

THE CREEK TEXT.

ISTI MASKŌKI ADSHULAGI-TÁTI INNA_χUNÁ_χAT OS:

- 3 Náki Tchikilli isti Maskō'ki Hatchapála'h Hatcháta
 tipā'xad ímmikut hammā'kit opunáyatis Sawā'na talófan,
 o'h'lolopí tchúkpi 'láko hámgín tchúkpi kulapákin páli-
 6 tut'tchínin tsáxgi puxgákin; mómen i-átikóyatis, mó'hmen
 yanas-há'lpín uzhutsā'hudsatis.
 Tchikílli isti Maskō'ki Hatchapála Hatcháta tipákad
 ímmikut; Ántitchi Káwitalgí ímmiko máxít, íllídshí
 9 míkko; Ósta Kasíytagi ímmíkko, Támimidsho hú'li mík-
 ko; Wáli Apala'htsuklálgi hú'li kapitáni, Puipaédshi
 míkko; Támhuitchi Yutchitálgí imífa míkko; Mitikáyi
 12 Okū'nalgi inhú'li míkko, Tuwidshédshi míkko; Huyáni
 Tchiyáhalgin Okmulgálgí tibáxad ínhu'li míkko; Stima-
 lagué'htchi Osotsálgí ímmiko; Hupí'li Sawoklálgi ím-
 15 míkko; Iwanági míkko; Tamókmi Yufantálgí ínhu'li ka-
 pitáni tún, tustanozálgí páli-tut'tchínit apákin opunáyit
 ókatis:
 18 Mómád níta ō'dshin íkana idshókuat hási-aklatgátin
 ō'dshit ō'men hawáxladis; mómot man Kasí'htalgi íkana-
 dshóxuan ā'sosa-id anákuasin ínkákída háyatis tché. Mú-
 21 'mof íkanat tchapáka-íkit hopuitákin ínlóxadis; ma mó'man
 akúyi'htchit ínhas-axlátkosin apóxadis; mómas apálluat í'lá-
 fuli'htchit mátáwan i-apóxadis. Mómas isti súlgad í-upan
 24 fik'hunnatis; "múmayan hí'lit-wétis" kómákika. Múmitu
 ístómás íkana hubuitági ínlóyatid ímomitchá'dshin, ínhí-
 'líktút hási-óssáti fátxhan apiyatis.
 27 Mó'hmit apiyít oí-ua tchíkfi okú'fki lipákfit wággín
 u'léytxhít, hápú háyit figabin u'hhayátgadis. í'lin háyatgi
 apiyít n'íta hámgad yásgadín uíwa tsá-atid wággín u'lé'h-
 30 tchadis. Mó'hmit man apógit u'h'lolopí hokólin 'lá'lotás
 man pasátit pápit apókatis. Múmäs wi-ká'wat ínhí'lágikun
 ínhí'lagigádis. Úyuwa tchádad iyúksa fásan apiyadis, mó-

TRANSLATION.

WHAT CHEKILLI, THE HEAD-CHIEF OF THE UPPER AND LOWER CREEKS SAID, IN A TALK HELD AT SAVANNAH, ANNO 1735, AND WHICH WAS HANDED OVER BY THE INTERPRETER, WRITTEN UPON A BUFFALOSKIN, WAS, WORD FOR WORD, AS FOLLOWS:

[*Speech, which, in the year 1735, was delivered at Savannah, in Georgia, by*] Chekilli, Emperor of the Upper and Lower Creeks; Antiche, highest Chief of the Town of the Cowetas, Eliche, King; Ousta, Head-chief of the Cussitaws, Tomechaw, War-king; Wali, War-captain of the Pulachucolas, Poepiche, King; Tomehuichi, Dog-king of the Euchitaws; Mittakawye, Head War-chief of the Okonees, Tuwechiche, King; Whoyauni, Head War-chief of the Chehaws and of the Hokmulge Nation; Stimelacoweche, King of the Osoches; Opithli, King of the Fawocolos, Ewenauki, King; Tahmokmi, War-captain of the Eufantees; and thirty other Warriors.

At a certain time the Earth opened in the West, where its mouth is. The Earth opened and the Cussitaws came out of its mouth, and settled near by. But the Earth became angry and ate up their children; therefore, they moved further West. A part of them, however, turned back, and came again to the same place where they had been, and settled there. The greater number remained behind, because they thought it best to do so. Their children, nevertheless, were eaten by the Earth, so that, full of dissatisfaction, they journeyed toward the sunrise.

They came to a thick, muddy, slimy river—came there, camped there, rested there, and stayed over night there. The next day they continued their journey and came, in one day, to a red, bloody river. They lived by this river, and ate of its fishes for two years; but there were low springs there; and it did not please them to remain. They went toward the end of this bloody river, and heard a noise as of thunder. They approached to see

- mof tini'tki ō'kin impóhatis, nákitoha kó'hmet ux'hapiadis. Múmad ikodshi tchátit 'lánin óssit ómātit ókin hidshatis; 3 mómad ma 'laní únapan yahaikida ókid pohákatis. Nágitun ómad "hí'tchagis" kā'χtchid, isti uxtútatis; múmatin tótka 'lákid hálluin áligapit ómātit mat yahaikida ókit ómin 6 hidshákatis. I-a 'láni 'láni immikkun kaítchid hodshífatis. Háyumās tinftki imúngis; mō'men isti impingalagí imún-gat ō'mis.
- 9 Man ístí itáloa ma'lá'χ'la'χa tut'tchínin itihídshatis; mómad ma 'láni tútka óssi ō'dshan ahítidshatit isfúllin itihídshatis; mó'hmet man imáhilissua ómās inhi'tchkin náki 12 ita-u súlkin ahupu'llinákatis.
- Hā'si-óssati fátsan átít tútka hátkid immalā'katis, mómās istomitchakigátis. Wahála fátsan átít tútka okulátid immalákatis, múmās má-o istomidshikátis. Akélátka fátsan átít 15 tútka lástid immalákatis, má-o istomidshikádis. Ispógi húní'la fátsan átít tútka tchá-atitut lánit immalákatis Hía 18 tótka 'láni ahí'tki ō'dshí ahítidshi isfúllatid ituykalan; hía tótkan háyomi atíkās ō'dshit ō's. Má-o yahá-iki ómās ódshid ómis. 'Laní únapan púkabit úyui'lít ómatút fik'hí'lkígút 21 istuká'idshi máhid ómatin, istá'mat isto'hmit ómatin "fik'hunnis máyās" sígátis. ístúdsi í'tski-súsikōn ma ítun í'lanafákit í'íhotchatis; mó'hmet ma púkabi í'hsit hó'li apíyatās isfúllatis. A tássa ómid ōr atis; háyomās ódshis ma 24 ómid, ito-ú'h mátawat ómatis.
- Hiátawan náki í-alúnga ma'lá'χ'la'χā ō'stid yahaigít istu- 27 mítskatad í-uyki'íkuídshít ódshín inhítchkadís; íhatitchíska: pássa; sahokólád: mikko huyanídsha; satot'chínad: sawátsku'h; isústad: hishi lopútski; hayómit inhítchkadís.
- 30 Imáhilissua inhítchkadi pō'skat pássa míkko hoyanídsha tipákan isiafástid ómants. Hía púskita o'h'lolopí omálgan í-ilawídshít náki hóma lóksat atígat man wéyit ómis. Ma 33 imáhilissua inhítchékadi áyat húktagidēs ípuskis, mómin ómad tútka ítáman í'la-itídshít apókin nítá tsaygípās, ípákās, kulapáyās ó'lin inhuyánad í'la-áwid ómatis. Hian 36 múmikun ū'mad imahilissuatās imahopánid ómíka; mómin hóktage-u'h tchafindshagigō hakítáyid ómíka.
- Ma-ómofa máhin ísta itáluat adsuleidshítút ómit homáχ- 39 'hotit innakmágít shihóki-titáyíha kómitan itimayopóskít

whence the noise came. At first they perceived a red smoke, and then a mountain *which thundered*; and on the mountain was a sound as of singing. They sent to see what this was; and it was a great fire which blazed upward, and made this singing noise. This mountain they named the King of Mountains. It thunders to this day; and men are very much afraid of it.

They here met a people of three different Nations. They had taken and saved some of the fire from the mountain; and, at this place, they also obtained a knowledge of herbs and of many other things.

From the East, a white fire came to them; which, however, they would not use. From Wahalle came a fire which was blue; neither did they use it. From the West came a fire which was black; nor would they use it. At last, came a fire from the North, which was red and yellow. This they mingled with the fire they had taken from the mountain; and this is the fire they use to-day; and this, too, sometimes sings. On the mountain was a pole which was very restless and made a noise, nor could anyone say how it could be quieted. At length they took a motherless child, and struck it against the pole; and thus killed the child. They then took the pole, and carry it with them when they go to war. It was like a *wooden* tomahawk, such as they now use, and of the same wood.

Here they also found four *herbs or roots*, which sang and disclosed their virtues: first, Pasaw, the *rattlesnake root*; second, Micoweanochaw, *red-root*; third, Sowatchko, *which grows like wild fennel*; and fourth, Eschalapootche, *little tobacco*. These herbs, especially the first and third, they use as the best medicine to purify themselves at their Busk. At this Busk, which is held yearly, they fast, and make offerings of the first fruits. Since they learned the virtues of these herbs, their women, at certain times, have a separate fire, and remain *apart from the men* five, six and seven days, *for the sake of purification*. If they neglect this the power of the herbs would depart; and the women would not be healthy.

About that time a dispute arose, as to which was the oldest, and which should rule; and they agreed, as they were four Na-

isihóχatis. Itáluat ó'stíga púkaben tchaktchahí'htchid :
 "fáki dshádin istchaditchagí'hlis ; lánitú ómäsím ník'úfat
 3 tchátit ómika" mákakadis. "Mumíh'tchid pónho'li ilí'tchkan
 apiagi'l, mú'men ísta itálua-tátit istigahá'ipi yaweíkit, ítu
 6 tchaktchahídshati ú'hlánin ómat, mad atchúllid óma'lis,"
 itiká'dshadis.

Omálgat momítchita kómít, ómäsím Kasíχtálgí-tá'htit
 yawaígit pókabi aksomidshá'χtchin híтчgigō háyadis. Mó-
 9 miga mat itállua adsúlli máhad ómis komhuyidádis. Tchi-
 kasálgit awahígadis, mómen Atilámálgí í'la-awehígadis ;
 múmäs Abíχkánagitawat u'h'láni ayídshádshad ísti-tó'lkua
 12 atíkusi-táyin yawaígadís.

Ma-ómof fú'suá ok'holátid 'lákíd á'latis ; ihádshí tcháp-
 gid, ímpafnita lámhi imántalidshid. Níta umálgan alágit
 15 ístin pasátít pápít á'latis. Hókti ahákin háhit, hía fúsuá
 á'latin ihuilláidsháyadis. Hía fúsua ma náki inhahóyadi
 18 í'hsit isayipátítut, hófónen í'lísaláχatis. Ódshipin ómad ná-
 kitás híчkuidshi wáítis kómakatis. Hófóni hákin tchíssi
 tchátit hí'tчkatis ; mómen ma fúsuat í'lkitó-aitis kómayatis.
 Ma tchíssin ítimpunayágit ístumidshakátit í'lgí ímílid-ha-
 21 gi-táyad ítimpunáyákatis. Ma fúsua ítcha-kuadáksin ín'li
 apákin ó'dshid ómatis. Mómen ma tchí'ssit ítsa-kuadáksi
 24 ífákan kalágit íntádshatis, ístómit íssi-ímanáitчhiko-tidáyin
 háyatis ; mómen man ílidsháyatis. Ma fúsua fúsua ómal
 ímmikkun káidsháyatis. Lámhi-u míkko 'lákíd ó'mis kóma-
 gid ómis ; mómiga hú'lidás apíyis, adám hí'lka hákadás
 27 fúllis mómof lámhihádshi ko'htsaksahídshid ísfúllid ómis.
 Tchátad hó'lit ómin, hátgátít hí'lka ahopákát ómis. Íhú'lit
 30 táfa hátkin ísniháidshit ídshú'kuan hatídshit awolá'dshit
 lámhi ókit hákin ómat, ístófan íl'htchikos.

Hia nági mú'hmōf íyupan ma apókati ínkápáχkit apíyit
 níni hátkid wákin ó'láitчatis ; páhitás nak-ómálgat hátkusi-
 33 álgid ómatis. Mómen ístit fúlli-hí'lit ómadin ídshákadis.
 Ma níni ítu hualapíχtchit anákuasin nodsá'dshadis. Í'lafu-
 líyshit níni ístómid ómad yíhidsháyadis, mómit ísti ístómid
 36 fúllit ómati, ma ní'nín atíχgit atчakapíyákátin ísamumides
 ó'hmis kómít ómadis. Man atihálgit apíyit Kolós'hatchi
 mágidan ak'hadapídshatis ; Kolós'hatchi kédshad tchadú-
 39 álgid íkodshid ómēka.

tions, they would set up four poles, and make them red with clay, which is yellow at first, but becomes red by burning. They would then go to war ; and whichever Nation should first cover its pole, from top to bottom, with the scalps of their enemies, should be the oldest.

They all tried, but the Cussitaws covered their pole first, and so thickly that it was hidden from sight. Therefore, they were looked upon, by the whole Nation, as the oldest. The Chickasaws covered their pole next ; then the Atilamas ; but the Obikaws did not cover their pole higher than the knee.

At that time there was a bird of large size, blue in color, with a long tail, and swifter than an eagle, which came every day and killed and ate their people. They made an image in the shape of a woman, and placed it in the way of this bird. The bird carried it off, and kept it a long time, and then brought it back. They left it alone, hoping it would bring something forth. After a long time a red rat came forth from it, and they believe the bird was the father of the rat. They took council with the rat how to destroy its father. Now the bird had a bow and arrows ; and the rat gnawed the bowstring, so that the bird could not defend itself, and the people killed it. They called this bird the King of Birds. They think the eagle is also a great King ; and they carry its feathers when they go to War or make Peace : the red mean War ; the white, Peace. If an enemy approaches with white feathers and a white mouth, and cries like an eagle, they dare not kill him.

After this they left that place, and came to a white foot-path. The grass and everything around were white ; and they plainly perceived that people had been there. They crossed the path, and slept near there. Afterward they turned back to see what sort of path that was, and who the people were who had been there, in the belief that it might be better for them to follow that path. They went along it to a creek called Coloose-hutche. that is, Coloose-creek, because it was rocky there and smoked.

Ma hátsi tayíxtchit apíyít hási-óssati fáchan, Kósa mágida italluat apókin i'limu'láitchatis; hían apókin o'h'lolopí' ostad ó'ladis. Kósalgit ókátit "isti-pápat tchátu haúkin paíkid, istin pumpasátit, omítutanks" mákatis.

3 Kasixtálgit ókátit illidshida kómíid híidshi-is máyadis. 6 íkanan ku'la-ít údshihá'lpin húyan háhid isúx'lanatis. Mó'hmit to-lopótskin o'htalalaíitchatis, ma isti-pápa adshákayigō-titáyin háhit u'hapíyadis; mó'hmit sá-okan ma tchátó 9 haúki isti-pápa paíkan i'limuhueíkatis. Ma isti-pápa tsabaki-hí'lit a-osá'-iyit ássidshatis afósalgat ití'laputit. Isti hámkúsit ílātin ahí'lit ómis omálgi mahátin mónks kó'hmit, 12 ístudshi ítski-sósikōn imawaigákatis íkan-haúkin awoláidshít at ófan. Mán isti-pápa o'hlitáigít ígan-haúki inhayákatin u'hlatáiskin, tsul-íkúsua ahít'hukin isnáfkít ilidsházatis. Ifúni 15 hayúmās ísfólli imúngat ó'mis. Palshámgad tsátitun, palshámgit ok'holátid ómis.

Isti-pápa níta iskulapák' omálgan i'lalágit ísti pasátit ómatis. 18 Múnga ma íl'htchuf mátaawan fík'hunnin níta kolapági ó'lin i'liétchatis. Ma isagi'létchkan hó'litās apia'lánit i-ítitákuitchat nítá ípagin ímapóskít iskulapákatin apíyid ómatis. 21 Ifónin i-ahu'lkasítchid ísapí-in ómad íhítski-hí'lin fúllid ómis.

O'h'lolopí ó'stad ó'lin Kósa talófa apókati ingapáykít 24 apíyat háthí, Nófápi ká-etchid, u'láitchatis, yómad Kalasi-hátchi ká'hodshid hákit ós. Man u'h'lolopí hokólin fík'hunnadis. Mómid ádshidās ódshikoka, náki yelúngan 'lá'lun 27 yómen humpáyatis, mómit ítcha-kutáksi háheidshít in'litáti ítchhásua ínútín 'lonótutās, yómān siyokfanfaédshít kúhastuká'hlin ísláfka háyatis.

Hía apókati ínkapáykít apíyad háthí Watulahági máki- 30 tan o'láitchatis. Watulaháki Háthi káidshad wátulat-tidáyit látkid ómit háhokadin ahudshífit umhóyadis; man ní'li, hámgin nodshá'dshatis. Hadám apíyad háthi óíwa u'hlat- 33 kid ódshin u'láidshatis; O-ítúmkan hotchífadis. I'lin hayátki háthi hámgin u'láitchatis Afosafíska ké'dshid.

I'lin hayátki ma háthín tayíxtchit apíyad 'láni hálluít 36 láikin u'láitchadin, ístit apókin híidshatis. níni hátki háyi fúllangid ó'mis kómatis. Múnga 'li hátkin háhi-it ísitch- 39 hatis, ísti hí'lágit ómin ómad gí'lidan kómíidut. Mómas 'li

They crossed it, going toward the sunrise, and came to a people and a town named Coosaw. Here they remained four years. The Coosaws complained that they were preyed upon by a wild beast, which they called man-eater or lion, which lived in a rock.

The Cussitaws said they would try to kill the beast. They dugged a pit and stretched over it a net made of hickory-bark. They then laid a number of branches, *crosswise*, so that the lion could not follow them, and, going to the place where he lay, they threw a rattle into his den. The lion rushed forth in great anger, and pursued them through the branches. Then they thought it better that one should die rather than all; so they took a motherless child, and threw it before the lion as he came near the pit. The lion rushed at it and fell in the pit, *over which they threw the net*, and killed him with blazing pine-wood. His bones, however, they keep to this day; on one side, they are red; on the other, blue.

The lion used to come every seventh day to kill the people; therefore, they remained there seven days after they had killed him. In remembrance of him, when they prepare for War, they fast six days and start on the seventh. If they take his bones with them, they have good fortune.

After four years they left the Coosaws, and came to a river which they called Nowphawpe, now Callasi-hutche. There they tarried two years; and, as they had no corn, they lived on roots and fishes, and made bows, pointing the arrows with beaver-teeth and flint-stones, and for knives they used split canes.

They left this place, and came to a creek called Wattoolahawka-hutche, Whooping-creek, so called from the whooping of cranes, a great many being there; they slept there one night. They next came to a river in which there was a waterfall; this they named the Owatunka river. The next day they reached another river, which they called the Aphoosa pheeskaw.

The following day they crossed it, and came to a high mountain, where were people who, they believed, were the same who made the white path. They, therefore, made white arrows and

hátki tchatakué'htchit i'lásidsh'hatis. Mú'hmen ímmikún hidshédshaxadin "hí'likut ós" mákatis; "lít há'hagid i'laf ulídshin ó'mad u'hapíhi-id íhaliwa úmúsás, hupuitági íhitchkuidshít i'lásawa anátchkatis, múmäs tchátidúga u'hapí. hiatskas" káidshatis. Mómi istómäs ísti istómíð omákat híthchitan kómit u'hapíyi sásatis; mú'matin sumitchípin o'láitshatis. Nínit ó-i-'lákun akadápgid ó'min hidsházadis, mómadit má nini tabála i'lússigód ómin, hídshít má ísti úyuan isáktchiyit, ómiga i'lasosa-igós kómadis.

Mán 'lánit láigid ómis Mó'terell mágität; mú'madit a'lka-satúlga nafhúgis ma-úkid hákid ómis, mómin má ísti mán apógit ómadshóks kúmhuid ómis. Hú'lidüs apíyit fúllin ómofa, hía inhági istamaitäs pō'χki álgín pohágít fúllid ómis.

Má úyuan apa-idshídshít apíyit ú'hlatkid ódshin o'láitshadin, tchátu 'lák'lagid ódshin hídshatis, man itcha-χódáksit o'hlómhín hídshadis; mómit má ísti nini hátki háyi úllan-gid ómadshuksh kómatis.

Istófás ístan apíyit fúllati hóman ísti hokólin wiláko-idshít fúllid ómis. Hía húma-wilákad 'láni hálluín o'htchimhóka-din talófat ódshin hídshatis. 'Li hátkin ma talófa isítch'hatis; múmäs ma ísti talófa atíχkad 'lí-í tchátin asítch'hatis. Mómf Kasí'htalgi tchapák'hoçatis, mú'hmit "ma itáluan isapingalídshin ómof tchókó isi-titayipíalis" kómatis. Tchá-dun úyuan akpalátit táigagi-titáyin háhi-it u'htáyídshatis; mó'hmit talófan imísatis. Ma ísti íka tapikstagid omáyatis; umálgan pasátit hokólésén ahusitchä'tchatis. Ássitchi isá-piyad, ífa hátkin is'hí'htchit illídshatis. Hokólusi ahō'skadin assídshít isapíyad, nini hátkid wággín o'láitshadin, talófat odsatchúkit íkodshin í'htchit, hía ísti hidshída kómi ho-po-iyitángid ómadshoks kómatis. Hían Palaytchuklálgi apókit ós; mó'men ma ox'huanápsid Tamodä'-idsi ómis.

Kasí'htalgi imagi'láitska tcháti palátkan i-ádshid emún-katis; mómäs Palaytchuklálgit ássin iskuídshatis hí'lkida isahopákan, mó'hmit imponáyatis: "pófigi hat'hágid ós, mómin tchíme-u matapóma'lis podshú'shuádshi tcháti-algátin takwagíχtchít; istchigi'lgá'li tchinátakin hat'hē'dshaksh!" ka-édshatis. Mómidú istómäs podshú'shuadshin ayíktchi imúnkatis; Palaytchuklálgit isawáitshítchikukut imí'hsit intubá lídshan hopílatís Palaytchuklálgit táf-atkin ímatis, mó'hmit

shot them, to see if they were good people. But the people took their white arrows, painted them red, and shot them back. When they showed these to their chief, he said that it was not a good sign; if the arrows returned had been white, they could have gone there and brought food for their children, but as they were red they must not go. Nevertheless, some of them went to see what sort of people they were; and found their houses deserted, They also saw a trail which led into the river; and, as they could not see the trail on the opposite bank, they believed that the people had gone into the river, and would not again come forth.

At that place is a mountain, called Moterell, which makes a noise like beating on a drum; and they think this people live there. They hear this noise on all sides when they go to War.

They went along the river till they came to a waterfall, where they saw great rocks, and on the rocks were bows lying; and they believed the people who made the white path had been there.

They always have, on their journeys, two scouts who go before the main body. These scouts ascended a high mountain and saw a town. They shot white arrows into the town; but the people of the town shot back red arrows. Then the Cussitaws became angry, and determined to attack the town, and each one have a house when it was captured. They threw stones into the river until they could cross it, and took the town (the people had flattened heads), and killed all but two persons. In pursuing these they found a white dog, which they slew. They followed the two who escaped, until they came again to the white path, and saw the smoke of a town, and thought that this must be the people they had so long been seeking. This is the place where now the tribe of Palachucolas live, from whom Tomochichi is descended.

The Cussitaws continued bloody-minded; but the Palachu-colas gave them black drink as a sign of friendship, and said to them: "Our hearts are white, and yours must be white, and you must lay down the bloody tomahawk, and show your bodies as a proof that they shall be white." Nevertheless, they were for the

"púmmikút hámgushikas" káidshatis ; mú'hmati atígad istó.
fás itoxkálgit apóki imúngatátis.

- 3 Ú-i-'lako pala=hámgin apóki sásin, apáluat tapálan apóki
sásatis. Apóki hámgad Kasíxtalgin ká'dshít, apáluan Ka-
6 wítálgín káhódshid ómis ; mómas ísti hámgúsid ómis, mómit
Hatchapála Hatcháta tipáyad ísti Maskó'ki itálua homázho-
tid ómis. Mómidu istómäs Kasíxtalgi táxtit íkuädshi tcháti,
9 tútka tcháti hidshatit ómit, itálua tcháti-u háyatit ómika, ífigi
tchátadi wáika'lúngo imúngat ómis ; muntúmäs pala=hámgad
hátkid-un, pala=hámgit tchátidut ómäsím. Há'yomat níní
12 hátki má-ímat isihí'lít ómati gi'lagid ós. Tamodshá'dshi
talebó'lat omídatitäs istúngun inlopá'idshítad gi'lagit ós.
Squire Oglethorpe adshákkahid míkko 'lákón í'l'híxtchít,
15 oponáyat í'limpozít iyimunáhin, pohágidut akasamágid
óméka.

tomahawk ; but the Palachucholas got it by persuasion, and buried it under their beds. The Palachucholas likewise gave them white feathers, and asked to have a chief in common. Since then they have always lived together.

Some settled on one side of the river, some on the other. Those on one side are called Cussetaws, those on the other Cowetas ; yet they are one people, and the principal towns of the Upper and Lower Creeks. Nevertheless, as the Cussetaws first saw the red smoke and the red fire, and make bloody towns, they cannot yet leave their red hearts, which are, however, white on one side and red on the other. They now know that the white path was the best for them : for, although Tomochichi was a stranger, they see he has done them good ; because he went to see the great King with Esquire Oglethorpe, and heard his talk, and had related it to them, and they had listened to it, and believed it.