

About Creek and Cherokee Towns (Este-Maskoke Etlwv, Cvlakke Etlwv Ohhonkv)¹

J. Hill (Hill III:11-15; Haas XX:31-65)

Hofonē hvsosselecv este-cate etlww lilakof,
hofó·ni· haso·silíca isticá·ti itálwa leylá·ko·f
Long ago when the Indian tribes [or nations] were in the Southeast,

este-Maskoke etlww, Cvlakke etlww horren etenhayēt omvtēs.
istima·skó·ki itálwa calá·kki itálwa hóhín itínha·yí·t ô·matí·s
the Muskogee Nation and the Cherokee Nation used to make war on each other.

Cvakket este-Maskoken tepketvn eyacēt omvtēs.
calákkít² istima·skó·kin tipkitán iyá·ci·t³ o·matí·s
The Cherokee wanted to whip the Muskogee.

’Tepokv tat ocet esfullusvmmvliket “Tenherkepvkēts” Cvkket mahken
’tipokáta·t o·cít isfollosammalēykit tinhiłkipákí·c calákkít máhkin
After a long period of battles, the Cherokee said, “Let us have peace.”

este-Maskokeu em vkvsahmen etenherkahkof
istima·skó·kiw imakasáhmin itinhiłkáhko·f
the Muskogee agreed and after making peace with one another,

Cvkket okat, “Este-Maskoke etlww toyetskat, cvrvhv toyetsken,
calá·kkít o·ká·t istima·skó·ki itálwa tô·yicka·t caláha tô·yickin
the Cherokee said, “You, the Muskogee Nation, will be my big brother,

Cvlakke etlww toyvyat, cecuse toyin kakēpvkvrēs.
calá·kki itálwa tô·yaya·t cicósi tô·yeyn ka·kí·pakáli·s
and I, who am Cherokee, we will be your little brother.

Nake yekcēn vcohhvlkvrānēt nettvt ocvtētōt vcohhvlakis vcvhueretskvrēs.
nâ·ki yíkci·n acohhálakala·ní·t nítat ô·catí·tot acóhhala·kēys acahôyíckáli·s⁴
Should there be a day when hard times come upon me, you will stand by me.

Cvrvhv toyetskat vneu cecuse toyvyat,
caláha tô·yicka·t aníw cicósi tô·yaya·t
You, my big brother, I also, as your little brother,

¹ Title: istima·skó·ki itálwa calá·kki itálwa ohhonáka ‘story of Creek towns and Cherokee towns’.

² M: Haas varies between spelling calá·kki and calákkí. Hill’s spelling suggests calákkí, but MM says calá·kki. Since there is variation, we have left Haas’s spelling unchanged.

³ M: Haas nb has iya·cít, but MM prefers iyá·ci·t, saying iya·cít “sounds odd, like a one-time thing.”

⁴ M: Haas nb has acahôyíckáli·s.

vnyekcē omvlēcusit ecehuerarēs,
anyikcí· omalīⁿcoseyt icihóylá·li·s
will stand by you with all my strength,

este-cate vlkē toyēkv maket etenfvccvtēt omēs.
isticá·ti álki· tō·yí·ka ma·kít itinfáccati·t ô·mi·s
because we are both Indians,” they said, and made an agreement.

Cvlakke etvlwv, este-Maskoke etvlwv ’tepakat yv onvkv ohayvtēs.
calákki itálwa istima·skó·ki itálwa ’tipâ·ka·t ya? onáka po·hayáti·s⁵
I heard the Cherokee Nation and the Muskogee Nation tell this story.

Cvmvnettof momen ohrolopē pale ostvnkē mahen,
camanítto·f mo·mín ohłolopí· pá·li ô·stanjí· mâ·hin
When I was young, about forty years ago,

Cvlakke este honvnwv hvmken tem punahoyēmvtv.
calákki ísti? honánwa? hámkin timponá·ho·yí·mac
a Cherokee man and I had a talk.

Este-hvtke opunvkv punayvt omen,
istihátki oponaká ’poná·yat ô·min
He could speak the white man’s language,

vne este-hvtke em punvkv punayv toyvkok
aní istihátki imponáka ’poná·ya tó·yako·k⁶
but because I was not an English speaker,

este Maskokvlke honvnwv Kvp Mikentvs hocéfkēt punyvtēken
ísti ma·sko·kâlki honánwa kap méykintas hocífki·t pónyati·kín
a Muskogee man named Cap McIntosh interpreted for us;

tem punahoyēt omēn okat,
timponá·ho·yí·t o·mí·n o·kâ·t
as we talked, [the Cherokee man] said,

“Hofonē vculvke tatē em etenfvccetv vcvkkayat,
hofóni· acolakítá·ti· imitinfaccitá acakkâ·ya·t
“According to the agreement of the elders long ago,

cvrvhv toyetskēs” cvkicemvtv.
caláha tō·yícki·s cakeycimác
you are my big brother,” he told me.

⁵ M: Haas nb has o·hayáti·s.

⁶ M: Haas nb has tó·yako·f.

Momen “Mv toyin oketskes” kihcin
mo·mín ma? tô·yeyn o·kíckis kéyhceyn
And I said, “I am”;

“Momat estont omen vm vnicekot ometskvthaks,
mo·mâ·t ístónt o·mín amanéycikot o·míckáthá·ks
“Then why did you not help me,

wvcenv tenfvccetv vnhayof?
wacína? tinfaccitá ánha·yô·f
when the U.S. made a treaty with me?

Vm vnicetskvten omat
amáneycíckatin o·mâ·t
If you had helped me,

etenfvccetv hēris wvcenv tat tenfvccvyē tayēt omvtēs.
itinfaccitá hī·ⁿleys wacínata·t tinfáccayi· tâ·yi·t o·matí·s
I might have made a good treaty with the U.S.

Momis vm vnicetskekon
mo·mêys amanéycíckikon
But you did not help me,

wvcenv hoporrenkv svcohfýnkuset
wacína hopoľínka sacohfánⁿkosit⁷
and the U.S. outsmarted me

ēme em eyackv vlkēn vcvkvsvmepuehctet
í·mi imiyá·cka álki·n acakasamipóyhct⁸
and had me under their control, forcing me to agree to everything they wanted

vhakv tat hõnhoyusen vcohlomhicet
ahá·kata·t hõnⁿhõ·yosin⁹ acohlomhêycit
and laid heavy laws upon me

svm ohwetenkē monken huerit omis.
’samohwitínⁿki·¹⁰ mōñkin hôyleyt o·méys
and they still press down on me as I stand here.

⁷ M: Haas nb has cacoffánkosit.

⁸ M: Haas nb has acakasami·póyhct.

⁹ M: Haas nb has hónho·yósín.

¹⁰ M: Haas nb has ’samohwitínkí.

Cecuse toyvyat -- hoporrenkv rvkkē sofken ocetskēt onkv,
cicósi tô·yaya·t hopoĥinka lákki· sófki·n ó·cicki·t ôĥka
I who am your little brother -- because you have a great and deep wisdom,

mvn 'svm vnicetskvten omat, vnhērvnt os,
man sámaneycickatin o·mâ·t anhĥ·nĥant ó·ns¹¹
if you had used these to help me, I might have been better off,

cvrvhv toyetskat” makemvts.
caláha tô·yicka·t ma·kimác
my big brother,” he said.

Momen em vyoposkvyat hiyomvkēn kicimvts:
mo·mín imáyopo·skayâ·t hayyo·makí·n keycéymác
And I answered him like this:

“Momēpet on oketskes.
mo·mî·pit ó·n o·kíckis
“You are right.

Purkvke tatē erkvke tatē tis seko monkē 'rem ehomvn
poĥkâlki tá·ti·¹² ilkâlki tá·ti·teys síko·¹³ môĥki· 'ĥimihóman¹⁴
Before our fathers or their fathers existed,

yv etenvcctv hahoyvtēt omēs.
ya itinfaccitá ha·hoyáti·t¹⁵ ô·mi·s
this agreement was made.

Vcayēcet yv tenfvccetv vsehokvkē ťayusēt omētan
aca·yĥ·cit ya tinfaccitá asihô·kaki· tã·nyosi·t ô·mi·ta·n
We should stand by this agreement,

momēkot on oketskes
mó·mi·kot ó·n o·kíckis
and you are right that we don't do this.

‘Cvcuse toyetskat,
cacósi tô·yicka·t
The Cherokee Nation had said, ‘My little brother,

¹¹ M: Haas nb has anhĥ·nĥan ô·ns.

¹² M: Haas nb has tá·ti.

¹³ M: MM would say síko.

¹⁴ M: MM says instead 'ĥimi·homán.

¹⁵ M: Or also (MM): há·ho·yatí·t.

nake yekcēt vcohhvlkvrānē nettvt ocvtet vcohhvlakis
nâ·ki yícki·t acohhalákała·ní· nítat ô·catit acohhala·kêys
there will come a day when difficult times come upon me,

vcvhueretskvrēs,
acahóylickáli·s
but you must stand by me,

cvrvhv toyetskat' makē Cvlvkke etvlwv sehokvtē nettvt cem vlaken arvtet oketskēs.
całáha tô·yicka·t ma·kí· calákki itálwa siho·katí·¹⁶ nítat cimalâ·kin a·latít o·kícki·s
my older brother,' and that day has come for you.

Monkv cvrvhv toyetskat,
môᶇka całáha tô·yicka·t
So, my big brother,

nake momētis ocēs komvvytē nettv vlakekv
nâ·ki mó·mi·teys o·cí·s ko·mayáti· nítta alâ·kika
the day I had thought things might happen has arrived,

“Vcvhueretsken tenfvccetv cokv satvranis” maketskvten omat,
acahóylickin tinfaccitá có·ka sá·tała·néys ma·kíckatin o·mâ·t
if you had said, “Stand by me as I sign the agreement,”

hoporrenkv ocvyat vm omylkuset secehuervranvvytē tis
hopołlinka ô·caya·t amomăłⁿkosit 'sichóyłała·nayáti·téys
I would have stood by you with all the wisdom I have,

cvrvhv huerēs cvkonkot
całáha hôyli·s cakónkot
but you did not think of me, your big brother standing by,

cvkerricēsekot centawvt tenfvccetv estensatehpetsken
cakiłłēyⁿci·síkot cintă·wat tinfaccitá istinsa·tíłpíckin
you did not let me know that you were the first to sign the agreement,

momusen vnyekcē kvckehpen huerit
mô·mosin anyikcí· kackíłpin hôyleyt
then I felt my strength was broken,¹⁷

¹⁶ M: Haas nb has ciho·katí·.

¹⁷ M: Literally, “I stood [in this predicament]...”

estomvko t̥ayusē nettvt vcohcakkekv
istó·mako· t̥ă·ⁿyosi· níttat acohcâ·kkika
I could do nothing when the day was upon me,

tenfvccetv cokv satvyvtēt os” kicimvts.
tinfaccitá có·ka sa·tayáti·t ô·ⁿs keycéymác
so I signed the treaties,” I said.

Momvtētan ohrolopē pale hokkolvnkē mahen,
mo·matí·ta·n ohłolopí· pá·li hokkô·laŋkí· mâ·hin
After that, about twenty years ago,

mv este Cvlakke-honvnwv etehēcēn okat,
ma ísti calakkihonánwa itihî·cí·n o·kâ·t
that Cherokee man and I saw each other, and he asked,

“Hofonē Cvlakke este-Maskoke ’tepakat
hofóni· calákki istima·skó·ki ’tipâ·ka·t
“Do you remember when we discussed

emetenfvccetv tatē opunvyēcēma kērretskv?” maken
imitinfaccitá tá·ti·¹⁸ opónayi·cí·ma·¹⁹ kí·łłicka^ ma·kín
the agreement between the Cherokee and the Muskogee?”

“Kērris” makit em vyoposkin okat
kí·łleys ma·kéyt imáyopo·skéyn o·kâ·t
“I remember,” I answered, and he said,

“Nake momvkēn mahkēs cekomvkot okvyan vm vyoposket oketskemvts.
nâ·ki mo·makí·n máhki·s cikó·makot o·kayâ·n amáyopo·skít o·kíckimác
“I did not think you would say those things, but you answered me.

nake momvkēt ocen atvtēs komvkot okvyan
nâ·ki mo·makí·t o·cín²⁰ a·tatí·s kó·makot o·kayâ·n
I did not think of what you came through,

vm vyoposketskvtēt omen vkerricvyat,
amáyopo·skíckati·t²¹ ô·min akíłleycayâ·t
and when I think about how you answered me,

¹⁸ M: Haas nb has táti.

¹⁹ M: Haas nb has opónayi·cí·ma.

²⁰ M: Or also (MM): ô·cín.

²¹ M: Haas nb has amoyopo·skíckati·t.

nake momaket omvtēt omen
nâ·ki mó·ma·kít o·matí·t ô·min
how things took place,

ḡaccusen vm vyoposket oketskemvts” maken tem punahoyēmvtš.
ḡā·ⁿccosin amáyopo·skít²² o·kíckimác ma·kín timponá·ho·yí·mác
your answer was the truth,” he said as we talked.

Monkv Cvlakke etvlwv Maskoke ’tepakat etenfvccetv ocet,
môḡka calákki itálwa ma·skó·ki ’tipâ·ka·t itinfaccitá ô·cit
So the Cherokee Nation and the Muskogee had an agreement with each other;

herkvn etem ocet, estofis etvlwv kakēpvranēt emetenfvccetvt omēs.
híłkan itimô·cit istô·feys²³ itálwa ka·kí·pałá·ní·t imitinfaccitát ô·mí·s
it was an agreement to always dwell with one another in peace.

Momen vculvke em maketv yvt omēs.
mo·mín acolakí imma·kitá yat ô·mí·s
And this is the saying of the old ones.

Etenfvccetv mv omat nene·hvtke hvmkusen wvkēcēt
itinfaccitá ma ô·ma·t ninihátki hámkosin wakí·ci·t
This agreement, we will lay down one peace road

mvn etem ohsehoket
man itimohsihô·kit²⁴
and walk it with each other;

pvlvknv hvmkusen, hvkkv hvmkusen setenhompēt kakeyvrēs.
palákna hámkosin hákka hámkosin ’sitínhompí·t ká·kiyáłi·s
we will dwell eating together with one plate, one spoon.

Etvlvv hokkoliceyat kakeyvrēs.
itálwa hokkolēyciya·t ká·kiyáłi·s
The two nations will dwell with each other.

Momet este mocvse puyopv amahat
mo·mít isti mocási poyópa á·ma·hâ·t
And the newborns coming after us,

²² M: Haas nb has amoyópo·skít.

²³ M: MM would say istó·feys (but istô·feys is okay).

²⁴ M: Haas nb has itimohsihô·k.

yv herkv etenfvccetv kerrvkēn mahēcet liketskvrēs.
ya hīlka itinfaccitá kiłlakí·n²⁵ má·hi·cít léykíckáli·s
see that they learn of this peace agreement.

Cvcuse toyetskat, momen cervhv toyvyat,
cacósi tō·yícka·t mo·mín ciláha tō·yaya·t
You are my little brother, and I am your big brother,

yv nene-hvtke vsvkwekon
ya ninihátki asákwikon
this peace road will not be overgrown with weeds,

vm pvlvknv, hvkkv 'tepakat cvcuse senhompētvt os komit kerrvkēn
ampalákna hákka 'tipâ·ka·t cacósi sinhompitát ô·ns kô·meyt kiłlakí·n
I as a Muskogee will look out for the citizens and raise them

tvsekvyv mahēcit este-Maskoke toyvyat likarēs makvtēt omēs.
tasikayá má·hi·céyt istima·skó·ki tō·yaya·t lêyká·li·s ma·katí·t ô·mi·s
knowing that I regard my plate and spoon both as my little brother's utensils.

Momis hiyomat estimvt opunvyēcē tayat sekon,
mo·mēys hayyô·ma·t istéymat oponayí·ci· tâ·ya·t síkon²⁶
But now there is no one who can talk about it,

estimvt kērrat sekot omēs.
istéymat kî·łla·t síko·t²⁷ ô·mi·s
there is no one who knows about it.

Vculvke tatē yv opunvkvn sopunahoyet,
acolakítá·ti· ya oponakán 'soponá·ho·yít
The elders spoke these words

herkv tenfvccetvn etenhayat
hīlka tinfaccitán itínha·yâ·t
as they made peace treaty between them,

opunvkv rvkrvkēn vcacvkēn opunahoyēt okēs.
oponaká łakłakí·n aca·cakí·n oponá·ho·yít o·kí·s
they used big, sacred words in their speeches.

²⁵ M: Haas nb has kiłlatí·n.

²⁶ M: MM would say sikón.

²⁷ M: MM would say sikó·t.

Momet vnokeckv etervkkueckv rvkkēn etem ocet
mo·mít anokícka²⁸ itilakkóycka lákki·n itimô·cit²⁹
And with love and great respect,

etvlwv estofis kakeyvrēs komē hēret etem punahoyet fullvtēt omēs.
itálwa istô·feys ká·kiyáfi·s kó·mi· hí·ⁿlit itimponá·ho·yít follatí·t ô·mi·s
we two nations will live this way always, they believed, and talked with one another.

Mv nettv Cvlakke Maskoke 'tepaket herkv tenfvccetv hayē kakof,
ma nítta calákki ma·skó·ki 'tipâ·kit³⁰ hílka tinfaccitá ha·yí· kâ·ko·f³¹
The day that the Cherokees and the Muskogees were making the peace agreement with
one another,

Lole Mikentase
ló·li meykintá·si
Rolly McIntosh

Tvkusv Fekseko
takosafiksiko³²
Ta-cosa-Fixico

Tokepahce Mēkk
tokipahcimí·kko
Tuckabatche Mi

Fekseko Haco
fiksikohá·co
Fixico Harjocco

Pin Masvl
peyn má·sal
Ben Marshall

Ēspokok Yvholv
i·spoko·kyahóla
Spike-Oak-Yoholo

Eco Haco
icohá·co
E-cho-Hajo

Cosvpe Ka
co·sapiká·
Joseph Carr

Kowakkoce Ēmarv
kowa·kkoci·má·la
Co-war-coo-che Emathla

Yvhv Tvstvnyke
yahatastanáki
Yar-har Tustenugge

Celle Mikentase
cilli meykintá·si
Chilly McIntosh

Nokos Ēmarv
nokosi·má·la³³
Nokus Emathla

Hopēr-yvholv
hopi·lyahóla
Opothleyahola

Mēcv Melv
mí·ca míla
Major Miller

²⁸ M: Haas nb has anopícka.

²⁹ M: Haas nb has itimó·c.

³⁰ M: Haas nb has 'tipâ·ki·t.

³¹ M: Haas nb has há·yí·kâ·ko·f.

³² M: Haas nb has makintá·si.

³³ M: Haas nb has cilí makintá·si.

Tēfe Panv
tí·fi³⁴ pá·na
David Barnard

Cosvp Smētkv
có·sap smí·tka
Joseph Smith

Same Mellv
sá·mi mílla
Samuel Miller

Kvsehtv Haco
kasihtahá·co
Carsada Harjo

(He)nehv Rakko Cvpko
(hi)níha lakkocápko
Ne-har-locco-chopco

Ēmvs Patswēn
í·mas pa·cswí·n
Amos Boatswain

Cace Skate
cá·ci ska·tí·³⁵
George Scott

Pvhos Yvholv
paho·syahóla
Powhose Yoholo

Okcvn Haco
okcanhá·co
Oak-chun-Harjo

Same Cokote
sá·mi cokó·ti
Samuel Checota

Cokatte Ēmarv
coka·tti·má·la
Cho-cotte-Emathla

Yv estvlke mēkkvlket
ya istálki mi·kkálki³⁶
These people were the chiefs

momen etvlwv enhomahhotvlke,
mo·mít itálwa inhoma·hho·tálki
and headmen of the Nation,

mont em opunahoyvlket omakvtēs.
mónt imopona·ho·yálkit oma·katí·s
and their speakers.

Este-Maskoke etvlwvn mv omof,
istima·skó·ki itálwan ma ô·mo·f
The Muskogee Nation at that time

³⁴ M: Haas nb has téyfi.

³⁵ M: Haas nb has ská·ti.

³⁶ M: The names appearing in the list above appear to be from Senate Files S-417, Creek Indians, 33rd Congress--1st Session, Memorial of the Muscogee or Creek Nation to the Congress of the United States. A copy of this memorial was found among Mary R. Haas's papers. The English spelling used here follows that list, except that "Hokus Emathla" is changed to "Nokus Emathla" to match Hill's interpretation.

etvlwv em vpoketv hokkolet omvtēs.
itálwa? imapo·kitá hokkô·lit o·matí·s
had two groups.

Hocefkv Onvpvlke hvmkat omen hvmket Elecvlke maket hocéfakvtēs.
hocífka onapâlki hámka·t ô·min hámkit ilicâlki ma·kít hocífa·katí·s
The name of one was the Upper Creeks, and they called one the Lower Creeks.

Caceyv ofv este·hvtke em vpoketv hakeko monkof,
ca·ciyá ó·fa istihátki imapo·kitá há·kiko·³⁷ mōŋko·f
Before the white man settled in Georgia,³⁸

Cvtohocce·Hvcce em vlvptke etvlwv em vpoketvt omaken,
catoho·ceihácci imalapátki itálwa imapo·kitát omâ·kin
they were settled in tribal towns along the banks of the Chattahoochee River,

Kvwetv, Kvsehtv 'tepakat etvlwv homahhotēt omvtēs.
kawíta kasihta 'tipâ·ka·t itálwa homa·hhotí·t o·matí·s
and Kawita and Kasihta both were major tribal towns.

Mvt Elecvlke hocefkv tatēs.
mat ilicâlki hocífka tá·ti·s
Those were the names of the Lower Creeks.

Kosv·Hvcce, Tvlvpos·Hvcce, Vlepamv·Hvcce 'mvlvptke
ko·sahácci talapo·shácci alipa·mahácci 'malapátki
On the banks of Coosa River, Tallapoosa River, Alabama River,

etvlwv sulkēt em vpoketvt on vpokaket omvtēs.
itálwa sólki·t imapo·kitát ô·n apó·ka·kít o·matí·s
they lived in settlements of many tribal towns.

Mvt Onvpvlket hocēfket omvtēs,
mat onapâlkit hoci·fkít o·matí·s
That is how the Upper Creeks were named,

heyv etvlwv em ēkvnv svpenkvlēcetv kohmē este·hvtke 'teyvmkē oketv omof.
hiyá itálwa imi·kaná sapiŋkali·citá kóhmi· istihátki tíyamkí· okíta ô·mo·f
at the time when white people were rushing around intent on stealing these tribes' lands

³⁷ M: Haas nb has síko· instead of há·kiko·, but we follow Hill.

³⁸ This clause could go with the previous sentence.

Mēkkvke tatēt omēs,
mi·kkakí tá·ti·t ô·mi·s
They were the chiefs,

yv mēkkvke tatē hocēfhokv ocat.
ya mi·kkakí tá·ti· hocifhoká³⁹ ô·ca·t
and these are the names of these chiefs.

Otvwoskv·rvkko ohrolopē cokpe·rvkko hvmken cokpe kolvpaken
otawo·skalákko ohłolopí· cokpiłákko hâmkín cókpi kolapâ·kin
It was October of the year seventeen hundred

pale cenvpaken cahkepohkakat omof,
pá·li cinapâ·kin cahkipohká·ka·t ô·mo·f
and eight-five [1785],

wvcenv, este-Maskoke etenfvccetv etenhayē oketvn mēkkēt fullet omvtēs.
wacína istima·skó·ki itinfaccitá itínha·yí·⁴⁰ okítan mí·kki·t follít o·matí·s
at the time the U.S. made a treaty with the Muskogee, they were serving as chiefs.

Momis Cvlvkke, este-Maskoke etenhērkē etenfvccetv hayē kakē oketv ofv tat,
mo·mēys calákki istima·skó·ki itínhi·łkí· itinfaccitá ha·yí· kâ·ki· okíta ó·fata·t
But these chiefs were not serving [yet]

heyv este mēkkvke tat herkv hayet kaket omekatēs.
hiyá ísti mi·kkakíta·t híłka ha·yít ka·kít omíká·ti·s
when the Cherokee and the Muskogee made the peace agreement.

Ohrolopē cokpe·rvkko hvmken cokpe kolvpake
ohłolopí· cokpiłákko hâmkín cókpi kolapâ·ki
It was probably before the year seventeen hundred

pale cenvpake cahkepohkakat 'rem ehomvn
pá·li cinapâ·ki cahkipohká·ka·t⁴¹ 'limihomán⁴²
and eighty-five [1785]

Cvlvkke, este-Maskoke etenherkvētētis omēs.
calákki istima·skó·ki itínhiłkatí·teys ô·mi·s
that the Cherokee and the Muskogee made peace.

³⁹ M: Haas nb has pocifhoká.

⁴⁰ M: Haas nb has intín-.

⁴¹ M: Corrected (MM) from cahkihohká·ka·t.

⁴² M: MM says 'limi·homán.