

Momis opunvkv kocuncokusēn okvtēt omēs.
mo·mēys oponaká koconcokósi·n o·katí·t ô·mi·s
 But talks short they said, made (talks)
 But they gave brief talks.

Mv omofv tat este hoporrenvkan encvthokēt omen,
ma ô·mo·fata·t ísti hopollináka·n incathokí·t³ ô·min
 at that time people with sense they picked did
 At that time they picked wise people,

etvlwv em vkerricvlket omen, hahoyēton ful't omvtēt omēs.
itálwa imakilleycâlkit ô·min ha·hoyí·ton fólto·matí·t ô·mi·s¹
 town, nation their representatives were had made they used to be about
 and they were made the towns' representatives and went around for this purpose.

Opunvkv hiyomakusen enhoporrēnvlket omet omvtēs cē.
oponaká hayyo·mâ·kosin⁴ inhopolli·nâlkit ô·mit o·matí·s ci·ⁱⁱ
 talk, words like this their representatives were
 With talks like this, they were their wisemen.

Belief about the *ihosá·*

I. Field (Haas V:59–61)

Ehosa pihken on omat, oskē tis haken
ihosá· payhkín ó·n o·mâ·t oskí·teys ha·kín
 whooping if it is even if it begins to rain
 If an ehosa is whooping, even if it begins to rain,

es vculvke em apohicē fullēpvtēt omēs.
isacolakí ima·pohéyci· fólli·patí·t ô·mi·s
 the old-timers they listened to them they used to go about listening to them.
 the old-timers used to pay attention to them.

ⁱ Short for *fóllit o·matí·t ô·mi·s*.

ⁱⁱ He was aiming to quit and then went back again in telling this story.

Momen ohhvtvlakat ont okat este-catvke tat fayēpis
mo·mín ohhatalá·ka·t ónt o·ká·t ística·takíta·t fá·yi·péys
 Then further it says: the Indians if they are hunting, should be hunting
 Moreover they say, even when Indians are hunting,

ehosat 'sakkopanet ehosvkuecen
ihosá·t sákkopa·nít ihósakoycín
 are playing with (the hunters) making them forget
 the ehosa played with them, making them lose their way

fullēpvtēt omēs. Pihkē tis
fōlli·patí·t ô·mí·s payhkí·teys
 they used to be around (making them forget) (when it's) whooping
 as they went about. So when it is going to whoop,

omvhanat, heleshayvlket pihkē
omáha·ná·tⁱ 'hilisha·yálkit payhkí·
 when they're going to whoop the doctors the whooping (the *payhkí·*)
 the medicine man knows how to make medicine

este hayat heleshakvn kerrvkēto
ísti ha·yá·t 'hilishá·kan kílłakí·to·
 when they make it a person to make medicine for they know how
 to make someone whoop,

ehosa pihkēn em pohet
ihosá· payhkí·n impo·hít
 the Ihusa whooping they ask the Ihusa
 and they listen to the ehosa whooping

pihkē tis em palēn omēn,
payhkí·teys impa·lí·n o·mí·n
 as though its whoop they were borrowing (its whoop)
 as though they were borrowing its whoop.

ⁱ Or: *omála·ná·t*.

este nak kērrvket hvsoss-elec v sehokēpofv tat,
ísti ná·kki·lláلكit haso·ssilíca síhó·ki·pô·fata·t⁵
 the wise people under the east when they were there
 When kērrvke [‘knowers’] were in the Southeast,

nake kērrvke ensukcv fvcfvkē omet sehok’t omvtēt omēs.
ná·ki ki·lláلكi insókca facfakí· ô·mit sího·kto·matí·t ô·mí·s
 the wise ones their pockets were full were they were there, then were.
 it was as if their pockets were full [of knowledge].

A Visit of the Shawnee

I. Field (Haas V:63–77)

Tvlofv-cule kakēpofv tat, naket estonkon este-cate kakvtēt omēs.
’talo·facóli ka·kí·po·fata·t ná·kit ístóηkon ísticá·ti ka·katí·t ô·mí·s
 in the old country when they stayed nothing bothered them the Indians lived there
 When they lived in the old country, the Indians lived there unmolested.

Momen vtusymmvlíken Sawvnokvket este-maskoken
mo·mín atosám^m·maleykin sa·wano·kakít ístima·skó·kin
 Then henceforth the Shawnee the Creeks
 It was that way for a long time, so the Shawnee visited

encukopericvtēt omēs, tvlofv-cule kakēpof.
incokópíleycati·t ô·mí·s ’talo·facóli ka·kí·po·f
 they (Shawnee) visited them (Creeks) did when they lived in the old country
 the Creeks when they lived in the old country.

Momen Sawvnokvke okat “Ēkvvnv vnpaletsken fayēpit
mo·mín sa·wano·kakí o·ká·t i·kanán anpá·líckin fá·yí·péyt
 Then the Shawnee said land loan me (i.e., us) we’ll hunt
 Then the Shawnee [here portrayed as a single person] said, “Lend me land, and I will hunt,

tvco-hvtken hayēpit likēpvvtet
tacohátkin ha·yí·peyt leykí·payátit
 buskground (I) we’ll make (a buskground) (I) we’ll stay for awhile, temporarily
 make a dance-ring [tvco-hvtke ‘white ring’], and stay awhile,