

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·* *hasossilica* *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*.

mēkkvke em elecvn fullicet omvtēt omēs.
mi·kkakí imilicán fólleycít o·matí·t ô·mi·s
 the king under (the command of (the king)) they were about that's the way it was
 and were under the leadership of the chiefs.

Momen okat “Em vliketv tis kerkvkēn entopv ohtehtēcet”
mo·mín o·kâ·t imaleykitáteys kilkakí·n intopá ohtihí·cít¹⁹
 Then he said his clan, even they knew on their benches they put them
 Then they would say, “Put each recognized clan in its own arbor,”

em opunvye hēret estakkak't omvtēt omēs.
imoponáyi²⁰ hí·ⁿlit istakkâ·kt o·matí·t²¹ ô·mi·s
 to talk to good sat that way (usually) that's the way they used to do.
 and would sit and speak for the benefit of all.

Momen okat herahēken em punayet
mo·mín o·kâ·t hílā·ⁿhi·kin ímpona·yít
 Then he, they said in a good way talked to them
 They spoke in a nice way to them

tvsekvyv vnokecē hērēt omvtēt omēs.
tasikayá anokicí· hí·ⁿli·t o·matí·t ô·mi·s
 (of) the citizens did think a lot of (their members) it was that way
 and would have much respect for the citizens.

“Nettv estofvto 'stomis naket vm estonkon kakēpeyatē”
nítta istô·fatostô·meys nâ·kit amistónkon ka·kí·piya·ti·²²
 day at any time, day anything (not) with me (to happen) and that we will live
 “I hope nothing happens to me and that we will live today and always,”

komet es takkaktēt omēs.
kô·mit istákka·katí·t ô·mi·s
 they thought they live in that way
 they thought as they lived in that way.

Em vliketv maketv etekerrē hēret mv oketv omof,
imaleykitá ma·kitá itikilli· hí·ⁿlit ma okíta ô·mo·f
 the clans as it is called knew each other well at that time, during (that time)
 At that time em vliketv [‘clans’], as they’re called, knew each other well,

em etecakkeyvte vlke etekerrēt ont kaket omvtēt omēs.
*imiticâ·kkiyati*²³ *âlki itikilli·t ônt kâ·kit o·matí·t ô·mi·s*
 all of his brothers they did know each other they lived that way did.
 they knew all of their brothers, and lived that way.

Vheles-kvsvppe encakcvhēcet
ahiliskasáppi incakcahî·cit
 the cold medicine (medicine that had been used)²⁴ they stood them up (the medicine)
 They stood the cold medicine

kaket omvtēt omēs. Mv omofv tat cukolice opunkv
*kâ·kit o·matí·t ô·mi·s ma ô·mo·fata·t cokolêyci*²⁵ *oponaká*
 [live] that's the way they did. at that time [women] talk
 up for them. At that time he aimed a talk

nak vhecēn sehoyet omvtēt omēs.
nâ·k ahíci·n siho·yít o·matí·t ô·mi·s
 that meant something towards that's the way they kept them (citizens) at that time
 toward the women.

Mont oken em opunayofv tat,
*món*²⁶ *o·kín imópona·yô·fata·t*
 Then he meant: while he was talking to them
 This he said, when he was talking to them,

“Cenkaketv yohfulhokatsken omat,
*ciŋka·kitá yohfólho·ká·ckin*²⁷ *o·mâ·t*
 you-all's place of sitting, living when you-all do go back (if)
 “When you all go back to your homes,

cenkaketv rorhoyēt kakatsken omat,
*ciŋka·kitá lołhoyí·t kâ·ká·ckin*²⁸ *o·mâ·t*
 your place of living when you get there to (it) you are living there (if)
 when you get to your homes, in your everyday living,

hopuetaken enpavkē tvlkusen em vhecvkē
hopoytá·kin inpa·pakí· tâłkosin imahicáki·
 the children to eat with only they looked after them
 you must eat with the children

hēret takkaketon ontskvrēs” kicet
hīˀlit takkā·kiton ónckáli·s keycít
 well in that way you must live they, he said to them
 and be a good example for them,”

em opunayet okvtēt omēs.
imópona·yítⁱ o·katíˀt ô·mi·s
 they talked to them (meaning) that way.
 he said as he talked to them.

Momen mēkkvken enpunvkvn em pohetsken omat
mo·mín mi·kkakín inponákan ímpo·híckin o·mâ·t
 Then the chiefs their talk if you should hear them
 If you should hear the talk from the chiefs,

momakusen ˀpunvkv enlumlohicetv omvtēs ce.
mo·mâ·kosin²⁹ ˀponaká inlómloheycít o·matíˀs ci^
 that’s about all, that was the kind of a talk that he usually gave them.
 those were the kinds of words laid before them.

Old-Time Creek Activities

I. Field (Haas V:113–133)

Momen este-maskoke yvmv ēkvntveke-rakko yihcofv tat,
mo·mín istima·skó·ki yamá i·kantackiláakkoⁱⁱ yéyhcoˀfataˀt
 Now the Creek people here (in) this district after they came here
 Now when the Creek people came here to this territory,

punvttv tis t̄ayet omēpekv,
ponáttateys t̄áˀyiˀt omîˀpika
 animals, even were plentiful it was
 animals were plentiful,

ⁱ Original: *imópana·yít*.

ⁱⁱ Raiford says *i·kantackaláakko*. According to Hill, both terms are used.