

ossicet ētvn mēkkihocēt,  
*ósseycít i·tan mi·kkéyho·cí·t*

he would be removed and another would be appointed chief:

vculvke tat “Tvlwv-mēkko huericetv rvkvpv honteko monken ometvt omēs”  
*acolakíta·t talwamí·kko hoyleycítá lakápa<sup>79</sup> hóntiko· mōŋkin omítat ô·mi·s*  
 “A tribal town chief should be chosen before the herbs grow,”

makaket omvtēs, vtakrv em vheleswv honteko monken.  
*má·ka·kít o·matí·s atákla imahilísua hontíko· mōŋkin*  
 the elders said, before the medicine weeds grow.

Vncuko-rakko pvnhojat  
*ancokolákko pánho·yá·t*  
 I did not attend my own square ground’s dances

momet ētv to estomis vrvyvtē sekon ohrolopē pale tuccēnen tuccenohkakēs.  
*mo·mít í·ta tō· istō·meys aláyati· síkon ohlolo·pí· pá·li toccí·nin toccinóhka·kí·s*  
 and other [grounds] for thirty-three years.

Pvnkv arē wihkvyvtē hiyomē orat pvnkv hecetv yackv vkerrickv vnheckvtē sekot os.  
*pánka a·lí· wéyhkayáti· hayyô·mi· ô·la·t pánka hicíta yá·cka akilléycka anhíckati· síko·t ô·s.*  
 I quit going dancing; up to now I have not had a desire or thought to see a dance.

Helvpe etvlwv este nvcomēt omvtēt onkv, hiyomat pale ēpakat orepekis omēs.  
*hilápi itálwa ísti nacómi·t o·matí·t óŋka hayyô·ma·t pá·li i·pá·ka·t olípikeys ô·mi·s*  
 The people of Hilabi were few, and now there may not be as many as sixty.

### Description of Hilabi Round House (Helvpe Cukorakko Oh-onvkv)<sup>i, 80</sup>

J. Hill (Haas IV:171–189, V:1–57)

Ohrolopē	cokperakko hvmken cokpe cenvpaken pale tuccēnat	mahe	atē
<i>ohlolo·pí·</i>	<i>cokpilákko hámkin cókpi cinapâ·kin pá·li toccí·na·t</i>	<i>mâ·hi</i>	<i>a·tí·<sup>ii</sup></i>
year	1830	about	has been coming

From about the year eighteen hundred and thirty [1830]

<sup>i</sup> Title: *hilápi cokolákko ohhonáka* ‘Hilabi square-ground story’.

<sup>ii</sup> *a·tí·*: ‘has been coming (said about from that time on up to now)’.

hiyomē vlakat oketv etehopvyvkē nake momakvtē  
*hayyô·mi· alâ·ka·t okíta itihopayaki*<sup>81</sup> *nâ·ki mó·ma·katí·*  
 up to now that has come, arrived times far apart things that were done in the past  
 until now there were events that happened far apart,

ocakat ēkvntvckv Vlepamv hocefkat seko monkof,  
*o·câ·ka·t i·kantácka alipá·ma hocíjka·t siko· mōjko·f*  
 that which was district Alabama called, named wasn't any before that time  
 before there was a state known as Alabama,

mv ēkvvnv ofvn Helvpe cukorakko-fvsket likvtēs.  
*ma i·kaná ó·fan hilápi cokolakkofáski*<sup>82</sup> *leykatí·s*  
 that land in Hilabi buskground house sharp-topped was sitting, was  
 and in that land was the Hilabi round house.

Este-cate enhocefkv Rvnvcelevv hocefkē ēkvvnv ohliket  
*isticá·ti inhocíjka lanacilíca*<sup>i</sup> *hocíjki· i·kanán ohléykit*  
 an Indian his name at the foot of the mountain named the ground on it was sitting  
Rvnvcelevv was the Indian name of the ground

omvtēs. Cukorakko mēkkvke, tvsekvv sehojat mv etvlwv  
*o·matí·s cokolákkó mi·kkakí tasikayá sihô·ya·t ma itálwa*  
 was buskground chiefs members that they have that town  
 it sat on. The council house chiefs and members of that town

yvmaškusēt ont, fvccetv ofvn em vpoketv  
*yamă·skosi·t ônt faccitá ó·fan imapo·kitá*<sup>ii</sup> (was) very peaceful  
 was justice inside the place of sitting, living  
 were very peaceful and designed their living place with justice

hayvtēt vpokēpet, etvlwv estomēn  
*ha·yatí·t apo·kí·pit itálwa istó·mi·n*  
 they made it (that their living place) and they lived there town nothing, in no way  
 and lived there

<sup>i</sup> Not known to Raiford. Cf. *laní* 'mount'.

<sup>ii</sup> Raiford: *-itán*.

vnrpvkv em ocvtē seko,  
*anlápka imó·cati· siko·*  
 (opposition(?)) against (any other town) never did have (not)  
 without malice toward any other town.

etvlwv encukorakkot liket omvtētān Wvcenvt vhakvn eshahyet  
*itálwa incokolákkot láykit o·matí·ta·n wacínat ahá·kan isháhuyit*  
 town's buskground house sitting had been U.S. laws made them  
 The town's round house was there until the U.S. made laws [and said],

“Akensv-hvcce eteropottē ēkvnv likēn cēmit omikv,  
*a·kinsahácci itilopó·tti· i·kaná léyki·n cí·meyt o·mėja*  
 Arkansas River through (the Ar. R.) land that is I have given you have  
 “I have given you land with the Arkansas River running through it,

lvpkēn ohcuneckaks. Mv ēkvnv erohret nokosen elēcetskat  
*lápki·n ohconíckaks ma i·kaná ilóhlit nokósín ili·cícka·t*  
 fast, quickly (you-all) move on it that land getting to it bear when you kill it  
 so you must must move there quickly. When you reach that land and kill a bear

eratakliket oh-vpokēt omen fo encvmpē ohfihhonē ēkvnv likēn  
*ila·takléyki<sup>83</sup> ohhapó·ki·t ô·min<sup>84</sup> fó· incampí· ohféyhho·ní· i·kaná léyki·n*  
 go and live on it several live on it do the honey flows over the land (that is)  
 you will live on it; I am giving you land

cēmvkit omikv mvn cenhompētv heraken hompēpet  
*cí·makeyt o·mėja man cínhompitá hílǎ·kin hóm̄pi·pít*  
 that I've given you-all have there your food very good (you) can eat  
 where honey flows, so you will eat well there,

estofis vpokvranatskēt os. Ēkvnv cem eyacēt  
*istô·feys apô·kala·ná·ckí·t ô·s i·kaná cimiyá·cí·t*  
 forever you-all shall live (there) land if anyone wants it from you  
 and you shall live there forever.

cem pohēt este ena-hvtkēt cehomv hueren hēcet  
*cím̄po·hí·t ísti ina·hátki<sup>85</sup> cihóma hōylin hi·cít*  
 and they ask you for it person (with) body white before you standing (you) see him  
 If you find yourself face to face with a white man wanting your land

vhueretskat                      vnet    ohkvkos!  
*ahôylícka·t*                      *anít*    *óhkáko·s*  
 when you stand up to him I, me it won't be  
 and asking for it, it will not be me!

Sutv    min            alvtkēt                      ecehueret  
*sotá*    *mēyn*        *a·látki·t*                      *icihôylit*  
 sky      from          have fallen down      will come in contact with you  
 It will have to be a being fallen from the sky

ēkvnv    cem pohet                      okvrēs” makakēt,    “Este-hvtke    ecetefullat  
*i·kaná*    *cím·po·hít*                      *okáli·s*    *má·ka·kí·t*    *istihátki*    *icítifollá·t*  
 land      will ask you for it    will be    they said    white people    that are amongst you  
 asking for your land.” They said, “[It is having] white people among you

naorkv    hayekv.”    Akensv-hvce    enlekothv                      mont    enkvsappv  
*na·ólka*    *há·yika*        *a·kinsahácci*    *inlikó·tha*                      *mónt*    *inkasá·ppa*  
 trouble    have made    Arkansas R.    south of (the Ark. R.)    and then    north (of it)  
 that has made trouble.” The time came for [Hilabi] to move

aohcuneckvranat                      oketv    ohren,    mēkkvke tat  
*a·ohcunéckala·ná·t*                      *okíta*    *óhlin*    *mi·kkakíta·t*  
 (the time) when they are to move there    the time    came    the chiefs’  
 south and then north of the Arkansas River, and there was a day

entvsekvyv,                      encukolice,                      hopuetak-lopocke    omvlkvn  
*intasikayá*                      *incokoléyci*                      *hopoyta·klopócki*    *omálkan*  
 their citizens, members    the family, household    the children small    all  
 when the chiefs gathered all their citizens, their families,

etohkalet                      mēkkvke                      kakē                      nettv                      ocvtēt os.  
*itohká·lit*                      *mi·kkakí*                      *kâ·ki·*                      *nítta*                      *o·catí·t*    *ô·s*  
 put them together (where) the chiefs were sitting, living    a day (once like that) there    was  
 and small children.

Mv    cukorakko-fvske                      cukele    rakrakē    svpaklēcvtēt                      omvtēs.  
*ma*    *cokolakkofáski*                      *cokíli*    *laklakí·*    *sapaklí·cakátí·t*                      *o·matí·s*  
 that    buskground house sharp-pointed    posts    big ones    that had been put up    it was  
 That round house had been put up with big posts.

Mv cukorakko-fvskē                      hahoyof  
*ma cokolakkofáski·*                      *há·ho·yô·f*  
 that buskground house sharp-topped when they were making it  
 When [people] were making the round house,

mēkkvlke tat hompekot                      em ohliketv ohkaken  
*mi·kkâlkita·t hóm-piko·t imohleykitá ohká·kin*  
 the chiefs not eating (the chiefs) benches they (chiefs) sitting on  
 the chiefs did not eat; they sat on their benches

omvlkvn pohyet 'senhvyvtiket,  
*omáalkan póhyit sinhayatēykit*  
 all finished it they stayed up all night  
 until the work was finished and sat through the night,

uewvn aklohpet, homhopof, hompakvtēs.  
*óywan aklóhpit hómho·pô·f hóm-pa·katí·s*  
 water they bathed in when they were eating they (the chiefs) ate  
 bathed in water, and once all were eating, [then the chiefs] ate.

Mv cuko tat cule-hvrpe vhopvkvēt omet matat esohrvnkēt,  
*ma cokóta·t colihálpí ahópa·katí·t<sup>86</sup> ô·mit ma·tá·t isohláŋki·t*  
 that house pine-bark (doesn't know) [was] the same covered with  
 That house was covered with pine-bark of equal measurements, and the same on the roof.

poloksēt cufoknēt omen, cukorakko-fvske kicet okakvtēs.  
*polóksi·t cofókni·t ô·min cokolakkofáski keycít oka·katí·s*  
 (it was) round sharp-pointed was the house-big sharp called it they did  
 It was round and pointed, and they called it the cukorakko-fvske ['sharp big house'].

Mv ofv taknrvkpvvn totkv etēcet vfulutēcēt  
*ma ó·fa taknalkapán tó·tka ití·cít<sup>87</sup> afóloti·cí·t*  
 inside that right in the center fire they built (a fire) they went around it  
 Inside that, right in the center, they built a fire, circled around it,

'pvnakvtēs. Momvtēt on vnokeçakuset omis, wihket  
*pána·katí·s mo·matí·ton<sup>88</sup> anokicã·nkosit o·mêys wéyhkit*  
 they danced it had been they loved it very much, but they left it  
 and danced. They loved it very much as it had been, but leaving it behind

momet ohrolopē cokperakko hvmkē cokpe cenvpakē pale tuccēnen hokkolohkakak  
*mo·mít ohlolo·pí· cokpilá·kko há·mki· có·kpi cinapá·ki· pá·li toccí·nin hokkolohká·ka·t*  
 then the year 1832  
 in about the year eighteen hundred and thirty-two [1832],

mahen enkvpahkē ayē Akensv-hvce vpvtvtapvkē  
*má·hin iḡkapá·hki· a·yí· a·kinsahá·cci apatata·paki·*  
 about they separated from it going Arkansas R. up and down  
 going forward to reach

ēkvnv ocakat eroretv estemerkv estomvkēn etehoyahnet  
*i·kaná o·cá·ka·t ilolítá istimílka isto·makí·n itihoyá·hni·t*  
 land where there is to get there suffering what kind, how much they went through  
 those lands bordering the Arkansas River, they would survive terrible suffering

ohfēkvpetv eshehcet, hopuetake ohmahēcvranat kerrākēsekot  
*ohfi·kapíta ishí·cít hopoytá·ki ohma·hí·cala·ná·t killǎ·<sup>n</sup>ki·siko·t*  
 to rest upon they found it the children to grow them upon they did not know  
 to find rest. They didn't know if they would get to raise their children there,

ykvvpranet sapokv em etetahket, Helvpe etvlwv likvtēt os.  
*yaká·pala·nít sa·poká imitítá·hkit hilá·pi itálwa leykatí·t ó·s*  
 they were to walk their packs they got ready Hilabi town that's where it was  
 but they got their bundles ready to start the walk; this was the town of Hilabi.

Encukorakko-fvske vrakkueckv rakkemāhēn em ocet  
*incokolakkofá·ski alakkó·ycka lakkimǎ·<sup>n</sup>hi·n imó·cít*  
 their big sharp-pointed house honor, appreciation very much had for it  
 They had the utmost respect for their round house,

hopuetake etekērrusē etenokecvkē mahēckv ēkvnvn  
*hopoytá·ki itiki·<sup>n</sup>Hosi· itinokicaki· ma·hí·cka i·kanán*  
 children know each other very well loved each other raising of them land  
 for it was the ground where they raised children

licet omvtētok. Opanet eshvyvtketv  
*lêycit o·matí·to·k opa·nít ishayatkitá*  
 they had it did have it, because/for danced staying up all night  
 who knew each other and loved one another. They danced and stayed up

osten          eshvyvtiket,          cukorakko      ofv          poskē  
*ô·stin          ishayatēykit          cokolákko      ó·fa          po·skí·*  
 four times    they stayed up all night    the big house    inside of    busking  
 for four nights, sitting, fasting

vpokvranē                      hvthvyvtke              em vheleswv  
*apó·kala·ní·                      hathayátki              imahilíswa<sup>i</sup>*  
 where they are to be sitting (in the) morning's    medicine (of the morning)  
 in the round house; they took

vcakēn                      vfastet,                      totkv      etēcvntot  
*acá·kí·n                      afa·stít                      tó·tka      iti·cántot<sup>89</sup>*  
 sacred (medicine)    they used, took it    fire      they would build it, kindle it  
 the sacred morning medicine, built a fire,

hompekot    vpoken,    yafkēt              omvtētok.  
*hómpiko·t    apô·kin    ya·fkí·t              o·matí·to·k*  
 not eating    sitting    got evening    that's the way it was  
 and sat about without eating into the evening.

Mv    totkv    ētkvtē                      em ēsso    nvcumusēn    esawvtē  
*ma    tó·tka    i·tkatí·                      imí·sso    nacómosi·n    isa·watí·*  
 that    fire    that used to burn    its ashes    a little bit of    they brought it  
 They took a few ashes

esfullet                      yvmv    esyihcet                      tvlofuce                      Hanna, Oklahoma  
*isfól<sup>90</sup>·lí<sup>90</sup>                      yamá    isyéyhcit                      'talo·focí                      hä·na    oklahóma*  
 they were around with it    here    they brought    the little town of    Hanna, Okla.  
 from that fire and brought them here,

enkvsvppofv    hvsossv                      vkērkv    hvmkē    nvrkvpv    vpakat    mahet    omēs.  
*in̄kasappó·fa    hasó·ssa                      akí·tka    hámkí·    nalkapá    apá·ka·t    mâ·hit    o·mí·s*  
 north of                      east (NE of it)    miles    one    and a half    and    about    it is  
 about a mile and a half north and east of the little town of Hanna, Oklahoma.

<sup>i</sup> *in̄hilíswa* is different — means 'its medicine'.

Rvnvcelev cukorakko-fvske ofv ēsso esawvtē  
*lanacilica cokolakkofási ó·fa í·sso isa·watí·*  
 (doesn't know) the big house sharp-pointed in ashes that they had brought  
 They placed there the ashes from inside the Rvnvcelev round house,

mvn vpohyet, totkv oh-etēcet, opvkv ēkvnv hayaktēs.  
*man apóhyit tó·tka óhhi·cít opánka i·kaná há·ya·katí·s*  
 there they put them fire built a fire on them a dance-ground they made it  
 built a fire on them, and established a dance-ground.

Momis cukorakko-fvsket sekatēs.  
*mo·mēys cokolakkofásit síká·tí·s*  
 But (there was no) big sharp-topped house there was no.  
 But there was no round house.

Heyv onvpv ocat ohrolopē pale cahkēpvnkē mahen  
*hiyá onápa ô·ca·t ohlolo·pí· pá·li cahkí·paŋkí· má·hin*  
 here that that's (here) on top that is years about fifty (years) ago about  
 The above was told about fifty years ago

Calohacot onayvtēt os. Em vculkv ohrolopē palen kolvpohkakat  
*ca·lohá·cot ona·yatí·t ô·s imacólka ohlolo·pí· pá·lin kolapohká·ka·t*  
 Chaloharjo told about it did (when) his age (was) years seventeen  
 by Chalo Harjo. His age

mahet Rvnvcelev cukorakko-fvske osiyet vtvēt omvtēs.  
*mā·hit lanacilica cokolakkofási osēyyit atáti·t ô·mati·s*  
 about ('under the roof') of the big sharp-topped house got out came from did  
 was about seventeen, when he came from the Rvnvcelev round house.

Cukorakko-fvske sekon omis opvkv ēkvnv mvn hayekv,  
*cokolakkofási sikon o·mēys opánka<sup>91</sup> i·kaná man há·yika*  
 the sharp-pointed house there wasn't any, but dance-ground there made it  
 Although there was no round house, they made a dance ground there

em vyē estomēn posketv ocet, opvkv ocet  
*imayí· istó·mi·n poskitá o·cít opánka o·cít*  
 its ways, custom what with a busk they had it dances they had  
 and, according to their customs, had fasts and



fullvtēn      omat      emonkusen      fullvtēs,  
*follatín      o·mâ·t      imónkosin      follatí·s*  
 were around    had been    the same as    they had been about (long ago)  
 the same dances they used to have

ohrolopē    sulkēn    ohrolopē    cokperakko    hvmkē    cokpe    cenvpakē  
*ohlolopí·    sólki·n    ohlolopí·    cokpilákko    hámki·    cókpi    cinapâ·ki·*  
 years        many    year        [thousand    one        hundred    eight  
 for many years, up until the year eighteen hundred

pale ēpakē hvmkontvlakat    oren    mv      oketv    omof,    Wvcenv    etekvlkēt  
*pá·li i·pâ·ki· hamkonalâ·ka·t    ô·lin    ma      okíta    ô·mo·f    wacína    itikálki·t*  
 sixty-one]                                    up to    (at) that    time    at        The U.S.    was divided  
 and sixty-one [1861], at which time the United States divided

horren      hayet      este maskoke      herkv    ocē      kakēpvtē  
*hóllin      hâ·yit<sup>92</sup>      istima·skó·ki      hílka    ó·ci·      ká·ki·patí.<sup>93</sup>*  
 and war    it made    The Muskogee Ind. peace    having    they were living (in peace)  
 and made war, destroyed the peaceful existence of the Muscogeese,

em vyvmahiket                                    vwahēcekv.  
*imayama·hēykit                                    awa·hî·cika*  
 they destroyed it for them    have scattered them now  
 and scattered them.

Opvkv    ēkvvnv    momet    ehute take    em ēkvvnv tis    omvlkvn  
*opánka    i·kaná    mo·mít    ihóti tá·ki    imi·kanáteys    omáلكan*  
 dance-    ground    Then    their homes    their land, even    all  
 They left their dance-grounds, their homes, their land,

wihket                                    pefatiket,      Uecate-rakko    vnakusan  
*wéyhkit                                    pifa·tēykit      oyca·tilákko    aná·kosa·n*  
 they quit it (left it)    they ran      the Red R.      near (the Red R.)  
 and ran, and stayed near the Red River

Tenesen,    Tikses    atypalvn                                    Cekvsv      em ēkvvnv  
*tinisín      téksis    a·tapá·lan                                    cikása      imi·kanán*  
 Denison,    Texas    on the side (of the river from)    Chickasaw    their country  
 on this side of Denison, Texas,

vpoken, ohrolopē cahkēpat hoyanen  
*apô·kin* *ohłolopí·* *cahkí·pa·t* *hoyâ·nin*<sup>94</sup>  
 they were living in (the Ch. country) years five (when) had passed  
 in Chickasaw country. And after five years,

eryicof, nak omvlkv̄t yvmahkēpen,  
*ityeycô·f* *nâ·k omáلكat* *yamahkí·pin*  
 when they came back here everything had been destroyed  
 when they came back here, everything had been destroyed;

eto-pokhe rakrvkēpen hvfvpē hēřē hakēpen  
*itopókhi* *laklakí·pin* *hafápi·* *hí·nli·* *ha·kí·pin*  
 bushes, brush (had gotten) big brushy very got to be  
 the brush had grown tall, it had gotten very weedy

eryicvtēt omēs. Mohmet ētvn hopoyet,  
*ityeycatí·t* *ô·mi·s* *móhmit* *í·tan* *hopo·yít*  
 they came back here then Then some other they were hunting  
 when they returned. Then they looked for another [place]

opvkv̄ ēkv̄nv̄ hēřat vkēřkv̄ nvrkv̄pv̄ ennvrvkv̄pv̄  
*opánka i·kaná* *hí·nla·t* *akí·lka* *nalkapá* *innalkapá*  
 dance-ground the good one mile half's half  
 that would be perfect for a dance-ground and moved it about one-quarter mile.

enhopvyē omusēn vkuyiyet hv̄tv̄m heleswv̄ enhayē  
*inhopayí·* *ô·mosi·n* *akoyéyyít* *hatâm* *'hiliswa* *ínha·yí·*  
 the distance about they moved it again medicine they made for  
 So again they took the coals from the fire that had originally been lit,

totkv̄ techoyvtē em ēsso ercahwet vpohyet  
*tó·tka* *tícho·yatí·* *imí·sso* *ilcáhwit* *apóhyit*  
 fire (which) they had made its ashes they went and got them and put [them] down  
 accompanied by medicine ritual, and set them down,

totkv oh-etēcet opvkv ēkvnv hahoyvtēt os.  
*tó·tka óhhi·cít opánka i·kaná<sup>i</sup> ha·hoyáti·t<sup>95</sup> ó·ns*  
 fire built it on dance-ground they have made it  
 built the fire on them, and made a dance-ground.

Monkv mvn posket opvnhoyen ēkvnv liken  
*môḡka man po·skít opánho·yín i·kaná léykin*  
 Therefore there where they busk they dance the ground is (there)  
 So that's the place where they fasted and danced

ohrolopē cokperakko hvmken cokpe ostvpakat orvtēt os.  
*ohlolo·pí· cokpilá·kko há·mkin có·kpi ostapá·ka·t o·latí·t ó·ns*  
 (up to) the year 1900 up to did  
 until the year nineteen hundred [1900].

Mv ofv posketv ocvranat,  
*ma ó·fa poskitá ó·cala·ná·t*  
 in that (year) busk they were going to have  
 In order to fast in that place,

enhvteceskv mēkkvlke netta meliyet,  
*inhaticíska mi·kkálki nittá· miléyyit*  
 the beginning the town-kings day they set  
 at the very beginning, the town kings [mēkkvlke] set a day

“Mv nettv hompeko nvkvftatskvrēs” mahket,  
*ma nitta hómpiko· nakáftá·ckáli·s máhkit*  
 that day not eating you-all must meet (without eating) they said  
 and said, “You must meet without eating that day,”

este sulkat enkērkuecen,  
*ísti sólka·t iḡki·tkoycín*  
 people most of the (townspeople) they gave them notice about it, informed them  
 and informed everyone,

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<sup>i</sup> Raiford: *i·kanán*.

mv nettv hvthvvyvkē hompekot nvkvfiten  
*ma nítta hathayátki· hóm-piko·t nakafēytin*  
 that day in the morning without eating they met  
 and they met without eating on the morning of that day.

mēkkvke kakēpet vkerrickv hayet, etem punahoyet  
*mi·kkâlki ka·kî·pit akilléycka ha·yít itimponá·ho·yít*  
 the chiefs they sat there ideas make they talked to each other  
 And the chiefs met and put ideas forward and talked with each other

kaket entvsekvv tat estofv mahen  
*kâ·kit intasikayá·t istô·fa mâ·hin*  
 they sat their townsmen when about  
 when their townsmen

tektvnkē ocen. Mont  
*tiktankî.<sup>96</sup> ô·cin môt*  
 opportunity (when they have the opportunity) presents itself Then  
 had the opportunity. Then

mv etvlwv tvsekvv vtēkat enokketv ensemahekon kerraken omat,  
*ma itálwa tasikayá atî·ka·t inokkitá insimá·hikon killa·kín o·mâ·t*  
 that town's members every one sickness not very much (if) they find if do  
 if they found that all their town's members were in good health,

momusen “Tekueketv ocvrēs” mahket,  
*mô·mosin 'tikoykitá ó·cáli·s máhkit*  
 Then to get together they shall they said  
 then they said, “There will be a get-together.”

netta meliyet kakof, em opunayvn ocēt onkv  
*nittá· miléyyit ka·kô·f<sup>97</sup> imoponá·yan ó·ci·t ôhka*  
 day they set and when they assemble (lit. sit) their spokesman they have do  
 When they set a day, they had a spokesman,

enhuehiket            “Hiyomēn    pum ohkērkuecvs.  
*inho·hēykit<sup>i</sup>*            *hayyó·mí·n*    *pomohki·lkóycas*  
 they called him        this way        (you) explain it to us!  
 so they called him and said, “Make this announcement.

Vkerrickv    pum etetakekv,  
*akilléycka*    *pomititá·kika*  
 ideas        we are ready with (our ideas)  
 We have made the decision, so

este    ena    cvfeknusē                    vtēkat                    omvkluset  
*ísti*    *iná·*    *cafíknosi·*                    *atí·ka·t*                    *omáلكosít*  
 person    body    somewhat well, active    every one (who)    everybody, all those  
 all those who are of sound body,

heyv        fettv-rakko    likat                    pum ohyicvrēn                    puyacēt,  
*hiyá*        *fittalákkó*    *lēyka·t*                    *pomohyéycáti·n*                    *poyá·ci·t*  
 here, this    big yard        (where) it is    (we want) them to come upon    we want  
 we want them to come to our grounds,

nettv-kvckv            enhayēpēt                    omēkv”    kihcet,  
*nittakácka*            *inha·yî·pi·t*                    *o·mí·ka*    *kéyhci·t*  
 the appointed day    we made for them    we have    they said  
 as we have set a day for them,” they said.

em opunayv            em onayat            “Tvsekvyv,                    eppucetake,  
*imoponá·ya*            *imóna·yâ·t*            *tasikayá*                    *ippocitá·ki*  
 their spokesman    telling them    citizens’, members of the town’s<sup>98</sup>    sons  
 And their spokesman told them, “Citizens, their sons,

tv|hvtesvke                                    tvsekvyv    hayeyvtē  
*talhatisakí<sup>ii</sup>*                                    *tasikayá*    *ha·yiyáti·*  
 intermarried ones (of the town)    members    that we have made (members of the town)  
 those married into the town, those we have made citizens,

<sup>i</sup> Raiford: *inhoyhēykit*. [Note: Some speakers pronounce *oy* as [u·] which Haas transcribed as *o·*. -JM.]

<sup>ii</sup> If they include women, they say *talhatisálki* or *ohhatisálki*. If only men are meant, they say *ohhiheysálki*.

cukolice vtēken opunvkv em vrēcet vtotketv oculusēt  
 cokolēyci<sup>99</sup> atí·kin oponaká imáli·cít atotkitá ó·cosi·t  
 women to the word tell it around about work with little (work)  
 and all housewives, spread the word to them,

omvrētok; pocuswv tis, esluekv tis, ēhopakēpet  
 omáli·to·k pocós·wateys islóy·kateys i·hopa·kí·pit  
 will be, because (it will be) ax, even hoe, even be prepared with  
 for there is to be some work; be prepared with an ax, a hoe,

yepunnvkaftet omvrēn okekv, hiyomē  
 yipónnaka·ftít omáli·n o·kiká hayyó·mi·  
 we want them to meet with us that way that's what we mean this way  
 for we mean for them to come be with us,

afulluseko punsasateu  
 a·fóllosiko· ponsá·sa·tiw<sup>100</sup>  
 (those that are) not around about (with us) those of them that are (not) with us, too  
 so those who aren't always with us,

etem onvyēpet punfullet  
 itimonáyi·pít pónfollít<sup>i</sup>  
 (you-all) tell each other (we intend for them) to be around with us  
 let them tell one another

omvrēn okēs'' kihcofvn,  
 omáli·n o·kís kéyhco·fan  
 that way we mean, intend after he told them  
 that we want them to be here," he told them.

aenpuna·yv tat heyv nake makat omvlkv  
 a·inponá·yata·t<sup>ii</sup> hiyá ná·ki ma·kâ·t omálkan  
 their spokesman (the one that speaks for him) here that what he's saying all of it  
 And after their spokesman announced

<sup>i</sup> Raiford: *pómfollít*.

<sup>ii</sup> Or: *inponá·yata·t*.



hvthvyvke huehketv hakof, honvntake omvlkvt  
*hathayátki hoyhkitá ha·kô·f honantá·ki omáلكat*  
 morning to call it got (to be time) the men all  
 And when the morning call was made, all of the men

estvt em ohliketv omat kērrakusē vlkēt onkv,  
*ístat imohleykitát ô·ma·t kī·nlla·kosi· álki·t ôḡka*  
 where they were to sit (wherever) knew very well each one (knew) for  
 knew very well where to sit,

omvlkvt oh-vpokof,  
*omáلكat ôhhapo·kô·f*  
 all of them when they sat down (on the benches)  
 so when everyone was sitting down,

mv ohliketv eto-poloket omaken oh-vpētticat  
*ma ohleykitá itopoló·kit omâ·kin ohhapí·tteycâ·t*  
 that, those seats round logs they are that that gives shade for them  
 their seats were round logs, and for shade

eto yakyvpē cakcvhehcē  
*itó yakyapí· cakcahíhci·*  
 logs, pole forked they stand them up (in the ground)  
 forked posts were stuck in the ground

eto-polokē cvpcvkēn ohlumhicē fulutecihcē  
*itopoló·ki· capcakí·n ohlómheycí· foloticéyhci·*  
 round poles, logs long ones they laid them upon (...) clear around  
 with long poles laid on them around all sides,

mont eto-polokē lopockusēn er ohtvlvlhct  
*mónt itopoló·ki· lopóckosi·n itoltalaléyhct*  
 Then the round poles small ones they put them crosswise  
 and small poles laid down crosswise,

eto-pokhv esse ocakan 'sohwikvktēt omaken,  
*itopó·kha íssi o·câ·ka·n sohwéykakáti·t omâ·kin*  
 brush (with) leaves that has they throw them upon... they are  
 and leafy brush thrown on top,



mvn cukucen kicet, este em vliketv  
*man cokócin kaycít isti imaleykitá*  
 that the little house they called it people (of certain) their (respective) clans  
 and they called that a cukuce ['little house'],

kerkvkēt vpopokēt omēs. Mvt eto lekwaket  
*kilkakí·t apó·po·kí·t ô·mi·s mat itó likwâ·kit*  
 are known they sit there together do (if) those logs are rotted  
 and people of the same clan sit together. If the logs have rotted

cukuce vhopvnhokepētis on omat  
*cokóci ahopanhokipí·teys ô·n o·mâ·t<sup>103</sup>*  
 little houses if they should happen to be ruined if  
 or the little houses have come apart,

mv em vhericetv vrahkvn nettv mellat okēs.  
*ma imahileycitá atáhkan níttá millâ·t ô·ki·s<sup>104</sup>*  
 those to repair them for that purpose a day they set do  
 they set a day to repair them.

'Tekueketv monkv em ohliketv oh-vpokof,  
*'tikoykitá môŋka imohleykitá óhhapo·kô·f*  
 to [meet] there therefore their sitting-place, seat when they sit on them  
 As they sat on their benches at their get-together,

este hocēfhuecet vtotketv estomēn vtotkvranať,  
*isti hocífhoycít atotkitá istó·mi·n atótkaľ·nâ·t*  
 people they name (of) work of whatever kind they are going to work  
 they named the people and the job they were to do.

hokkolē vlkēn vtotet omvkvvrānusēt vtotkihocēt omēs.  
*hokkô·li· álki·n ato·tít omalkalā·nosi·t<sup>i</sup> atotkýho·cí·t ô·mi·s*  
 two (at) each time they sent them nearly all of them they work them do  
 They would assign them in pairs and would work nearly everyone.

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<sup>i</sup> Or: *omalkahā·nosi·t*.

Topv 'mvwetēnv                      kicēt                      enhopohoyē  
*topá*<sup>105</sup> 'mawití·na                      *keycí·t*                      *inhopohoyí*.<sup>106</sup>  
 bed            ones that hold it down            they called him, them            have selected from  
 Those selected to be what are called topv 'mvwetēnv ['bed/arbor pressers']

mvt    vtotkekot            vpokēt                      omēs.  
*mat*    *atótkikot*            *apo·kí·t*                      *ô·mí·s*  
 those    don't work            they remain sitting            do.  
 do not work and remain sitting.

Heyv    vtotkē                      fullvtēt  
*hiyá*    *ato·tkí·*                      *follatí·t*  
 these    that are working            being about, have been about (working)  
 When these who have been working

poyvkēpen                      omat,                      “Entopvn            vtehkekvs”  
*pó·yaki·pín*                      *o·má·t*                      *intopán*                      *atíhkikas*  
 (if) they should finish            if they should            their benches            be seated (in their places)  
 are finished, the chief says, “Have them get in their places.”

mēkko    mahken            vtēhkof,                      opanē            takhvyayicetvn  
*mí·kko*    *máhkin*            *ati·hkô·f*                      *opa·ní·*            *takhaya·yeycitán*  
 the king    says            when they get in their places            dancing            to make light  
 And when they get in [their places], in order to light up the dancing,

“‘To-talucen            res vlaketv            hokkolen            hopoyekvs”            mēkko    makof,  
*'tota·locín*            *'tisalakíta*            *hokkô·lin*            *hopóyikas*            *mí·kko*    *ma·kô·f*  
 little dry brush            to bring it            two (trips)            hunt            the king    says  
 the chief says, “Make about two trips searching for dead wood,”

asenpunayet                      kērkuecen,  
*a·sínpona·yít*                      *kí·tkoycín*  
 makes a talk to them            he makes it known, a statement (by talking to them)  
 and [the speaker] announces it,

omvlkvrānuset            fullet            eto tat            hopoyaken,            vhokkolv tis  
*omalkalâ·nosit*<sup>107</sup>            *follít*            *itóta·t*            *hopóya·kín*            *ahokkolátēys*  
 nearly all of them            being about            the wood            they hunt for it            sometimes twice  
 and almost all of them go look for wood, sometimes twice.

Momēn eto hopoyepuehcet,  
*mó·mí·n itó hopoyipóyhcit*  
 In that way wood they make them hunt  
 They have them look for wood like that [i.e., as he ordered],

omvlkvt ohliketv ohtēhkof, omvlkuset es osiyet,  
*omáلكat ohleykitá óhti·hkô·f omáلكosit isoséyyit*  
 all of them their seats when they get in them all they go out  
 and when all of them are in their seats, they all go out.

“Uewvn aklopekvs” mēkko mahkof, omvlkvt vpehyet  
*óywan aklopikas mí·kko máhko·f omáلكat apíhyit*  
 water must bathe in the king when he says all of them go  
 And after the chief says, “Let them bathe in the water,” they all go,

uewv aklopet eryihcet entopv yvtehiket  
*óywa aklô·pit<sup>108</sup> ilyéyhcit intopá 'yatihéykit*  
 water they bathe in and they come back their benches they get in them  
 bathe in the water, come back, and after they get in their arbor

vpokof, “Nake tat hiyomvkēn momēcvrēn  
*apo·kô·f<sup>109</sup> nâ·kita·t hayyo·makí·n momí·cáli·n*  
 and when they sit down something that is to be this way want it to be done  
 and are sitting, [the chief says] “We made the call for things

huehketv enhayet  
*hoyhkitá ínha·yít*  
 the call (for it to be done this way?) it was made for them  
 to be done this way,

okeyvnken ohyicet  
*o·kiyáŋkin ohyéycit*  
 we were intending (“meaning”) they have come to  
 and they have come

vtotketv momēcet sehoken hiyomat oren  
*atotkitá momí·cít síhô·kin hayyô·ma·t ô·lin*  
 (to) work they have done they did do (up to) this time up to  
 and have done the work up to this time,

nake tat etetakuehcet kakatsken  
*nâ·kita·t itita·kóyhcit kâ·ká·ckin<sup>i</sup>*  
 things getting things ready, in readiness you-all must remain  
 so after you have made everything ready, be seated,

momen yomockē vlakat omvfkuset erascehyet  
*mo·mín yomockí<sup>110</sup> ala·kâ·t omáلكosít ila·scíhyit*  
 Then darkness, night when it has come all together come back in  
 and then when darkness comes, all of you come back in.

afvcketv momēcet taksehokatsken ecohhvytkvranvkēt omēs.  
*a·fackítá momí·cít taksihô·ká·ckin icohhayátkala·nakí·t ô·mí·s*  
 enjoyment (you) must do you-all stay together it's going to come day on you is  
 You are to perform your duty, celebrating until daylight.

Etehēricet sehoket omatskvrēs.  
*itihí·<sup>n</sup>tēycit<sup>111</sup> sihô·kit omá·ckáli·s*  
 be careful of each other remain together you-all must do, be  
 You must all take care of one another.

Monkv hiyomusēn es osiyet estem ēhvlwicēpet etefullekvs"  
*môḡka hayyô·mosi·n<sup>112</sup> isosâyyit istimi·halwéyci·pít itifóllikas*  
 Therefore right now you-all go out you-all eat your meals be around about  
 So go out now and eat your meals with one another,"

mēkkvke makof, enyvtেকvt  
*mi·kkakí ma·kô·f inyatíkat*  
 the kings when they say their interpreter, spokesman  
 the chiefs say, and when their interpreter

em ohkērkuecof, vwahhet hompakēt omēs.  
*imohkí·lkoycô·f awáhhit hómpa·kí·t ô·mí·s*  
 interprets it to them, announces, tell it to them they scatter and then they eat do  
 announces this to them, they dismiss and eat.

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<sup>i</sup> Here refers to more than two.

Momen yomociken mēkkvke em ohliketv ohkahkof,  
*mo·mín yomocá·ykin mi·kkakí imohleykitá ohkáhkof*  
 Then when it gets dark the kings their seats when they take them  
 Then when it gets dark, and the chiefs have taken their seats,

enhuehkv ocēt onkv, “Centopvtaken vtehkaks”  
*inhóyhka ó·ci·t ôhka cintopatá·kin atíhkaks*  
 caller they have got do you-all’s benches get them  
 they have a caller.

maket huehken, vtehkepokof,  
*ma·kít hoyhkín atíhkipo·kô·f*  
 they say they called, call them when they all occupy their benches  
 So he calls, “Get in your arbors,” and when they’re all in them,

opvkv ’senhomahtv enhopoyē opvnēcvranat  
*opánka sinhomá·hta inhopo·yí opaní·cala·ná·t*  
 the dance- leader hunt for him to make them dance  
 he selects a person to choose

este enhopohyet  
*ísti inhopóhyit*  
 the people, person they select  
 the leaders for the people to dance and announces to them,

“Heyv estet cem punayvken omat,  
*hiyá ístit címpona·yakín o·mâ·t*  
 this person when he talks to you-all when does  
 “When this person makes his selection

momvranen okēs enkomatskvrēs” maket  
*mó·mala·nín o·kí·s ijkó·má·ckáli·s ma·kít*  
 it is going to be done that way he means, intends you-all must think so they said  
 and speaks to you, you must expect things

em ohkērkuehcen, mv estet opvkv ’senhomahtv enhopoyen  
*imohki·lkóyhcin ma ístit opánka sinhomá·hta inhopo·yín*  
 he announces it to them that person (who) is dance-leader they select him  
 to take place as he says.” And that person selects dance-leaders,

pvnhoyen hvyatkēt omēs.  
*pánho·yín haya·tkí·t ô·mi·s*  
 they dance till day comes does  
 and they dance until morning.

Hvyayakan vṗakusen, “Esluekv hopoyaks” mahohken  
*hayá·ya·kâ·n apǎ<sup>n</sup>·kosin islóyka hopóyaks ma·hóhkin*  
 when it gets light immediately the hoe you-all look for it when they say  
 As soon as it gets light they say, “Look for hoes.”

hoktvke tis esluekv ocvkēpat sasēt onkv  
*hoktakíteys islóyka o·cakí·pa·t sá·si·t ôḡka*  
 even those of the women (that) hoes they have for there are (women that have hoes)  
 There are women too, who have hoes,

vrahkvñ ēkvñv ’senkērkuehohcen  
*aláhkan i·kaná siḡki·lkoyhóhcin*  
 to themselves ground they designate (the ground) for them  
 so just for them they designate ground,

lueyaket omvnts.  
*lóyya·kít o·mánc*  
 they hoe (generally) do (that’s the way they do)  
 and they hoed that.

Poyvkekon honvntake poyaken omat,  
*po·yakíkon honantá·ki pó·ya·kín o·mâ·t*  
 if they don’t finish the men if they do finish  
 If they don’t finish before the men finish,

hoktvken em vnícen, hoktvket poyvkēpen omat,  
*hoktakín imáneycín hoktakít pó·yaki·pín o·mâ·t*  
 the women (obj.) they help them the women if they finish (if)  
 they help the women, and when the women finish

honvntake em vnícen poyahkē tvlket omvnts.  
*honantá·ki imáneycín po·yáhki· tâlkit o·mánc*  
 the men they help (them) after they finish always (work until they do finish) do  
 with the men helping them, they finish completely.

Mohmen “Vteloyaks” mahohken,  
*móhmin atiló·yaks ma·hóhkin*  
 Then gather them! they say  
 Then they say, “Gather it up,”

enhomv vpohoyvtē ocakat ētan  
*inhomá apó·ho·yatí· o·cá·ka·t i·tá·n*  
 before, previously where they piled them (before) the places the same (places)  
 and where they piled it before,

eroh-vpoyet pvhe vtakrv eto-esse tale tis  
*ilóhhapo·yít pahí atákla itoissitá·liteys<sup>i</sup>*  
 they piled them on grass and weeds and leaves even dry ones  
 they pile it in the same place and rake grass, weeds, dry leaves,

nake estomis omvlkvn pashoyēt omvnts.  
*ná·ki istô·meys omálkan pá·sho·yí·t o·mánc*  
 something everything all they clear it all off they generally do  
 and everything else.

Mv ēkvvn luyiyē pashohyē likat ofvn  
*ma i·kaná loyéyyi· pa·shóhyi· leyká·t ó·fan*  
 that ground which is hoed cleared off it remains inside  
 There are three arbors [‘little houses’]

cukuce tuccēnet ocēt omen, mv nvrkvpv hēran  
*cokóci toccí·nit ó·cí·t ô·min ma nalkapá hí·<sup>n</sup>la·n*  
 little houses three are there do the middle right in  
 where the ground is hoed and cleared off, and right in the middle,

totkvn etechoyēt omen mvn vfulutēcēt ’pvnhoiyēt omen  
*tó·tkañ itícho·yí·t ô·min man afóloti·cí·t páñho·yí·t ô·min*  
 a fire they build do that they go around (that) they dance do  
 they build a fire and go around that and dance,

<sup>i</sup> Separates it [into] *tá·li teys* in lento speech.

cukuce        ocakat        em vhopvyusēn  
*cokóci        o·cá·ka·t        (i)mahopayósi·n*  
 little houses    that are        a little ways off  
 and a little further out from where the houses are,

vfulutkēn        lueyet    paset                    omhoyvnts.  
*afolótki·n        loyyít    pa·sít                    ómho·yánc*  
 around (them)    hoe        and clean off        they do  
 they would hoe and clean off around them.

Mv    vtotketv    tvco-paskvn                    kihocēt        omēs.  
*ma    atotkitá    tacopá·skan                    kéyho·cí·t    ô·mi·s*  
 that    work        busground cleaning off        that's what they call it.  
 That work is called tvco-paskv ['ring-sweeping'].

Momen    mvn        vtotket                    fúlho·yof,  
*mo·mín    man        ato·tkít                    fólho·yô·f*  
 Then        there        working (there)    when they are about  
 While they are working,

mēkkvke    kohv-rakkon    vhopakuce                    tuccēnusē        tayēn    tacet,  
*mi·kkakí    kohalákkon    ahopa·kocí                    toccî·nosi·    tâ·yi·n    tâ·cit*  
 the kings    big cane        (measure) inches    three        about        cut them  
 the kings cut big canes into about three-inch lengths,

lopçokusē        eteselsēcet  
*lopç·<sup>n</sup>ckosi·        itisîlsi·cít*  
 very small        they split them up  
 then split them up [lengthwise] very small

kolvpakusēn        wvnawicet        kakēpēt                    omēs.  
*kolapâ·kosi·n<sup>113</sup>    waná·weycít    ká·ki·pít                    ô·mi·s*  
 only seven        tie them        and they sit (tying them together)    do  
 and sit, tying them into [bundles of] seven.

Mv    kohv·fvlahluce    kolvpakat  
*ma    kohafalahlocí    kolapâ·ka·t*  
 that    split cane        seven  
 Those seven split canes



nettv	estofvt	posketvtaranat	eskērkv̄t	omēn
<i>nitta</i>	<i>istô-fat</i>	<i>poskitatá-la-nâ-t</i> <sup>114</sup>	<i>iski-lkat</i>	<i>ô-mi-n</i>
day	when it will be	busk when it's going to be	the signification	is

are a count of how many days until the posketv ['fast']

<u>nettv kvcky</u>	kicēt	okakvnts.
<i>nittakácka</i>	<i>keycí-t</i>	<i>oka-kánc</i>
broken-days	they call it	that's what they mean

and were called nettv kvcky ['broken days'].

Etvlvw	ētv	enhesse	sasan	ohtotaken,
<i>itálwa?</i>	<i>i-ta?</i>	<i>inhissi</i>	<i>sâ-sa-n</i>	<i>óhtota-kín</i>
town	some other	its friend	that is	they send them to

They send them to other towns who are friends,

encukopericen	etohkvlkēpet	opanet
<i>incokópileycín</i>	<i>itohkalkî-pit</i> <sup>115</sup>	<i>opa-nít</i>
they visit them	they're/get all together	they dance

so that they might come to visit them, get together, and dance;

fullepvranať	huehketv	enhayat	omakēs.
<i>follipála-nâ-t</i>	<i>hoyhkitá</i>	<i>ínha-yâ-t</i>	<i>oma-kí-s</i>
where they should be about (and dance)	the call	is made	that's why

that is how they make their invitation ['call'].

Ēyafvceciē	vretv	netta	rakkēn	omēn
<i>i-ya-facíceyci</i> <sup>116</sup>	<i>alíta?</i>	<i>nittá·</i>	<i>lákki-n</i>	<i>ô-mi-n</i>
to enjoy themselves	to be about	(a) day	big	like

It is a big day to be glad

'sem afvcketvt	onkv
<i>'sima-fackitát</i>	<i>ôŋka</i>
for that is their enjoyment	it is

and to celebrate,

este	enhopoyet	kohv-fvlahluce	es vtotet
<i>ísti</i>	<i>ínhopyít</i>	<i>kohafalahlocí</i>	<i>isáto-tít</i>
people	they select them	little split cane	they sent them by (selected persons)

so they select people and send them with the split canes,

res empokat                                 vwahēcet           omvnts.  
*'lisimpo·kâ·t*                                 *awá·hi·cít*           *o·mán*  
 when they're exhausted (the canes)     scatter them       they do  
 and when they run out of them, they would scatter them about.

Estofvt   posketvtaranet         omat                 kerrakekv,  
*istô·fat*   *poskitatá·la·nít*<sup>i</sup>         *o·mâ·t*             *killâ·kika*  
 when     busk is to be             (if, when)         (for) they generally know, therefore  
 Since they know when the busk is to be,

ehvpo tis   paset                                 em vhericet         fulhoyēt           omvnts.  
*ihapó·teys* *pa·sít*                                 *imáhileycít*         *fólho·yí·t*           *o·mán*  
 camp     they clear off (the ground)     they fix it up     that's the way     they do  
 they sweep the camp and fix it up.

Mohmen   netta   cahkēpē   oran,  
*móhmin*   *nittá·*   *cahkí·pi·*   *o·lá·n*  
 Then     days   five         at the end of (5 days)  
 Then in five days

hvtvm   yvnkvfhotēt                                 omēs.  
*hatâm*   *'yanakáfho·tí·t*<sup>ii</sup>                                 *ô·mi·s*  
 again   they meet back (in the same place)     do  
 they come together again.

Mv   nerē   'panet         hofonekon             wihket         nocicen             hvyvtiken,  
*ma*   *níli·*   *pa·nít*         *hofónikon*             *wéyhkit*         *nocéycin*<sup>117</sup>         *hayatéykin*  
 that   night   they dance     (in) not very long   they quit     they go to sleep   when it gets day  
 They dance that night, and before long they quit and sleep until dawn,

hoktvke     'pvnvranat                                 ohyekcivvrē  
*hoktakí*     *pánala·ná·t*                                 *ohykcéycáli·*  
 the women   those that are to dance (going to dance)     to exact upon them  
 and the kings appoint two men to urge

<sup>i</sup> Or: *-tá·ha·nít*.

<sup>ii</sup> Raiford: *yinakáfho·tí·t* (either way is okay).

honvntake hokkolen mēkkvlket enwiketv hayēn,  
*honantá·ki hokkô·lin mi·kkálkit inweykitá há·yi·n*  
 men two the chiefs appoint them generally do  
 the women to dance,

mvt 'senhomahtv, vwiĥēkv  
*mat sinhomá·hta<sup>i</sup> awayhí·ka*  
 the the leader and (the one) following (the leader) = the second  
 and they make arrangements for a leader and one to follow directly behind him,

'tepakē em etetakuecet, "Em etetakaks" kicet,  
*'tipâ·kin imitítá·koycít imitítá·kaks keycít*  
 both together get things ready for them you-all get ready they tell them  
 and tell [the women], "Get ready."

estehvpo omvlkvñ 'sencukopericet welakvntot fekhonnet,  
*istihapó· omálkan sincokópileycít wila·kántot fikhonnít*  
 camps all of them they visit them once in a while they're about they stop  
 And they go about together visiting all the camps [four times], resting each time around,

welakē es osticat "Lvpecicēt a vwaks" kicet  
*wila·kí· isósteycâ·t lapicéyci·t a·awáks keycít*  
 and being about the fourth time (you-all) hurry up and go in they say  
 and the fourth time around they say, "Hurry up and come,"

opvñkv ĕkvñvñ ra enhuehken oh·vpēyat,  
*opánka i·kanán la·ínhoyhkin óhhapi·yâ·t*  
 dance-ground they call from (the dance-ground) while going towards it  
 and call from the dance-ground. So they all go to it

takfulwv es ēwvñaket encvpkē ĕkvñv tekkekvrañusen,  
*takfólwa isi·wanâ·kit incapkí· i·kaná tikkikală·nosin*  
 ribbons they tie around them (in) their length the ground nearly touching (the ground)  
 with ribbons tied around them almost long enough to touch the ground,

<sup>i</sup> Raiford would prefer: *ma sinhomá·hta*.

entvphē            estomēn            eyacat,  
*intaphí·*            *istó·mi·n*            *iyá·ca·t*  
 (in) their width    (they are) whatever (width)    they want  
 of whatever width they want,

mohmet    'kvwelēpkvn            takfulwv    cahmelikv  
*móhmit*    '*kawilí·pkan*<sup>i</sup>            *takfólwa*    *cahmiléyka*  
 Then    head-decoration    ribbon    of different colors  
 and they tie ribbons of many colors to their head-pieces,

mont    encvpkē            estomēn            eyacat,            'svvvnawicet  
*mónt*    *incapki·*            *istó·mi·n*            *iyá·ca·t*            '*sawana·wéycit*<sup>118</sup>  
 Then    the length is    whatever (kind)    they want    they tie it on  
 of whatever length they want, and tie them

'sekvwelēpet            ascehyet            vpokof,  
'*sikawilí·pit*            *a·scihiyt*            *apo·kô·f*<sup>119</sup>  
 they put it over (their backs) and when they come in and sit down  
 all over their dresses and head-pieces. And when they have all come in and sat down,

“‘Tetaket            os.    Opvnaks!”    empohattv    kicof,  
'*títâ·kit*            *ó·ns*    *opánaks*    *impohá·tta*<sup>ii</sup>    *keycô·f*  
 ready for them    it is    dance (pl.)!    [the coach]    when he tells them  
 the empohattv ['inviter'] tells them, “It’s ready. Dance!”

asvpvkilet            takhaket            svpaklof,  
*a·sapakēylit*            *takhâ·kit*            *sapa·klô·f*  
 they stand up    they get in line (side by side)    when standing  
 And when they all stand up and stand in line [side by side],

empohattv    hvmket            enhomahtet,  
*impohá·tta*    *hámkit*            *inhoma·htít*<sup>120</sup>  
 the coach    one, a certain    (he) leads her (the leader)  
 one empohattv leads them,

<sup>i</sup> Literally, ‘something that goes over the head’.

<sup>ii</sup> *sinhomá·hta* = the leader (a woman in this case); *impohá·tta* = the coach (a man); *inyahéyka* = singers (two men). There is only one coach.

totkv-hypo                                'svfulotket,  
*to-tkahapó·*                                *sáfolo·tkít*  
 (around) fire-place (refers to center fire)      he goes around it  
 around the center fire [totkv-hapo],

'senhomahtv    enyvhihkv                  kakat                  ehomvn  
*sinhomá·hta*    *inyahéyka*                *kâ-ka-t*                *ihóman*  
 the leader          (where) the singers      (two) are sitting      in front of them  
 and he leads them to where the singers are seated and stops there,

ersehohyen                  enyvhihoken                  'panēt                  omvnts.  
*ilsihóhyin*                  *inyaháyo·kín*                *pa-nít*                  *o·mánc*  
 stands them up (in front)      (while) they sing for them      they dance      that is the way  
 and they sing for them, and [the women] dance.

Vfulutketv                  osten                  pahnof,  
*afolotkitá*                  *ô·stin*                  *páhno:f*  
 going around          four times          while dancing  
 After they dance four times around,

fēkapet    fēkvpetv    osten          pahnen      hoyanof,      wikēt      omvnts.  
*fī-ka-pít*    *fī-kapíta*    *ô·stin*          *páhnnin*      *hoya-nô:f*      *waykí-t*      *o·mánc*  
 resting      resting      four times      dancing      after          they quit      (generally do)  
 they rest, and after dancing and resting four times, they quit.

Mv    yomockat      panet          hofonekon      wihket,  
*ma yomo·ckâ-t*    *pa-nít*          *hofōnikon*      *wéyhkit*  
 that night          they dance      in not long      they quit  
 That night they dance and quit before long

nocicen                  hvyvtiken          mv      opvkv      ēkvvnv      likan  
*noceycín*                *hayatêykin*          *ma*      *opánka*    *i·kaná*      *lêyka·n*  
 they sleep          till morning      that      dance-      ground      (which is)  
 and sleep until dawn, and the place where the dance-ground is located

cukorakkon                          kicet      okvnts.  
*cokolákkon*                          *keycít*    *o·kánc*  
 “big-house”; buskground      call it      they generally do  
 is called the cukorakko ['big house'].

Mv ohliketv ocat omvlkvt oh-vpokvrēn eyacēt  
*ma ohleykitá ô-ca-t omáلكat ohhapó-káli-n*<sup>121</sup> *iyá-ci-t*  
 that sitting-place where (it is) all of them want them to sit there they want  
 The mekkos sit, wanting everyone to be on the benches there,

mēkkvlke kaken, huehhoken  
*mi-kkálki kâ-kin hóyhho-kin*  
 the chiefs (2 or more) are sitting they do call  
 and call.

a awet pokof, totkvn tehcet vpoket  
*á-a-wít po-kô-f tó-tkan tíhcit apô-kit*  
 they begin coming in when the last one is in fire they make and sit down  
 And when all have come, they light the fire and sit,

tafv 'mvpe hopoyvranat vtothohyen  
*ta-famápi hopóyala-nâ-t atothóhyin*  
 feather-handle to hunt for someone sends them  
 sending some to search for feather sticks,

res yicof, tafv-hvtken 'mvtvrtihcet,  
*lisyeycô-f ta-fahátkin 'matahtëyhcit*  
 when they get back with it white feathers they hang them to (something)  
 and when they come back with them they hang white feathers on each one,

cukuce ehomv cukele ocat,  
*cokóci ihóma cokíli o-câ-ka-t*  
 little house in front of the posts where they are  
 and where there are posts in front of the arbors

omvlkvn eceskv tafv-hvtken escakevhēcet vpoken,  
*omáلكan icíska ta-fahátkin iscakcahî-cit*<sup>122</sup> *apô-kin*  
 all of them at the foot of the (post) the white feathers they stick them up they sit there  
 they sit with all of the sticks with white feathers in the ground at the base of every post,

heleswv hahoyan ēsket  
*'hilíswa ha-hô-ya-n i-skít*  
 medicine that is made they drink  
 and without eating, they sit drinking the medicine that has been prepared

vwotet	vpokat	hompekot	vpoket	onkv,
<i>awo·tít</i>	<i>apo·ká·t</i> <sup>123</sup>	<i>hómpiko·t</i>	<i>apo·kít</i> <sup>124</sup>	<i>oŋká</i> <sup>125</sup>
they vomit	while sitting	not eating	they remain	(for)

and purge themselves.

mvt	posketvt	omēs.
<i>mat</i>	<i>poskitát</i>	<i>ô·mi·s</i>
that (is)	busking <sup>126</sup>	is

So that is posketv ['fasting'].

Ēelvwēcat	vtēkat
<i>i·ilawi·cā·t</i>	<i>atī·ka·t</i>
those that are fasting (one or more)	every one (that is fasting)

All those who go without eating,

<u>poskēn</u>	kihocēt	omvnts.	Monkv	poskof,
<i>po·skí·n</i>	<i>kéyho·cí·t</i>	<i>o·mánc</i>	<i>môŋka</i>	<i>po·skô·f</i>
busking	they call that	do	Therefore	when they busk

they call it poskē ['fasting']. So when they fast,

tafv·hvtke	es esē	vlkēt	es opanet,
<i>ta·fahátki</i>	<i>isísi·</i>	<i>álki·t</i>	<i>isópa·nít</i>
white feather	holding	each one	dancing with

each one dances holding a white feather.

pvnkv	cahmelikēn	opamet,	heleswv	ēsket	vwotet,
<i>pánka</i>	<i>cahmiléyki·n</i>	<i>opa·nít</i>	<i>'hilíswa</i>	<i>i·skít</i>	<i>awo·tít</i>
dances	of different kinds	they dance	medicine	they drink	they vomit

They dance different dances, drink medicine and vomit,

kulkē	eshayetv	eto·taluceu	hopoyvntot	vpoken
<i>kolkí·</i>	<i>isha·yitá</i>	<i>itota·lociw'</i>	<i>hopo·yántot</i>	<i>apô·kin</i>
light	something to make it with	dry brush, too	sometimes they hunt	they sit

gather dry brush to furnish light, and sit. And when it gets to be evening,

yafkof,	uewvn	aklohpet	eryihcet	vwahhet,
<i>ya·fkô·f</i>	<i>óywan</i>	<i>aklôhpit</i>	<i>ilyéyhcit</i>	<i>awáhhit</i>
when it gets to be evening	water	they bathe in	they return	they disperse, scatter

they bathe in the water, come back, disperse,

hompakēt omvnts. Mv yomockan pvnaken hvyvtiken  
*hómpa·kí·t o·mánc ma yomo·cká·n paná·kin hayatêykin*  
 eat they do that night they dance till day comes  
 and eat. That night they dance till daylight comes,

vwhan omat, etvlwv hvmēcat posketv enhoyanēt omēs.  
*awa·hín o·mâ·t itálwa hamî·ca·t poskitá inhoya·ní·t ô·mi·s*  
 and if they scatter (all of) one town the busk is generally over (for that town)  
 and when they dismiss, the whole town is generally finished with the posketv ['fast'].

Ohrolopē hvmtkat vrahkv ohrolopē omvlkv  
*ohlolopí· hámkat aláhka ohlolopí· omálkan*  
 year (for) one (year) for year all of it  
 For the whole year, every year,

Hvyuce, Hvyo-rakko 'tepakat posketv enhvset omakēs.  
*hayóci hayolákkó 'tipâ·ka·t poskitá inhasít omâ·ki·s*  
 July (and) August together the busking month they are  
 July and August are the fasting months.

Etlwv encukorakko ocēsasat omvlkv  
*itálwa incokolákkó ó·ci·sâ·sa·t omálkat*  
 towns (their) buskgrounds (those) that have all of them (that)  
 All those towns who have grounds

heyv onkv ocat, encukorakko ocēsasat  
*hiyá onáka ô·ca·t incokolákkó ó·ci·sâ·sa·t*  
 this saying have buskground that have  
 have this understanding. Every town that has a ground,

vtēkat omvlkv enfulletv momvkē vlkēt omēs.  
*atî·ka·t omálkat infollitá mo·makí· álki·t ô·mi·s*  
 every one all of them their ways, custom that is (for) each one it is  
 their ways are each like this.

Momis Tokepahce, Kilice 'tepakat  
*mô·meys tokipáhci kaylêyici 'tipâ·ka·t*  
 But the Tukabahchee Kayleidji together, both of them together  
 But Tukabahchee's and Kialegee's customs



enfulletv    mvrakusēn    fullēt    poskēt    omakēs.  
*infollitá*    *'matáhkosi·n*    *follí·t*    *po·skí·t*    *omá·ki·s*  
 their ways    a little different    being around    busking    they are  
 are a little different when they fast.

Momet    cukorakko    yvmahken    oketv    ocakvtēs  
*mo·mít*    *cokoláakko*    *yama·hkín*    *okíta*    *ó·ca·katí·s*  
 Then    buskground, big house    became [wasted]    the time    there once was  
 There's a story that the grounds

maketv    ocat    cukorakko    ocakat  
*ma·kitá*    *ó·ca·t*    *cokoláakko*    *o·cá·ka·t*  
 that saying    that is    big house (buskgrounds)    those that have  
 were once destroyed, but all the grounds

omvlkvt    yvmahkvtē    vlkēt    omēs.  
*omáikat*    *yama·hkatí·*    *álki·t*    *ó·mi·s*  
 all of them    have been destroyed    each one    has been  
 have been destroyed.

Momen    hiyomat    etvlwv    encukorakko    wikvtē    sulkēt    omēs.  
*mo·mín*    *hayyó·ma·t*    *itálwa*    *incokoláakko*    *weykati·*    *sólki·t*    *ó·mi·s*  
 Then    at this time    towns (several)    buskground    have quit    several    there are  
 And now many towns have abandoned their grounds.

### All about the Names of the Towns

J. Hill (Haas XVII:83–185)<sup>i</sup>

- |  |  |
|--|--|
| 1. Apehkv Tvlvtēke<br><i>a·píhka talatí·ki</i> | 2. Apehkv Oktah-hvcece<br><i>a·píhka okta·hácci</i> <sup>127</sup> |
| 1. Arbeka Talladega                            | 2. Arbeka North Fork   |
| 3. Apehkuce<br><i>a·píhkoci</i>                | 4. Vlepamv<br><i>lipá·ma</i>                                       |
| 3. Little Arbeka                               | 4. Alabama   |

<sup>i</sup> This material prepared at the suggestion of JH himself.