yekwiten naai paa wahnkinna,
Maitim pee yekwiten naai paa wahnkinna.

Tall Grass

Tall grasses covering the mountain side at the edge of the rocks,
Tall grasses covering the mountain side at the edge of the rocks,
Is what they’re talking about sitting winnowing,
Is what they’re talking about sitting winnowing.

Tall grasses covering the mountain side at the edge of the rocks,
Tall grasses covering the mountain side at the edge of the rocks,
Is what they’re talking about sitting winnowing,
Is what they’re talking about sitting winnowing.
Pia wantsi toyatepannaa tenkam
tall grass (type of) mountain side rock end
paa watontsi kwakkwapinna,
on grass (type of) lying (pl distrib)

Ma’itim pee yekwiten naai
quote-emph themselves sitting (pl) from
paa wahnikinna,
about winnowing

Ma’itim pee yekwiten naai
quote-emph themselves sitting (pl) from
paa wahnikinna.
about winnowing

Pia wantsi toyatepannaa tenkam
tall grass (type of) mountain side rock end
paa watontsi kwakkwapinna,
on grass (type of) lying (pl distrib)

Pia wantsi toyatepannaa tenkam
tall grass (type of) mountain side rock end
paa watontsi kwakkwapinna,
on grass (type of) lying (pl distrib)

Ma’itim pee yekwiten naai
quote-emph themselves sitting (pl) from
paa wahnikinna,
about winnowing

Ma’itim pee yekwiten naai
quote-emph themselves sitting (pl) from
paa wahnikinna.
about winnowing

Comments
This is a *nua hupia* ‘round dance song’. *Kwakkwapi* is the plural distributive form of *kwapi* ‘lie (pl)’. *Wahniki(n)* is the song form of *wettantani ~ wettaini* ‘winnow’, and *pee* is the song form of *pemma* ‘themselves’.
Pantei Hupia

Paipaateeyonneh, 
Paipaateeyonneh, 
Paipaateeyonneh, 
Paipaateeyonneh

Pam paan kematu 
Pam paa yetsekinna, 
Hainneh.

Pam paan kematu 
Pam paa yetsekinna, 
Hainneh.

Killdeer Song

Friend of the water, 
Friend of the water, 
Friend of the water, 
Friend of the water

By the water, the water 
Flying along over the water, 
Hainneh.

By the water, the water 
Flying along over the water, 
Hainneh.
Pantei
Water’s Friend (= Killdeer)

Paipaateeyonneh,
water-over-friend

Paipaateeyonneh,
water-over-friend

Paipaateeyonneh,
water-over-friend

Paipaateeyonneh
water-over-friend

Pam paan kematu
water water’s next to

Pam paa yetsekinna,
water over flying around

Hainneh.
rhythmical song word

Pam paan kematu
water water’s next to

Pam paa yetsekinna,
water over flying around

Hainneh.
rhythmical song word

Comments

This is a nua hupia ‘round dance song’. Paipaateeyonneh is the song form of pantei ‘killdeer’, which literally means ‘friend of the water’. Paipaateeyonneh is based on paa (pai obj) ‘water’, pa’a ‘on, over’, and teeyonneh, the song form of tei ‘friend’. 
Tukani Hupia

Tuka huuyaa tuu tu waantsi,
Tuka huuyaa tuu tu waantsi,
Tukumpe weyuu aitikinna,
Tukumpe weyuu aitikinna.

Tuka huuyaa tuu tu waantsi,
Tuka huuyaa tuu tu waantsi,
Tukumpe weyuu aitikinna,
Tukumpe weyuu aitikinna.

Aipuntu,
Aipuntu,
Aipuntu.

Night Song

Wandering through the darkness of the night holding a bow,
Wandering through the darkness of the night holding a bow,
In the the sky holding it and taking aim,
In the the sky holding it and taking aim.

Wandering through the darkness of the night holding a bow,
Wandering through the darkness of the night holding a bow,
In the the sky holding it and taking aim,
In the the sky holding it and taking aim.

This way,
This way,
This way.
<table>
<thead>
<tr>
<th>Tukani</th>
<th>Hupia</th>
<th>At Night</th>
<th>Song</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tuka</td>
<td>huuyaa</td>
<td>tuu</td>
<td>tu</td>
</tr>
<tr>
<td>night</td>
<td>bow-hold</td>
<td>darkness</td>
<td>through</td>
</tr>
<tr>
<td>Tuka</td>
<td>huuyaa</td>
<td>tuu</td>
<td>tu</td>
</tr>
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<td>darkness</td>
<td>through</td>
</tr>
<tr>
<td>Tukumpe</td>
<td>weyuu</td>
<td>aitikinna,</td>
<td>aim</td>
</tr>
<tr>
<td>sky</td>
<td>hold</td>
<td>aitikinna.</td>
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<td>aitikinna.</td>
<td>aim</td>
</tr>
<tr>
<td>sky</td>
<td>hold</td>
<td>aitikinna.</td>
<td>aim</td>
</tr>
</tbody>
</table>

Comments

This is an *Aipuntu* song. It is about the constellation Orion as a warrior holding a bow and taking aim. *Weyuu* is the song form of *weyaah* ‘hold, carry’, and *waantsi* ‘wander’ is a song word, not in ordinary usage.
Hiim Patatsiinna ‘Something Is Shining’

Earl Crum

Hiim Patatsiinna

Tammen tukkananka waaka Wiintoya katete,
Tammen tukkananka waaka Wiintoya katete,
Hiim patatsiinna,
Hiim patatsiinna.
Hiim patatsiinna.

Tammen tukkananka waaka Wiintoya katete,
Tammen tukkananka waaka Wiintoya katete,
Hiim patatsiinna,
Hiim patatsiinna.
Hiim patatsiinna.

Ai puntu,
Ai puntu,
Ai puntu.

Something Is Shining

To the south in the junipers on Smoky Mountain,
To the south in the junipers on Smoky Mountain,
Something is shining,
Something is shining.
Something is shining,
Something is shining.

To the south in the junipers on Smoky Mountain,
To the south in the junipers on Smoky Mountain,
Something is shining,
Something is shining.
Something is shining,
Something is shining.

136
This way,
This way,
This way.

Hiim Patatsiinna
Something Shining

Tammen tukkananka waaka Wiintoya katete, our (incl) south-from juniper-at smoky mountain sitting
Tammen tukkananka waaka Wiintoya katete, our (incl) south-from juniper-at smoky mountain sitting
Hiim patatsiinna, shining
Hiim something
Hiim patatsiinna. shining
Hiim something
Hiim something
Aipuntu, this way
Aipuntu, this way
Aipuntu. this way

Comments

This is an aipuntu song. It is about enjoying nature and the scenery, taking it for what it is, sometimes puzzling but always exciting and mysterious. Wiintoya is the song form of kwittoya ‘smoky mountain’, and waaka is the song form of waakka(n) ‘at the juniper’. Tukkananka is the song form of tukkanankwa – tukkananku ‘from below, underneath; from the south’.
What Our Mothers Have Made

What our mothers have made tastes so good!
What our mothers have made tastes so good!
We hold tender young greens in our mouth,
We hold tender young greens in our mouth.

This way,
This way,
This way.

What our mothers have made tastes so good!
What our mothers have made tastes so good!
We hold tender young greens in our mouth,
We hold tender young greens in our mouth.
<table>
<thead>
<tr>
<th>Tammem</th>
<th>Piineen</th>
<th>Temapaiappeh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Our (incl)</td>
<td>Mothers</td>
<td>Having Made</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tammem</th>
<th>pii’neen</th>
<th>temapaija</th>
<th>un</th>
<th>kammante!</th>
</tr>
</thead>
<tbody>
<tr>
<td>our (incl)</td>
<td>mothers’</td>
<td>having made</td>
<td>its</td>
<td>taste</td>
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</tbody>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Mononoo</th>
<th>patakwiintsí,</th>
<th>hold in mouth</th>
<th>tender young plant</th>
</tr>
</thead>
</table>

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<tr>
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<tr>
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<th>this way</th>
</tr>
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<th>patakwiintsí.</th>
<th>hold in mouth</th>
<th>tender young plant</th>
</tr>
</thead>
</table>

**Comments**

This is an *aipuntu* song. It is about enjoying eating delicious, tender young plants prepared by one's mother. *Mononoo* is the song form of *monooh*(ka)n ‘hold/keep/carry in the mouth’. *Patakwiintsí* is the song form of *patekwittsi* ‘tender young plants’, which the Shoshoni used to eat, particularly in the spring and early summer (e.g., *kenka* ‘wild onions’). *Piinnee* is the song form of *piinnee* ‘mothers’.
Nean Temapaiappeh ‘What I Have Made’
Beverly Crum

Nean Temapaiappeh

Nean temapai tetsimmuuka paa yamani,
Nean temapai tetsimmuuka paa yamani,
Huumpi,
Huumpi.
Aipuntu,
Aipuntu.
Paa tu,
Paa tu
Paahapikinna.

What I Have Made

What I have made with a sharp point
From wood,
From wood,
Crosses the water.
What I have made with a sharp point
From wood,
From wood,
Crosses the water.
This way,
This way.

It floats along
Through the water,
Through the water.
Nean Temapaiappeh
My Having Made

Nean temapaiia tetsimmuuka paa yamani,
my having made sharp point water cross over

Nean temapaiia tetsimmuuka paa yamani,
my having made sharp point water cross over

Huumpi,
wood

Huumpi.
wood

Aipuntu,
this way

Aipuntu.
this way

Paa tu,
water through

Paa tu
water through

Paahapikinna.
float along

Comments

This is an aipuntu song. It is about taking delight in fashioning a boat from wood and then putting it in water and watching it float along, especially in meandering mountain streams.

Tetsimmuuka is the song form of ordinary tetsimmuka ‘sharp point(ed)’, and huumpi is the song form of huuppi(n) ‘wood, stick, log, tree’.
Hupia Waimpentsi

Hupia Waimpentsi
Hupia wentsituih,
Hainna.

Hupia Waimpentsi
Hupia wentsituih,
Hainna.

Pennen napaa tuintsi
Okwaitem mayente
Hupia wentsituih, hainna.
Hupia wentsituih, hainna.

Song Woman

Song Woman
Shaking the rhythm of her song.
Hainna.

Song Woman
Shaking the rhythm of her song.
Hainna.

Next to the river,
Her cousin, the water,
Shaking the rhythm of her song, hainna.
Shaking the rhythm of her song, hainna.
Hupia  Waimpentsi
Song  Woman

Hupia  Waimpentsi
song  woman

Hupia  wentsituih,
song  shake rhythmically to

Hainna.
rhythmical song word

Hupia  Waimpentsi
song  woman

Hupia  wentsituih,
song  shake rhythmically to

Hainna.
rhythmical song word

Pennen  napaa  tuintsi
her own  RFLX-water  cousin

Okwaitem  mayente
river  by

Hupia  wentsituih,  hainna.
song  shake rhythmically  rhythmical song word

Hupia  wentsituih,  hainna.
song  shake rhythmically  rhythmical song word

Comments

This song is a *puha hupia* ‘power song’ or *nanisuntehai hupia* ‘prayer song’. It is also sometimes sung as a *nua hupia* ‘round dance song’. The song is about a *puha wa’ippe* ‘power woman’ or *puhakante* ‘medicine person’ or ‘person with power’, and it is also an ode to womanhood. *Waimpentsi* is the song form of *wa’ippe* ‘woman’.
Tuun Nekentannan Tuattsi’an Nahupia
‘Song of the Child of a Dark Goose’
Beverly Crum and Earl Crum

Tuun Nekentannan Tuattsi’an Nahupia 1st Version (Beverly Crum)

Tuun nekentannan tuantsi,
Tuun nekentannan tuantsi
Paseeweyaa,
Seeweyaa,
Paseeweyaa noote,
Paseeweyaa noote.

Tuun nekentannan tuantsi,
Tuun nekentannan tuantsi
Paseeweyaa,
Seeweyaa,
Paseeweyaa noote,
Paseeweyaa noote.

Song of the Child of a Dark Goose

Little dark gosling,
Little dark gosling in watery willows,
In a stand of willows,
Nestled in watery willows,
Nestled in a stand of watery willows.

Little dark gosling,
Little dark gosling in watery willows,
In a stand of willows,
Nestled in watery willows,
Nestled in a stand of watery willows.
<table>
<thead>
<tr>
<th>Tuun Nekentannan</th>
<th>Tuatts’i’an</th>
<th>Nahupia</th>
<th>1st Version</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dark Goose’s</td>
<td>Young’s</td>
<td>rflx-Song</td>
<td></td>
</tr>
</tbody>
</table>

Tuun nekentannan tuantsi,
dark goose’s baby
= Canadian goose’s

Tuun nekentannan tuantsi
dark goose’s baby

Paseeweyaa,
watery willow stand

Seeweyaa,
willow stand

Paseeweyaa
watery willow stand nestled

Paseeweyaa
watery willow stand nestled

Tuun nekentannan tuantsi,
dark goose’s baby
= Canadian goose’s

Tuun nekentannan tuantsi
dark goose’s baby

Paseeweyaa,
watery willow stand

Seeweyaa,
willow stand

Paseeweyaa
watery willow stand nestled

Paseeweyaa
watery willow stand nestled

---

Tuun Nekentannan Tuatts’i’an Nahupia 2nd Version (Earl Crum)

Tuun nekentanna tuantsi,
Tuun nekentanna tuantsi,
Pennan tosan kasa tepanna,
Tosa, ain ka pan toyaa
Peteteinna.
Pennan tosan kasa tepanna,
Tosa, ajinka pan toyaa
Peteteinna.

Tuun nekentanna tuantsi,
Tuun nekentanna tuantsi,
Pennan tosan kasa tepanna,
Tosa, ajinka pan toyaa
Peteteinna.
Pennan tosan kasa tepanna,
Tosa, ajinka pan toyaa
Peteteinna.

Song of the Child of a Dark Goose

Little dark gosling,
Little dark gosling,
White wings at its side,
White, in the red water,
Fluttering.
White wings at its side,
White, in the red water,
Fluttering.

Little dark gosling,
Little dark gosling,
White wings at its side,
White, in the red water,
Fluttering.
White wings at its side,
White, in the red water,
Fluttering.

<table>
<thead>
<tr>
<th>Tuun</th>
<th>Nekentanna</th>
<th>Tuatts’ian</th>
<th>Nahupia</th>
<th>2nd Version</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dark</td>
<td>Goose’s</td>
<td>Young’s</td>
<td>rFLX-Song</td>
<td></td>
</tr>
<tr>
<td>Tuun dark</td>
<td>nekantanna</td>
<td>tuantsi,</td>
<td>baby</td>
<td></td>
</tr>
<tr>
<td>Tuun dark</td>
<td>goose’s</td>
<td>baby</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Comments

This song is a puha hupia ‘power song’ or nanisuntehai hupia ‘prayer song’, in two different versions. Earl Crum says, “This song is about a Canadian goose.” Tuun nekenta(n) literally means ‘dark goose’ but specifically means ‘Canadian goose’. However, baby Canadian geese are not dark, rather light gray with white wings.
Nanisuntehai Hupia

Haainna,
En nemmi manemenappehkantenti.
Een tosa wayapputunkih naannu,
Hainneh.

En nemmi manemenappehkantenti.
Een tosa wayapputunkih naannu,
Hainneh.

Prayer Song

Behold,
You are the one who created us.
You have become a white butterfly,
Behold!

You are the one who created us.
You have become a white butterfly,
Behold!

Nanisuntehai Hupia

Prayer Song

Haainna,
rhythmical song word

En nemmi manemenappehkantenti.
you us (excl) by hand-people-make-remote past-o
Een tosa wayapputunkih naannu,
you white butterfly became
Hainneh.

rhythmical song word

En nemmi manemenaipehkatententi.
you us (excl) by hand-people-make-remote past-o

Een tosa wayapputunkih naannu,
you white butterfly became

Hainneh.

rhythmical song word

**Comments**

This song is a *puha hupia* ‘power song’ or *nanisuntehai hupia* ‘prayer song’.
Tuukkwii’naa’an Nahupia ‘Song of the Golden Eagle’
Beverly Crum

Tuukkwii’naa’an Nahupia

Haainna,
Tuukkwii’naa’an kwasiintsi
Tempim ma namattsiwenenemmi
Haainna,
Tuukkwii’naa’an kwasiintsi
Tempim ma namattsiwenenemmi
Hainah.

Haainna,
Tuukkwii’naa’an kwasiintsi
Tempim ma namattsiwenenemmi
Haainna,
Tuukkwii’naa’an kwasiintsi
Tempim ma namattsiwenenemmi
Hainah.

Song of the Golden Eagle

Behold,
The tail feather of a golden eagle
Stands there alive on a rock,
Behold!
The tail feather of a golden eagle
Stands there alive on a rock,
Behold!

Behold,
The tail feather of a golden eagle
Stands there alive on a rock,
Behold!
The tail feather of a golden eagle
Stands there alive on a rock,
Tuukwi’naa’an Nahupia
Golden Eagle’s rFLX-Song

Haainna,
rhythmical song word

Tuukwi’naa’an kwasiintsi
golden eagle’s tail feather-affectionate

Tempim ma namattsiwenenemmi
rock on self-point-stand-living

Haainna,
rhythmical song word

Tuukwi’naa’an kwasiintsi
golden eagle’s tail feather-affectionate

Tempim ma namattsiwenenemmi
rock on self-point-stand-living

Haainah.
rhythmical song word

Comments

This song is a nanisunthei hupia ‘prayer song’ or puha hupia ‘power song’. Eagle feathers were used by traditional Shoshoni healers, called puhakante(n), to purify and cure in healing and other ceremonies. See Earl Crum’s discussion of puhakante(n) and the use of eagle feathers in Crum and Dayley 1997 (77–78, 85–86). As he states there: Tease ama kwi’naa’an kwasi ma utii wemmapuisi’iyu . . . ‘Also, they (puhakante) would purify patients with the tail feather of an eagle . . .’

Beverly Crum’s late mother, Anna Premo, was raised by her aunt Tuuppampi ‘Black Hair’, who was a puhakante(n). When asked about um paha’am puha ‘her aunt’s healing power’, Beverly’s mother replied: Osen kwa’i nattahsu’um puhakante ‘She was one who was a medicine doctor’. Her aunt used different birds as spirit helpers when treating sick people who came to her for help. Of the eagle, Beverly’s mother said: Pia kwi’naa osen kwa’i te’oi tsaam meete ‘Thus, the eagle is one who cures sickness’.
BEAR DANCE SONG

Tamme Yampa Sateettsi ‘Our Wild Carrot Pet’

Beverly Crum

Tamme Yampa Sateettsi

Tamme yampa sateettsii,
Okwai manti puiwennekkinna.
Yampa taai,
Yampa taai,
Yampa taai.

Yampa taai,
Yampa taai,
Yampa taai.

Our Wild Carrot Pet

Our wild carrot pet,
Standing looking around toward the river.
Friend of the wild carrots,
Friend of the wild carrots,
Friend of the wild carrots.

Friend of the wild carrots,
Friend of the wild carrots,
Friend of the wild carrots.

<table>
<thead>
<tr>
<th>Tamme</th>
<th>Yampa</th>
<th>Sateettsi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Our (incl)</td>
<td>Wild Carrot</td>
<td>Pet-diminutive</td>
</tr>
</tbody>
</table>

Tamme our (incl)
yampa wild carrot sateettsii, pet
Okwai manti puiwennekkinna. flow = river towards see-stand around
Yampa taai. 
Wild carrot friend

Yampa taai. 
Wild carrot friend

Yampa taai. 
Wild carrot friend

Yampa taai. 
Wild carrot friend

Yampa taai. 
Wild carrot friend

Yampa taai. 
Wild carrot friend

Comments

This is wehe’neki hupia ‘rasping song’, or what is called in English a bear dance song. Satee means ‘dog’ but in its diminutive affectionate form sateettsi, it may be used generically and affectionately for ‘pet’. The animal wasn’t necessarily someone’s actual pet, but was probably so named because it hung around in or near the fields of wild carrots where people used to gather food. In this song the singer is expressing the Shoshoni view that human beings share their space and environment with sokopittan nanewe-nee ‘the creatures of the earth’ (or literally: ‘earth’s relatives’). Taai is the song form of tei ‘friend’, but taai also evokes the sense of tai, the short form of tami ‘younger brother’. As mentioned earlier, yampa ‘wild carrots’ were an important and relished food source for the Shoshoni.
CONTEMPORARY SONGS

Nattahsu’u Hupia ‘Medicine Song’
Earl Crum

Nattahsu’u Hupia

Tapai to’innaa naai yanna ho,
Tapai to’innaa naai yanna ho,
Tapai to’innaa naai yanna ho.
Wanna hai yanna,
Hainai noowaineheh.

Piyottittsi yanna ho,
Piyottittsi yanna ho,
Wanna hai yanna,
Hainai noowaineheh.

Tsitsaseh tai kimmayu,
Tsitsaseh tai kimmayu,
Wanna hai yanna,
Hainai noowaineheh.

Tosa Isa tai suntahaikkina,
Tosa Isa tai suntahaikkina,
Wanna hai yanna,
Hainai noowaineheh.
Tosa Isa tai suntehaikkinna,
Wanna hai yanna,
Hainai noowaine.

Medicine Song

The sun has risen, behold!
The sun has risen, behold!
The sun has risen, behold!
Behold,
Behold!
Blessed peyote, behold,
Blessed peyote, behold,
Blessed peyote, behold,
Behold,
Behold!
Blessed peyote, behold,
Blessed peyote, behold,
Blessed peyote, behold,
Blessed peyote, behold,
Behold,
Behold!

Jesus is coming to us,
Jesus is coming to us,
Behold,
Behold!
Jesus is coming to us,
Jesus is coming to us,
Jesus is coming to us,
Behold,
Behold!

White Wolf blesses us,
White Wolf blesses us,
Behold,
Behold!
White Wolf blesses us,
White Wolf blesses us,
White Wolf blesses us,
Behold,
Behold!
Nattahsu’u Hupia
Medicine Song

<table>
<thead>
<tr>
<th>Tapai</th>
<th>to’innaa</th>
<th>nai</th>
<th>yanna ho,</th>
<th>rhythmical song words</th>
</tr>
</thead>
<tbody>
<tr>
<td>sun</td>
<td>rise</td>
<td></td>
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Wanna hai yanna, rhythmical song words

Hajnai noowaineh. rhythmical song words

<table>
<thead>
<tr>
<th>Piyottitssi</th>
<th>yanna ho,</th>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>peyote-blessed</td>
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Hajnai noowaineh. rhythmical song words

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Wanna hai yanna, rhythmical song words

Hajnai noowaineh. rhythmical song words

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<th>tai</th>
<th>kimmayu,</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Jesus</td>
<td>us (incl)</td>
<td>be coming</td>
<td></td>
<td></td>
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<td><strong>rhythmical song words</strong></td>
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<td></td>
<td></td>
</tr>
<tr>
<td><strong>Hainai noowaineh.</strong></td>
<td></td>
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|                            |                             |       |                    |
| **Wanna hai yanna,**      | **rhythmical song words**   |       |                    |
|                           |                             |       |                    |
| **Hainai noowaineh.**     |                             |       |                    |
|                           |                             |       |                    |
| Tosa                      | Isa                         | tai   | suntehaikkinna,    |
| White                     | Wolf                        | us (incl) | bless-hither     |
|                           |                             |       |                    |
| Tosa                      | Isa                         | tai   | suntehaikkinna,    |
| White                     | Wolf                        | us (incl) | bless-hither     |

|                            |                             |       |                    |
| **Wanna hai yanna,**      | **rhythmical song words**   |       |                    |
|                           |                             |       |                    |
| **Hainai noowaineh.**     |                             |       |                    |
|                           |                             |       |                    |
| Tosa                      | Isa                         | tai   | suntehaikkinna,    |
| White                     | Wolf                        | us (incl) | bless-hither     |
|                           |                             |       |                    |
| Tosa                      | Isa                         | tai   | suntehaikkinna,    |
| White                     | Wolf                        | us (incl) | bless-hither     |
|                           |                             |       |                    |
| Tosa                      | Isa                         | tai   | suntehaikkinna,    |
| White                     | Wolf                        | us (incl) | bless-hither     |
Comments

This is a modern or contemporary nanisunthaei hupia ‘prayer song’ or puha hupia ‘power song’, but with a very traditional rhythm. It and songs like it are sung in Native American Church services. The Native American Church religious movement began among the Comanche and Kiowa in southeastern Oklahoma in the 1890s and then spread to most other North American Indian tribes by the early part of the twentieth century. The church was formally incorporated in 1918 by members from a number of different tribes. The movement first came to the Duck Valley Reservation in 1916 but didn’t become popular until the 1930s. The Native American Church combines a number of Native American beliefs, moral principles, and practices with some elements of Christian belief. For example, as in the song presented here, Jesus is equated with White Wolf. Peyote is considered a sacred substance and is taken as sacrament in part of the church ritual.
Natsiwenne Hupia

Taattsewi ainka wooppite,
Naahpaihten tosa wooppite,
Oyo sokopa’an tammen napitenka
Tetsiwenne pentsi.
Un tatsinompittsi
Pui tatawnnenkkumpa
Yeyekwite,
Hāinna.

Taattsewi ainka wooppite,
Naahpaihten tosa wooppite,
Oyo sokopa’an tammen napitenka
Tetsiwenne pentsi.
Un tatsinompittsi
Pui tatawnnenkkumpa
Yeyekwite,
Hāinna.

Flag Song

Seven red stripes,
Six white stripes,
It stands on every land
Where we have fought.
Its stars sit scattered about
Inside the blue,
Hāinna.
Seven red stripes,
Six white stripes,
It stands on every land
Where we have fought.
Its stars sit scattered about
Inside the blue,
Hajinna.

<table>
<thead>
<tr>
<th>Natsiwenne</th>
<th>Hupia</th>
</tr>
</thead>
<tbody>
<tr>
<td>Be Stood Up (dur)</td>
<td>Song</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Taattsewi</th>
<th>ainka</th>
<th>wooppite,</th>
</tr>
</thead>
<tbody>
<tr>
<td>seven</td>
<td>red</td>
<td>stripe</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Naahpaihten</th>
<th>tosa</th>
<th>wooppite,</th>
</tr>
</thead>
<tbody>
<tr>
<td>six</td>
<td>white</td>
<td>stripe</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Oyo</th>
<th>sokopa’an</th>
<th>tammen</th>
<th>napitenka</th>
</tr>
</thead>
<tbody>
<tr>
<td>all</td>
<td>land-on</td>
<td>we</td>
<td>fight</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Tetsiwenne</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>by point-stand (dur)</td>
<td>self</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Un</th>
<th>tatsinompittsi</th>
</tr>
</thead>
<tbody>
<tr>
<td>its</td>
<td>star</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pui</th>
<th>tatawennekkumpa</th>
</tr>
</thead>
<tbody>
<tr>
<td>blue</td>
<td>scattered about (dur)-inside</td>
</tr>
</tbody>
</table>

| Yeyekwite,      |
| sit (pl distributive) |

| Hajinna.        |
| rhythmical song word |

**Comments**

This is a contemporary song. It is one of the songs sung during the opening ceremony at pow-wows.