

este nak kērrvlket hvsoss-elec v sehokēpofv tat,
ísti nâ·kki·llâlkit haso·ssilica síhó·ki·pô·fata·t⁵
 the wise people under the east when they were there
 When kērrvlke ['knowers'] were in the Southeast,

nake kērrvlke ensukcv fvcfvkē omet sehok't omvtēt omēs.
nâ·ki ki·llâlki 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 nâ·kit istóŋkon 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 vtusymmvliken 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 “Ēkvnvn vnpaletsken fayēpit
mo·mín sa·wano·kakí o·ká·t i·kanán anpâ·líckin fá·yi·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,

mv tvco hayēpyat Sakeyv-pvnkvn 'pvnēpit
ma tacó ha:yí:paya·t sa:kiyapánkan páni:péyt
 that buskground that I have made [Sac and Fox dance] (I) we'll dance
 and at the dance-ring I have made, I'll dance the Sac and Fox dance,

taklikēpyvtet yefulkeparēs kicen
takleykí:payátí⁶ yífolkipá·li·s⁷ keycín
 we'll stay temporarily and then we'll return he said
 stay awhile, and return home," he said,

herakusen 'tem punahoyvtēs. Momen okat,
hiláⁿ·kosin timponá·ho:yatí:s⁸ mo·mín o·kâ·t
 kindly, nice they talked to each other Then he said
 and they spoke warmly to each other. Then he said,

"Sakeyv-pvnkv likēpyvat fayēpit 'senhvyvtkēpit
sa:kiyapánka⁹ leykí:paya·t fá:yi:péyt sinhayátki:péyt
 [Sac and Fox]-dance where I stay we'll hunt stay up all night
 "Because I dance the Sac and Fox dance, I'll hunt and do all-night rituals

likētt omikv, centvsekvv tat tvco-hvtke
leykí·tto·méyka¹⁰ cintasikayáta·t tacohátki
 because I am living there your citizens (my) buskground
 while living here; your citizens must not come around

yvntakfullekarēs. Mohmet vnkaketv yefulkēpyvof,
yantakfólliká·li·s móhmit anka·kitá 'yifólki:payô:f
 must not be about on (my buskground) Then our staying-place when we go back
 on my white dance-ring. Then when I go back to my home,
 erorhoyēpin omat, ēkvnt nekēyvrēs. Momof vntvco-hvtke helesvvt
ilólhoyi:péyn o·mâ·tⁱ i·kanát níki:yáli·s mo·mô·f antacohátki 'hilíswat
 when I, we 2 get there the earth will shake Then my buskground-medicine
 when we get there, the earth will shake. Then my white dance-ring medicine

vnyvmahkvrēs cē. Momen tvsekvvvt on omat, cem apohicen
anyamáhkáli·s ci·[^] mo·mín tasikayát ô·n o·mâ·t cimá:poheycín
 will be wasted Then citizens if they are they will listen to you
 will be destroyed. Then the citizens, let them pay attention to you

ⁱ Raiford notes Field's mixture of numbers [plural verb in first person singular].

em punayet etvlwv tat vtehtēcet ometskvrēs cē”
impona·yít *italwata·t atihí·cit* *omíckáli·s* *ci·^*
 when you talk to them in their nation, country keep them you shall
 as you speak, and you shall keep them in the nation,”

kicen, herəkusen ’tem punahoyvtēs. Momen Sawvnokvke tat
keycín *hílă·kosin* *timponá·ho·yatí·s* *mo·mín* *sa·wano·kakíta·t*
 he told him kindly they talked to each other the Shawnee
 he told him, and they spoke warmly with each other. The Shawnee

enkaketvn rvthoyēpvtēt os. Fayēpet takliket
iŋka·kitán *láthoyi·patí·t* *ô·s* *fá·yi·pít* *taklêykit*
 then staying-place returned to hunting he had been staying (and hunting)
 returned to their home. They had been staying and hunting

omvtētót momen mv momof tat entvco·hvtke vslvhanēt on
o·matí·tot *mo·mín* *ma mō·mo·fta·t* *intacohátki* *áslaha·ní·t ô·nⁱ*
 had been after doing that way his buskground would go out (of fire)
 there, and even then, he knew his white dance-ring

kerrvkētót okvtēs. Mv rvthoyēpof, mv tvco likan
killakí·tot *o·katí·s* *ma lathoyi·po·f¹* *ma tacó lēyka·n*
 they knew it when they said it when they came back where the buskground is
 would be extinguished. When they came back,

Hopēryvholv entvsekvyv tat mv ēkvnv nekēyeko monken
hopi·lyahóla *intasikayáta·t* *ma* *i·kaná* *nikí·yiko·* *mōŋkin*
 H.’s citizens that ground (before) it shook before
 before the ground shook, some of Hopuethlyahola’s citizens were going to the grounds

pvnkv ’sestvhayet ra takfullvtēt omēs.
pánka¹² *sístaha·yít* *la·tákfollatí·t* *ô·mi·s*
 a dance they mocked (the others) they were three about (mocking)
 and imitating the dances [of the Sac and Fox].

ⁱ Or: *áslala·ní·t ô·n* ‘would go out (of fire)’.

Mv tvco-hvtke likat mv oketv tat heleswv yvmahkekatēs.
ma tacohátki léyka:t ma okítata:t 'hilíswa yamá:hkiká:ti:s
 there where the busground is at that time medicine wasn't destroyed
 At this time the medicine at this white dance-ring had not been destroyed.

Em punahoyvtēn tvsekvyvt mv ra takfullat
imponá:ho:yatí:n tasikayát ma la-tákfollá:t
 where they did the talking the citizens over that that they were going about (over)
 Where they did the talking, because the citizens were there [mocking the Shawnee],

omēcicēn ēcatēcvlket hacohakēpet
omi-céyci:n i-ca-ti-cálkit ha-coha:kí:pít
 because those that painted themselves crazy became (crazy)
 the Red Sticks [ēcatēcvlke 'those who painted themselves red'] became enraged,

tvsekvyvt k̄ak't omvtēs.
tasikayát k̄ã.ⁿktō·matí:s¹³
 the citizens that had been staying there
 and the citizens had been staying there.

Momen omēcican, tvlofv-cule ēkvvnv 'stem wihket
mo·mín omí-ceycá:n 'talo:facóli i-kanán stimwéyhkit
 Then for that reason the old country land they left it to someone else
 Then for that reason, they gave up the land of the old country to someone else

awet omvtēt omēs. Mv omof,
a-wít o·matí:t ô·mi:s ma ô·mo:f
 left there did at that time
 and came here. At that time

vhakv-culen 'sēyvfastet k̄ak't omvtēt omēs.
aha-kacólin sí:yafa:stít k̄ã.ⁿktō·matí:t ô·mi:s
 the old law they guided themselves by (the old law) they had been staying there
 they had been observing the old laws.

Vhkv tat hvfvpē ofvn ra hvlatet 'sēyvfastet,
*ahá·kata·t hafapí·ó·fan la·halá·tit sí·yafa·stít*ⁱ
 the law (the law) in the woods got it from they were guided by
 They were guided by the law they had retrieved from the weeds [of time]¹⁴

vhkv vyēcicet kək't omvtēt omēs.
ahá·ka ayí·ceycít kǎⁿ·kto·matí·t ô·mí·s
 the law enforcing had been living there
 and had been enforcing that law.

Yv ēkvntvcke-rakkon enwihohken acunehoyen,
*ya i·kantackilákkon*ⁱⁱ *inweyhóhkin a·conícho·yín*¹⁵
 this district they let them have it they were moving them
 They assigned them this big territory and were moving them here,

ēme komat tis vwēpat omēcicēn,
í·mi kô·ma·tteys awi·pâ·t omí·céyci·n
 they (some) of their own will were coming because
 and some came of their own free will

ēhompicvlke tis eshayet omvtēt os.
i·hompeycáلكiteys ísha·yít o·matí·t ô·s
 self-supporting ones made out (claims)
 and were considered self-supporting.

Yekaken vyēcicesymmvlíken
yikâ·kin ayí·céycisǎ^m·maleykin
 they came and stayed and continued so.
 They came and settled here and after a time,

Wvcenvt lekothv, kvsappvn tohyorkof,
wacínat líkó·tha kasá·ppan tóhyo·lkô·f
 the U.S. South North when they came in contact, had a struggle
 when the U.S. South and North were fighting,

ⁱ Or: 'siyáfa·stít.

ⁱⁱ Original: *yeykantackilákkon*.

momof Hopēryvholv tat 'temfvccetvn ētvpoksvlahtet
mo·môf hopi·yahólata·t timfacitán i·tapo·ksaláhtit
 Then H. an agreement carried it under his arm (had it in his possession)
 Hopuethlyahola carried the treaty under his arm

Ēli-hvccen 'sayvtēt os. Ervlvkekot ennett v espoyēpvtēt os.
i·leyháccin sa·yatí·t ô·s ilalakíkot innítta ispó·yi·patí·t ô·s
 Eli Creek he took it to before he came back his days he finished did
 and took it to Eli Creek. Before he came back, he ended his days.

Momis Ēli-hvccen tat erorhohyofv tat,
mo·mêys i·layháccita·t ilohóhyo·fata·t¹
 Then Eli Creek after they got there
 But after they got to Eli Creek,

suletawv-caten cokperakko hvmken Hopēryvholv pahlen,
solita·wacá·tin cokpiláakko hámkín hopi·yahóla páhlin
 soldiers red (Ind.) one thousand H loaned
 Hopuethlyahola lent one thousand Indian soldiers,

momen horre-rakko tat este tohyorket omvtēs cē.
mo·mín hollilákkota·t ísti tóhyo·lkít o·matí·s ci·[^]
 Then (in) the big war they fought did
 and they fought in the Great War.

Momen herkv hakēpofv tat, Tohopkuce maketvn
mo·mín hílka ha·kí·po·fata·t 'toho·pkocí ma·kitán
 Then peace after they made (peace) Ft. Gibson they called it
 Then when peace came, the few soldiers remaining

estomuset ervhoskat mv suletawv tat cokv-lane maketvn
istô·mosit iláho·skâ·t ma solitá·wata·t co·kalá·ni ma·kitán
 how many were left the soldiers yellow paper they called them
 in what was called Ft. Gibson were given a so-called

¹ Original: *ilohô·yo·fata·t*.

emhoyvtēt os cē. Mvt nake vfvstetv
ímho·yati·t *ô·s* *ci·^* *mat* *nâ·ki* *afastitá*
 they gave them did that thing not to try, determined
 yellow paper [discharge papers]. That never has been

seko monkvtos. Mvn vtēkusen cem ohkērkucevks cē.
siko· *môhkato·s* *man* *atî·kosin* *cimohkî·tkoycakéys* *ci·^*
 not never has been that is all of it I'm stating to you-all.
 taken care of. That is all I'm stating to you all.¹⁶

How a Chief Used to Talk to his Citizens

I. Field (Haas V:79–85)

Momen hofonē hvsoss-elec v esvculvke kakēpofv tat,
mo·mín *hofóni·* *hasossilíca* *isacoláki*¹⁷ *ka·kî·po·fata·t*ⁱ
 Then a long time ago in the [southeast] the old people while they were living there
 Then a long time ago, when the old people lived in the Southeast,

tvsekvyv oponkv etetakvkēn enpunayet
tasikayá *oponaká*¹⁸ *itita·kaki·n*ⁱⁱ *ínpona·yít*
 members, citizens (with) the talk (that) was prepared for the citizens talked to them
 they prepared a lecture for the citizens and talked to them

kaket entvco-hvtken enlumlohicet
kâ·kit *intacohátkin* *inlómloheycít*
 they lived, sat the white buskground they select them (buskground)
 and selected their white dance-ring

efēke hvsvthvkēn omet
ifî·ki *hasathakî·n* *ô·mit*
 hearts clean they had (clean hearts)
 with clean hearts [a clear conscience]

ⁱ Or perhaps: *ká·kî·pô·fata·t*.

ⁱⁱ Raiford: *itita·katî·n*.