

Description of Hilabi Round House (Helvpe Cukorakko Oh-onvkv)^{119, 120}
 Told by J. Hill (IV:171-189, V:1-57)

Ohrolopē cokperakko hvmken cokpe cenvpaken pale tuccēnat mahe
 ohlōlopí· cokpiłákko hámkin cókpi cinapâ·kin pá·li toccî·na·t mâ·hi
 year 1830 about
 From about the year 1830

atē hiyomē vlakat
 a·tí¹²¹ hayyô·mi· alâ·ka·t
 has been coming up to now that has come, arrived
 until now

oketv etehopvyvkē nake momakvtē ocakat
 okíta itihopayakí·¹²² nâ·ki mó·ma·katí· o·câ·ka·t
 times far apart things that were done in the past that which was
 there were events that happened far apart,

ēkvntvckv Vlepamv hocēfkat seko monkof,
 i·kantácka alipá·ma hocífká·t siko· mōḡko·f
 (there wasn't any) district Alabama called, named wasn't any before that time
 before there was a state known as Alabama,

mv ēkvnv ofvn Helvpe cukorakko·fvsket likvtēs.
 ma i·kaná ó·fan hilápi cokolakkofáškit¹²³ leykatí·s
 that land in Hilabi buskground house sharp-topped was sitting, was.
 and in that land was the Hilabi round house.

Este-cate enhocēfkv Rvnvcelev hocēfkē
 isticá·ti inhocífká łanacilíca¹²⁴ hocífkí·
 an Indian his name at the foot of the mountain named
Rvnvcelev was the Indian name

ēkvnv ohliket omvtēs.
 i·kanán ohlêykit o·matí·s

¹¹⁹ Title: hilápi cokolákko ohhonáka 'Hilapi square-ground story'

¹²⁰ M: The word cokolákko 'big house' originally referred to a council house, but by the twentieth century had come to mean ceremonial grounds (used for dancing and "busking" or fasting). Working with Raiford, Haas translated cokolákko as 'buskground', but Hill's intent was to describe Hilabi's council house.

¹²¹ a·tí: 'has been coming (said about from that time on up to now).

¹²² M: Haas nb has: iti-hop-.

¹²³ M: Literally "sharp big house". Haas notes that this is "a round buskground house with a sharp tip". In his travels through the Creek country in 1776, William Bartram described towns as having a public square with four rectangular buildings, a rotunda, and an area for games. One of the four rectangular buildings was used as the summer council house. The rotunda was a circular structure containing a fireplace and used as the winter council house (Waselkov and Braund 1995:168-174). We have used the expression 'round house' here.

¹²⁴ Not known to Raiford. Cf. łanı 'mount'.

lvpkēn ohcuneckaks.
lápki·n ohconíckaks
fast, quickly (you-all) move on it
so you must must move there quickly.

Mv ēkvnv erohret nokosen elēcetskat
ma i·kaná iłóhlit nokósin ili·cicka·t
(and when) that land getting to it bear when you kill it
When you reach that land and kill a bear

eratakliket oh·vpokēt omen
ila·taklêykit¹²⁶ ohhapo·ki·t ô·min¹²⁷
go and live on it several live on it do
you'll sit upon [bear skins] [?];

fo encvmpē ohfihhonē ēkvnv likēn cēmvkit omikv
fó· incampí· ohféyhho·ni· i·kaná léyki·n ci·makéyt o·méyka
the honey flows over the land (that is) that I've given you-all have
I am giving you land where honey flows,

mvn cenhompety heraken hompēpet
man cinhompitá hiłá·ⁿkin hómpi·pít
there your food very good (you) can eat
so you will eat well there,

estofis vpokvranatskēt os.
istô·feys apô·kała·ná·cki·t ô·^{ns}
forever you-all shall live (there)
and you shall live there forever.

Ēkvnv cem eyacēt cem pohēt este ena·hvtkēt
i·kaná cimiya·ci·t címpo·hí·t ísti ina·hátki·t
land if anyone wants it from you and they ask you for it person (with) body white
If you find yourself face to face with a white man

cehomv hueren hēcet vhueretskat
cihóma hôylin hi·cít ahoylícka·t
before you standing (you) see him when you stand up to him
wanting your land and asking for it,

¹²⁶ M: Or possibly (MM): ila·taklêycit.

¹²⁷ M: Or possibly (MM): ô·mit.

vnet ohkvkos
anít óhkako·s
I, me it won't be
it will not be me!

sutv min alvtkēt ecehueret
sotá mêyn a·látki·t icihôylit
sky from have fallen down will come in contact with you
It will have to be a being fallen from the sky

ēkvnv cem pohet okvrēs” makakēt
i·kaná címpo·hít okáli·s má·ka·kí·t
land will ask you for it will be they said
asking for your land,” they said,

“Este-hvtke ecetefullat
istihátki icítifollâ·t
white people that are amongst you
“[It is having] white people among you

naorkv hayekv.”
na·ółka hâ·yika
trouble have made
that has made trouble.”

Akensv-hvcce enlekothv mont enkvsappv
a·kinsahácci inlikó·tha mōnt inkasá·ppa
Arkansas R. south of (the Ark. R.) and then north (of it)
The time came for [Hilabi] to move

aohcuneckvranat oketv ohren,
a·ohconíckała·nâ·t okíta óhlin
(the time) when they are to move there the time came
south and then north of the Arkansas River,

mēkkvke tat entvsekvv, encukolice,
mi·kkakíta·t intasikayá incokoléyci
the chiefs’ their citizens, members the family, household
and there was a day when the chiefs

hopuetak- lopocke omvlkvn etohkalet
hopoytá·k lopócki omáłkan itohká·lit
the children small all put them together
gathered all their citizens, their families,

mēkkvke kakē nettv ocvtēt os.
 mi·kkakí kâ·ki· níttá o·catí·t ô·^{ns}
 (where) the chiefs were sitting, living a day (once like that) there was
 and small children.

Mv cukorakko-fvske cukele rakrakē svpaklēcvkvēt omvtēs.
 ma cokoľakkofáski cokíli ľakľakí· sapákli·cakáti·t o·matí·s
 that buskground house sharp-pointed posts big ones that had been put up it was
 That round house had been put up with big posts.

Mv cukorakko-fvskē hahoyof
 ma cokoľakkofáski· há·ho·yô·f
 that buskground house sharp-topped when they were making it
 When [people] were making the round house,

mēkkvlke tat hompekot
 mi·kkâľkita·t hóm̄piko·t
 the chiefs not eating (the chiefs)
 the chiefs did not eat;

em ohliketv ohkaken omvlkvn pohyet
 imohleykitá ohkâ·kin omáľkan póhyit
 benches they (chiefs) sitting on all finished it
 they sat on their benches until the work was finished,

’senhvyvtiket,
 sinhayatēykit
 they stayed up all night
 and sat through the night,

uewvn aklohpēt, homhopof,
 óywan aklóhpit hóm̄ho·pô·f
 water they bathed in when they were eating
 bathed in water, and when all were eating,

hompakvtēs.
 hóm̄pa·katí·s
 they (the chiefs) ate
 [then the chiefs] ate.

Mv cuko tat cule-hvrpe vhopvkvēt omet
 ma cokóta·t coliháľpi aho·pakáti·t ô·mit
 that house pine-bark (doesn’t know) [was]
 That house was covered with pine-bark of equal measurements,

matat esohrvnkēt, poloksēt cufoknēt omen,
ma·tá·t isohlǎnki·t polóksi·t cofókni·t ô·min
the same covered with (it was) round sharp-pointed was
and the same on the roof, it was round and pointed,

cukorakko-fvske kicet okakvtēs.
cokolakkofáski keycít oka·katí·s
the house-big sharp called it they did
and they called it the cukorakko-fvske [“sharp big house”].

Mv ofv taknvrkvpvn totkv etēcet vfulutēcēt
ma ó·fa taknałkapán tó·tka ití·cit afóloti·cí·t
inside that right in the center fire they built (a fire) they went around it
Inside that, right in the center, they built a fire, circled it,

pvnakvtēs.
pána·katí·s
they danced
and danced.

Momvtēt on vnokeçakuset omis,
mo·matí·ton, anokicǎ·kosit o·mēys
it had been (the [onst...?]) they loved it very much, but
They loved it very much as it had been,

wihket momet ohrolopē cokperakko hvmkē cokpe cenvpakē pale tuccēnen
wéyhkit mo·mít ohłolopí· cokpiłákkó hámki· cókpi cinapá·ki· pá·li toccí·nin
they left it then the year 1832
but leaving it behind in about the year 1832,

hokkolohkakat mahen enkvpahkē ayē Akensv-hvcce vpvvtvtpvkē
hokkolohká·ka·t mâ·hin iŋkapáhki· a·yí· a·kinsahácci apatata·pakí·
about they separated from it going Arkansas R. up and down
going forward to reach

ēkvnv ocakat eroretv
i·kaná o·câ·ka·t iłohítá
land where there is to get there
those lands bordering the Arkansas River,

estemerkv estomvkēn etehoyahnet ohfēkvpetv eshehcet
istimíłka isto·makí·n itihoyáhnit ohfi·kapíta ishíhcit
suffering what kind, how much they went through to rest upon they found it
they would survive terrible suffering and find rest;

hopuetake ohmahēcvranat kerrākēsekot
hopoytá·ki ohma·hí·cała·nâ·t kiłłã·ⁿkî·siko·t
the children to grow them upon they did not know
they didn't know if they would get to raise their children there,

yvkvvranet sapokv em etetahket,
yakápała·nít sa·poká imititáhkit
they were to walk their packs they got ready
but to start the walk, they got their bundles ready,

Helvpe etvlwv likvtēt os.
hilápi itálwa leykatí·t ô·ⁿs
Hilabi town that's where it was
this was the town of Hilabi.

Encukorakko-fvske vrakkueckv rakkemaḥēn em ocet
incokolakkofáski ałakkóycka łakkimã·ⁿhi·n imô·cit
their big sharp-pointed house honor, appreciation very much had for it
They had the utmost respect for their round house,

hopuetake etekērrusē etenokecvkē
hopoytá·ki itikî·ⁿłosi· itinokicakí·
children know each other very well loved each other
for it was the ground

mahēckv ēkvvnv licet omvtētok.
ma·hí·cka i·kanán lêycit o·matí·to·k
raising of them land they had it did have it, because/for
where they raised children who knew each other and loved one another.

Opanet eshvyvtketv osten eshvyvtiket,
opa·nít ishayatkitá ô·stin ishayatêykit
danced staying up all night four times they stayed up all night
They danced and stayed up for four nights,

cukorakko ofv poskē vpokvranē
cokolákko ó·fa po·skí· apó·kała·ní·
the big house inside of busking where they are to be sitting
sitting fasting in the round house,

hvthvyvtke em vheleswv vcakēn vfastet,
hathayátki imahilís¹²⁸wa acá·ki·n afa·stít
(in the) morning's medicine (of the morning) sacred (medicine) they used, took it
they took the sacred morning medicine,

¹²⁸ inhilís^{wa} is different -- means 'its medicine'.

totkv etecvntot hompekot vpoken,
tó·tka iticántot hómpiko·t apô·kin
fire they would build it, kindle it not eating sitting
built a fire, and sat about without eating

yafkēt omvtētōk.
ya·fkí·t o·matí·to·k
got evening that's the way it was
into the evening.

Mv totkv ētkvtē em ēsso nvcumusēn
ma tó·tka i·tkatí· imí·sso nacómosi·n
that fire that used to burn its ashes a little bit of
They took a few ashes

esawvtē esfullet
isa·watí· isfólⁿlit
they brought it they were around with it
from that fire

yvmv esyihcet tvlofuce Hanna, Oklahoma enkvsvppofv hvsossv
yamá isyéyhcit 'talo·focí hã·na oklahóma iŋkasappó·fa hasó·ssa
here they brought the little town of Hanna, Okla. north of east (NE of it)
and brought them here, about a mile and a half north and east of the little town

vkērkv hvmkē nvrkvpv vpatat mahet omēs.
akí·tka hámkí· naŋkapá apâ·ka·t mâ·hit o·mí·s
miles one and a half and about it is
of Hanna, Oklahoma.

Rvvnvelecv cukorakko·fvske ofv ēsso esawvtē
łanacilica cokoŋakkofáski ó·fa í·sso isa·watí·
(doesn't know) the big house sharp-pointed in ashes that they had brought
They placed there the ashes from inside the Rvvnvelecv round house,

mvn vpohyet, totkv oh-etēcet,
man apóhyit tó·tka óhhiti·cít
there they put them fire built a fire on them
built a fire on them,

opvknkv ēkvvnv hayakvtēs.
opánka i·kaná há·ya·katí·s
a dance- ground they made it
and established a dance-ground.

emonkusen fullvtēs.
 imónkosin follatí·s
 the same as they had been about (long ago)
 they used to have.

Ohrolopē sulkēn ohrolopē cokperakko hvmkē
 ohłolopí· sólki·n ohłolopí· cokpilákko hámki·
 years many year [thousand one
 For many years,

cokpe cenvpakē pale ēpakē hvmkontvlakat oren mv oketv omof
 cókpi cinapâ·ki· pá·li i·pâ·ki· hamkontalâ·ka·t ô·lin ma okíta ô·mo·f
 hundred eight sixty-one] up to (at) that time at
 up until the year 1861, at which time

Wvcenv etekvlkēt horren hayet
 wacína itikálki·t hółlin hâ·yit
 The U.S. was divided and war it made
 the United States divided and made war,

este maskoke herkv ocē kakēpvtē
 ísti ma·skó·ki híłka ó·ci· ká·ki·patí·
 The Muskogee Ind. peace having they were living (in peace)
 destroyed the peaceful existence of the Muskogees,

em vyvmahiket vwahēcekv.
 imayama·hēykit awa·hî·cika
 they destroyed it for them have scattered them now
 and scattered them.

Opvkv ēkvvn momet ehute take em ēkvvn tis omvlkv
 opáŋka i·kaná mo·mít ihóti tá·ki imi·kanáteys omálkan
 dance- ground Then their homes their land, even all
 They left their dance-grounds, their homes, their land,

wihket pefatiket,
 wéyhkit pifa·tēykit
 they quit it (left it) they ran
 and ran,

Uecate-rakko vnakusan Tenesen, Teksés atvpalvn
 oyca·tiłákko aná·kosa·n tenisín tē≡ksis a·tapá·lan
 the Red R. near (the Red R.) Denison, Texas on the side (of the river from)
 and stayed near the Red River, on this side of Denison, Texas,

Cekvsv em ēkvvnv vpoken,
cikása imi·kanán apô·kin
Chickasaw their country they were living in (the Ch. country)
in Chickasaw country,

ohrolopē cahkēpat hoyanen erylcof,
ohłolopí· cahkî·pa·t hoyâ·nin ilyeycô·f
years five (when) had passed when they came back here
and after five years, when they came back here,

nak omvlkvt yvmahkēpen,
nâ·k omáلكat yamahkî·pin
everything had been destroyed
everything had been destroyed,

eto-pokhe rakrvkēpen hvfvpē hērē hakēpen
itopókhi łakłakî·pin hafápi· hî·ⁿli· ha·kî·pin
bushes, brush (had gotten) big brushy very got to be
the brush had grown tall, it had gotten very weedy

erylcvtēt omēs.
ilyeycatí·t ô·mi·s
they came back here then.
when they returned.

Mohmet ētvn hopoyet, opvnkv ēkvvnv hērat
móhmit í·tan hopo·yít opánka i·kaná hî·ⁿla·t
Then some other they were hunting dance-ground the good one
Then they looked for another [place] that would be perfect for a dance-ground

vkērkv nvrkvpv ennrkvpv enhopvyē omusēn vkuyiyet
akí·łka nałkapá innałkapá inhopayí· ô·mosi·n akoyēyyit
mile half's half the distance about they moved it
and moved it about one-quarter mile,

hvtvm heleswv enhayē
hatâm hilísua ínha·yí·
again medicine they made for
so again they took the coals from the fire that had originally been lit

totkv techoyvtē em ēsso ercahwet vpohyet
tó·tka tícho·yatí· imi·ssó ilcáhwit apóhyit
fire (which) they had made its ashes they went and got them and put [them] down
accompanied by medicine ritual and set them down,

totkv oh-etēcet opvkv ēkvnv hahoyvtēt os.
 tó·tka óhhti·cít opánka i·kaná¹²⁹ ha·hoyáti·t ô·ns
 fire built it on dance-ground they have made it
 built the fire on them, and made a dance-ground.

Monkv mvn posket opvnhoyen ēkvnv liken
 mōŋka man po·skít opánho·yín i·kaná lēykin
 Therefore there where they busk they dance the ground is (there)
 So that's the place where they fasted and danced

ohrolopē cokperakko hvmken cokpe ostvpakat orvtēt os.
 ohłolopí· cokpiłákkó hámkin cókpi ostapâ·ka·t o·latí·t ô·ns
 (up to) the year 1900 up to did
 until the year 1900.

Mv ofv posketv ocvranať,
 ma ó·fa poskitá ó·cała·nâ·t
 in that (year) busk they were going to have
 In order to fast in that place,

enhvteceskv mēkkvlke netta meliyet,
 inhaticíska mi·kkâlki nittá· milēyyit
 the beginning the town-kings day they set
 at the very beginning the town kings [mi·kkâlki] set a day,

“Mv nettv hompeko nvkvftatskvrēs” mahket,
 ma nítta hómpiko· nakáftá·ckáli·s máhkit
 that day not eating you-all must meet (without eating) they said
 and said, “You must meet without eating that day,”

este sulkat enkērkuecen,
 ísti sólka·t iŋkí·łkoycín
 people most of the (townspeople) they gave them notice about it, informed them)
 and informed everyone,

mv nettv hvthvyvtkē hompekot nvkvfiten
 ma nítta hathayátki· hómpiko·t nakafēytin
 that day in the morning without eating they met
 and they met without eating on the morning of that day,

mēkkvlke kakēpet vkerrickv hayet,
 mi·kkâlki ka·kí·pit akiłléycka ha·yít
 the chiefs they sat there ideas make
 and the chiefs met and put ideas forward,

¹²⁹ Raiford: i·kanán.

etem punahoyet kaket entvsekvv tat estofv mahen
itimponá·ho·yít kâ·kit intasikayáta·t istô·fa mâ·hin
they talked to each other they sat their townsmen when about
talked with each other,

tektvnkē ocen,
tiktaŋkí· ô·cin
opportunity (when they have the opportunity) presents itself
and when their townsmen had the opportunity,

mont mv etvlwv tvsekvv vtēkat enokketv ensemahekon kerraken omat,
mônt ma itálwa tasikayá atí·ka·t inokkitá insimá·hikon kílla·kín o·mâ·t
Then that town's members every one sickness not very much (if) they find if do
and if they found that all their town's members were in good health,

momusen “Tekueketv ocvrēs” mahket,
mô·mosin ’tikoykitá ó·cáli·s máhkit
Then to get together they shall they said
then they said, “There will be a get-together”;

netta meliyet kakof,
nittá· milēyyit ka·kô·f
day they set and when they assemble (lit. sit)
when they set a day,

em opunayvn ocēt onkv
imoponá·yan ó·ci·t ôŋka
their spokesman they have do
they had a spokesman,

enhuehiket “Hiyomēn pum ohkērkuecvs.
inho·hēykit¹³⁰ hayyó·mi·n pomóhki·lkóycas
they called him this way (you) explain it to us!
so they called him and said “Make this announcement.

Vkerrickv pum etetakek.
akiŋléycka pomititá·kika
ideas we are ready with (our ideas)
We have made the decision.

Este ena cvfeknusē vtēkat omvlkuset
ísti iná· cafiknosi· atí·ka·t omáلكosit
person body somewhat well, active every one (who) everybody, all those
We want all those who are of sound body

¹³⁰ Raiford: inhoyhēykit. [Some speakers pronounce oy as [u·] -JM.]

heyv fettv-rakko likat pum ohycvrēn puyacēt,
hiyá fittalákko lēyka·t pomohyéycáli·n poyâ·ci·t
here, this big yard (where) it is (we want) them to come upon we want
to come to our grounds,

nettv-kvckv enhayēpēt omēkv” kihcet,
nittakácka inha·yî·pi·t o·mí·ka kýchcit
the appointed day we made for them we have they said
as we have set a day for them,” they said,

em opunayv em onayat
imoponá·ya imóna·yâ·t
their spokesman telling them
and their spokesman told them,

“Tvsekvyv eppucetake tvlhvtesvke
tasikayá ippocitá·ki talhatisakí¹³¹
citizens’, members of the town’s sons intermarried ones (of the town)
“Citizens, their sons, those married into the town,

tvsekvyv hayeyvtē cukolice vtēken
tasikayá ha·yiyáti· cokolēyci atí·kin
members that we have made (members of the town) women to
those we have made citizens, and all housewives,

opunvkv em vrēcet
oponaká imáli·cít
the word tell it around about
spread the word to them,

vtotketv ocusēt omvrētok
atotkitá ó·cosi·t omáli·to·k
work with little (work) will be, because (it will be)
for there is to be some work;

pocuswv tis esluekv tis ēhopakēpet
pocóswateys islóykateys i·hopá·ki·pít
ax, even hoe, even be prepared with
be prepared with an ax, a hoe,

yepunnvkaftet omvrēn okekv
yipónnaka·ftít omáli·n o·kiká
we want them to meet with us that way that’s what we mean
we mean for them to come be with us,

¹³¹ If they include women, they say talhatisâlki or ohhatisâlki. If only men are meant, they say ohhiheysâlki.

hiyomē afulluseko
hayyô·mi· a·fóllosiko·
this way (those that are) not around about (with us)
so those who aren't always with us,

punsasatu etem onvyēpet
ponsâ·sa·tow itimonáyi·pít
those of them that are (not) with us, too (you-all) tell each other
let them tell one another

punfullet omvrēn okēs” kihcofvn,
pónfollít¹³² omáli·n o·kí·s keyhcô·fan
(we intend for them) to be around with us that way we mean, intend after he told them
that we want them to be here,” he told them,

aenpunayv tat heyv nake makat
a·inponá·yata·t¹³³ hiyá nâ·ki ma·kâ·t
their spokesman (the one that speaks for him) here that what he's saying
and after their spokesman announced

omvlkvn kērkuehcof
omáلكan ki·لكóyhco·f
all of it after he has told them
all of this,

encuko hopvyvkē sasat em onvyvrē
incokó hopayakí· sâ·sa·t imonayáli·
their homes far away those (whose homes are far away) to tell them
he sent them to tell those whose homes

vtotet okat,
ato·tít o·kâ·t
they send them mean, intend
were far away,

“Vhakuce ocusat omvntokv,
aha·kocí ó·cosa·t o·mánto·ka
little laws to have generally do
“There are little restrictions,

¹³² Raiford: pómfollít.

¹³³ Or: inponá·yata·t.

mvo punkērrakuset omvrēs” maket
maw poŋkī·nĥa·kosit omáli·s ma·kít
That, too understanding us thoroughly they must they/he said
so they must understand those thoroughly,” he said,

’svtuthoyen onvyaket
’satótho·yín onáya·kít
they sent by them (sent the message) by them they told it
and they were sent

fullvtēt omēs.
follatí·t ô·mi·s
they were around (doing that) long ago.
to spread the word.

’Tekueketv nettv ohkērkuehocvtē
’tikoykitá nítta ohki·ĥkýho·catí·
to move over (to be together) day that was given out (as the appointed one) by someone
The day that had been announced for the get-together arrived,

oketv ohren, este yvkvfitet
okíta óĥlin ísti ’yanakafēytit
the time arrived the people gathered there
and the people gathered,

mv nerē panet hofonusekon wihket
ma nilí· pa·nít hofónosikon wéyhkit
that night they danced (in) not very long they stopped, quit
they danced that night, quit before long,

nocicen ohhvvyvtiken, hvthvvyvtke huehketv hakof,
nocêycin ohhayatêykin hathayátki hoyhkitá ha·kô·f
they slept it got morning morning to call it got (to be time)
and slept until morning, and when the morning call was made,

honvntake omvlkvt estvt em ohliketvt omat
honantá·ki omáلكat ístat imohleykitát ô·ma·t
the men all where they were to sit (wherever)
all of the men

kērrakusē vlkēt onkv,
kī·nĥa·kosi· áلكi·t ôŋka
knew very well each one (knew) for
knew very well where to sit,

omvlkvt oh-vpokof,
omáلكat óhhapo·kô·f
all of them when they sat down (on the benches)
so when everyone sat down,

mv ohliketv eto-poloket omaken oh-vpētticat
ma ohleykitá itopoló·kit omâ·kin ohhapí·tteycâ·t
that, those seats round logs they are that that gives shade for them
the seats were round logs, and for shade,

eto yakyvpē cakcvhehcē
itó yakyapí· cakcahíhci·
logs, pole forked they stand them up (in the ground)
forked posts were stuck in the ground

eto-polokē cvpcvkēn ohlumhicē fulutecihcē
itopoló·ki· capcakí·n ohlómheycí· foloticéyhci·
round poles, logs long ones they laid them upon (...) clear around
with long poles laid on them around all sides

mont eto-polokē lopockusēn er ohtvlihcet
mônt itopoló·ki· lopóckosi·n ilohtalaléyhci·t
Then the round poles small ones they put them crosswise
and small poles laid down crosswise,

eto-pokhv esse ocakan 'sohwikvktēt omaken,
itopó·kha íssi o·câ·ka·n sohweykakáti·t omâ·kin
brush (with) leaves that has they throw them upon... they are
and leafy brush thrown on top,

mvn cukucen kicet,
man cokócin kaycít
that the little house they called it
and they called that a cukuce ["little house"],

este em vliketv kerkvkēt vpopokēt omēs.
ísti imaleykitá kiłkakí·t apó·po·kí·t ô·mi·s
people (of certain) their (respective) clans are known they sit there together do
and people of the same clan sit together.

Mvt eto lekwaket cukuce vhopvnhokepētis on omat
mat itó likwâ·kit cokóci ahopanhokipí·teys ô·n o·mâ·t
(if) those logs are rotted little houses if they should happen to be ruined if
If the logs have rotted or the little houses have come apart,

mv em vhericetv vrahkvn nettv mellat okēs.
 ma imahīleycitá aláhkan nítta millá·t ô·ki·s
 those to repair them for that purpose a day they set do
 they set a day to repair them.

ʾTekueketv monkv em ohliketv oh-vpokof,
 ʾtikoykitá mōṅka imohleykitá óhhapo·kô·f
 to met [!] there therefore their sitting-place, seat when they sit on them
 As they sat on their benches at their get-together,

este hocēfhuecet vtotketv estomēn vtotkvranat,
 ísti hocífhoycít atotkitá istó·mi·n atótkala·nâ·t
 people they name (of) work of whatever kind they are going to work
 they named the people and the job they were to do,

hokkolē vlkēn vtotet omvlkvranusēt vtotkihocēt omēs.
 hokkô·li· álki·n ato·tít omalkaḷā·ⁿnosi·t¹³⁴
 atokéyho·cí·t ô·mi·s
 two (at) each time they sent them nearly all of them they work them do
 assign them in pairs, and would work nearly everyone.

Topv ʾmvwetēnv kicēt enhopohoyē
 topá¹³⁵ ʾmawití·na keycí·t inhopo·hoyí·
 bed ones that hold it down they called him, them have selected from
 Those selected to be what are called topv ʾmvwetēnv [“bed/arbors pressers”]

mvt vtotkekot vpokēt omēs.
 mat atótkikot apo·kí·t ô·mi·s
 those don't work they remain sitting do.
 do not work and remain sitting.

Heyv vtotkē fullvtēt
 hiyá ato·tkí· follatí·t
 these that are working being about, have been about (working)
 When these who have been working

poyvkēpen omat,
 pó·yaki·pín o·mâ·t
 (if) they should finish if they should
 are finished,

¹³⁴ Or: omalkahā·ⁿnosi·t.

¹³⁵ M: The brush arbors described above are also referred to as topá. The word topá may have referred to a raised platform originally, but in the twentieth century was used for both ‘bed’ and ‘arbor’.

“Entopvn vtehkekvs” mēkko mahken vtēhkof,
intopán atihkikás mí·kko máhkin ati·hkô·f
their benches be seated (in their places) the king says when they get in their places
the chief says “Have them get in their places,” and when they get in [their places],

opanē takhvyayicetvn “To-talucen res vlaketv hokkolen hopoyekvs”
opa·ní· takhaya·yeycitán ’tota·locín ’hisala·kitá hokkô·lin hopóyikas
dancing to make light little dry brush to bring it two (trips) hunt
to light up the dancing, the chief says “Make about two trips searching

mēkko makof,
mí·kko ma·kô·f
the king says
for dead wood,”

asenpunayet kērkuecen,
a·sínpona·yít kí·lkoycín
makes a talk to them he makes it known, a statement (by talking to them)
and [the speaker] announces it,

omvlkvrānuset fullet eto tat hopoyaken, vhokkolv tis
omalkalā·nosit follít itóta·t hopóya·kín ahokkoláteys
nearly all of them being about the wood they hunt for it sometimes twice
and almost all of them go look for wood, sometimes twice

momēn eto hopoyepuehcet,
mó·mi·n itó hopoyipóyhcit
In that way wood they make them hunt
they have them look for wood like that [i.e., as he ordered],

omvlkvt ohliketv ohtēhkof,
omáلكat ohleykitá óhti·hkô·f
all of them their seats when they get in them
and when all of them are in their seats,

omvlkuset es osiyet,
omáلكosit isosēyyit
all they go out
they all go out,

“Uewvn aklopekvs” mēkko mahkof,
óywan aklopikas mí·kko máhko·f
water must bathe in the king when he says
and after the chief says, “Let them bathe in the water,”

omvlkv́t vpehyet uewv aklopet eryihcet
omáلكat apíhyit óywa aklô·pit ítyéyhcit
all of them go water they bathe in and they come back
they all go, bathe in the water, come back,

entopv yvtehiket vpokof,
intopá 'yatihêykit apo·kô·f
their benches they get in them and when they sit down
and after they get in their arbor and are sitting, [the kings said,]

“Nake tat hiyomvkēn momēcvrēn
nâ·kita·t hayyo·makí·n momí·cáli·n
something that is to be this way want it to be done
“We made the call for things

huehketv enhayet
hoyhkitá ínha·yít
the call (to call for (it to be done this way?)) it was made for them
to be done this way

okeyvnken ohyicet
o·kiyánkin ohyêycit
we were intending (“meaning”) they have come to
and they have come

vtotketv momēcet sehoken hiyomat oren
atotkitá momi·cít sihô·kin hayyô·ma·t ô·lin
(to) work they have done they did do (up to) this time up to
and have done the work up to this time,

nake tat etetakuehcet kakatsken
nâ·kita·t itita·kóyhcit kâ·ká·ckin¹³⁶
things getting things ready, in readiness you-all must remain
so after you have made everything ready, be seated,

momen yomocke vlakat
mo·mín yomócki ala·kâ·t
Then darkness, night when it has come
and then when darkness comes,

omvlkuset erascehyet afvcketv momēcet taksehokatsken
omáلكosit íla·scíhyit a·fackitá momi·cít taksihô·ká·ckin
all together come back in enjoyment (you) must do you-all stay together
all of you come back in, you are to perform your duty,

¹³⁶ Here refers to more than two.

ecohhvyvtkvranvkēt omēs.
icohhayátkała·nakí·t ô·mi·s
it's going to come day on you is
celebrating till daylight.

Etehēricet sehoket omatskvrēs.
itihí·ⁿleycit sihô·kit omá·ckáfi·s
be careful of each other remain together you-all must do, be
You must all take care of one another.

Monkv hiyomusēn es osiyet
môŋka hayyô·mosi·n isosâyyit
Therefore right now you-all go out
So go out now

estem ēhvlwicēpet etefullekvs” mēkkvke makof,
istimi·halwéyci·pít itifóllikas mi·kkakí ma·kô·f
you-all eat your meals be around about the kings when they say
and eat your meals with one another,” the kings say,

enyvtekv em ohkērkuecof,
inyatíkat imohkí·lkoycô·f
their interpreter, spokesman interprets it to them, announces, tell it to them
and when their interpreter announces this to them,

vwahhet hompakēt omēs.
awáhhit hómpa·kí·t ô·mi·s
they scatter and then they eat do
they dismiss and eat.

Momen yomociken mēkkvke em ohliketv ohkahkof
mo·mín yomocâykin mi·kkakí imohleykitá ohkáhko·f
Then when it gets dark the kings their seats when they take them
Then when it gets dark and the kings have taken their seats,

enhuehkv ocēt onkv
inhóyhka ó·ci·t ôŋka
caller they have got do
they have a caller,

“Centopvtaken vtehkaks” maket huehken
cintopatá·kin atíhkaks ma·kít hóyhkin
you-all's benches get them they say they called, call them
so he calls, “Get in your arbors,”

vtehkepokof
atíhkipo·kô·f
when they all occupy their benches
and when they're all in them,

opvkv 'senhomahtv enhopoyē opvnēcvranat
opáŋka sinhomá·hta ínhopo·yí· opaní·cała·nâ·t
the dance- leader hunt for him to make them dance
he selects a person to choose

este enhopohyet
ísti inhopóhyit
the people, person they select
the leaders for the people to dance,

“Heyv estet cem punayvken omat,
hiyá ístit címpona·yakín o·mâ·t
this person when he talks to you-all when does
and announces to them, “When this person makes his selection

momvranen okēs enkomatskvrēs” maket
mó·mała·nín o·kí·s iŋko·má·ckáli·s ma·kít
it is going to be done that way he means, intends you-all must think so they said
and speaks to you, you must expect things

em ohkērkuehcen,
imohki·łkóyhcin
he announces it to them
to take place as he says,”

mv estet opvkv 'senhomahtv enhopoyen
ma ístit opáŋka sinhomá·hta ínhopo·yín
that person (who) is dance- leader they select him
and that person selects dance-leaders

pvnhoyen hvyatkēt omēs.
pánho·yín haya·tkí·t ô·mi·s
they dance till day comes does
and they dance till until morning.

Hvyayakan vpaċusen, “Esluekv hopoyaks” mahohken
hayá·ya·kâ·n apă·ⁿkosin islóyka hopóyaks ma·hóhkin
when it gets light immediately the hoe you-all look for it when they say
As soon as it gets light, they say, “Look for hoes,”

hoktvke tis esluekv ocvkēpat
 hoktakíteys islóyka o·cakî·pa·t
 even those of the women (that) hoes they have
 there are women, too, who have hoes,

sasēt onkv vrahkvn
 sá·si·t ôŋka aláhkan
 for there are (women that have hoes) to themselves
 so just for them

ēkvnv ’senkērkuehohcen
 i·kaná siŋki·lkoyhóhcin
 ground they designate (the ground) for them
 they designate ground

lueyaket omvnts.
 lóyya·kít o·mánc
 they hoe (generally) do (that’s the way they do)
 and they hoed that.

Poyvkekon honvntake poyaken omat,
 po·yakíkon honantá·ki pó·ya·kín o·mâ·t
 if they don’t finish the men if they do finish
 If they don’t finish before the men finish,

hoktvken em vnicen, hoktvket poyvkēpen omat,
 hoktakín imáneycín hoktakít pó·yaki·pín o·mâ·t
 the women (obj.) they help them the women if they finish (if)
 they help the women, and when the women finish,

honvntake em vnicen poyahkē tvlket omvnts.
 honantá·ki imáneycín po·yáhki· tâlkit o·mánc
 the men they help (them) after they finish always (work until they do finish) do
 with the men helping them they finish completely.

Mohmen “Vteloyvks” mahohken,
 móhmin atiló·yaks ma·hóhkin
 Then gather them! they say
 Then they say, “Gather it up,”

enhomv vpohoyvtē ocakat ētan
 inhomá apó·ho·yatí· o·câ·ka·t i·tá·n
 before, previously where they piled them (before) the places the same (places)
 and where they piled it before,

eroh-vpoyet pvhe vtakrv eto-esse tale tis
 ilóhhapo·yít pahí atákla itoíssi tá·liteys¹³⁷
 they piled them on grass and weeds and leaves even dry ones
 they pile it in the same place, and rake grass, weeds, dry leaves,

nake estomis omvlkvn pashoyēt omvnts.
 nâ·ki istô·meys omáلكan pá·sho·yít o·mánc
 something everything all they clear it all off they generally do
 and everything else.

Mv ēkvnv luyiyē pashohyē likat ofvn
 ma i·kaná loyēyyi· pa·shóhyi· leykâ·t ó·fan
 that ground which is hoed cleared off it remains inside
 There are three arbors [“little houses”]

cukuce tuccēnet ocēt omen,
 cokóci toccî·nit ó·ci·t ô·min
 little houses three are there do
 where the ground is hoed and cleared off,

mv nvrkvpv hēran totkvn etechoyēt omen mvn vfulutēcēt
 ma nalkapá hī·nla·n tó·tkan itícho·yít ô·min man afóloti·cí·t
 the middle right in a fire they build do that they go around (that)
 and right in the middle they build a fire and go around that

pvnhoiyēt omen cukuce ocakat em vhopvyusēn
 pánho·yít ô·min cokóci o·câ·ka·t (i)mahopayósi·n
 they dance do little houses that are a little ways off
 and dance, and a little further out from where the houses are,

vfulutkēn lueyet paset omhoyvnts.
 afolótki·n loyyít pa·sít ómho·yánc
 around (them) hoe and clean off they do
 they would hoe and clean off around them.

Mv vtotketv tvco-paskvn kihocēt omēs.
 ma atotkitá tacopá·skan kényho·cí·t ô·mi·s
 that work busground cleaning off that’s what they call it.
 That work is called tvco-paskv [“ring-sweeping”].

Momen mvn vtotket fulhoyof,
 mo·mín, man ato·tkít fólho·yô·f
 Then there working (there) when they are about
 While they are working,

¹³⁷ Separates it tá·li teys in lento speech.

mēkkvke kohv-rakkon vhopakuce tuccēnusē tayēn tacet,
 mi·kkakí kohałákkon, ahopa·kocí toccî·nosi· tâ·yi·n tâ·cit
 the kings big cane (measure) inches three about cut them
 the kings cut big canes into about three inch lengths,

lopõckusē eteselsēcet
 lopõⁿckosi· itisîlsi·cít
 very small they split them up
 then split them up [lengthwise] very small,

kolvpakusēn wvnawicet kakēpēt omēs.
 kolapâ·kosi·n¹³⁸ waná·weycít ká·ki·pí·t ô·mi·s
 only seven tie them and they sit (tying them together) do
 and sit tying up just seven of them.

Mv kohv-fvlahluce kolvpakat
 ma kohafalahlocí kolapâ·ka·t
 that split cane seven
 Those seven split canes

nettv estofvt posketv taranat eskērkvt omēn
 nítta istô·fat poskitá tá·ła·nâ·t iski·łkat ô·mi·n
 day when it will be busk when it's going to be the signification is
 are a count of how many days until the busk,

nettv kvckv kicēt okakvnts.
 nittakácka keycí·t oka·kánč
 broken-days they call it that's what they mean
 and were called nettv kvckv ["broken days"].

Etvlwv ētv enhesse sasan ohtotaken,
 ítálwa? í·ta? inhíssi sâ·sa·n óhtota·kín
 town some other its friend that is they send them to
 They send them to other towns who are friends,

encukopericen etohkvlkēpet opanet
 incokópīeycín itohkalkí·pit opa·nít
 they visit them they're/get all together they dance
 so that they might come to visit them, get together, and dance;

¹³⁸ M: Haas nb has kolapâ·koli·n.

fullepvranaṭ huehketv enhayat omakēs.
 follipála·nâ·t hoyhkitá ínha·yâ·t oma·kí·s
 where they should be about (and dance) the call is made that's why
 that is how they make their invitation ["call"].

Ēyafvceciē vretv netta rakkēn omēn
 i·ya·facicéyci.¹³⁹ ałíta? nittá· łákki·n ó·mi·n
 to enjoy themselves to be about (a) day big like
 It is a big day to be glad

'sem afvcketvt onkv
 'sima·fackitát ôṅka
 for that is their enjoyment it is
 and to celebrate,

este enhopoyet kohv·fvlahluce es vtotet
 ísti ínhopo·yít kohafalahlocí isáto·tít
 people they select them little split cane they sent them by (selected persons)
 so they select people and send them with the split canes

res empokat vwahēcet omvnts.
 'łisímpo·kâ·t awá·hi·cít o·mánc.
 when they're exhausted (the canes) scatter them they do
 and when they run out of them, they would scatter them about.

Estofvt posketvtaranet omat kerrakekv,
 istô·fat poskitatá·ła·nít¹⁴⁰ o·mâ·t kiłłâ·kika
 when busk is to be (if, when) (for) they generally know, therefore
 Since they know when the busk is to be,

ehvpo tis paset em vhericet fulhoyēt omvnts.
 ihapó·teys pa·sít imáhıleycít fólho·yí·t o·mánc.
 camp they clear off (the ground) they fix it up that's the way they do
 they sweep the camp and fix it up.

Mohmen netta cahkēpē oran,
 móhmin nittá· cahkî·pi· o·łâ·n
 Then days five at the end of (5 days)
 Then in five days,

¹³⁹ M: Haas nb has -asicéyci.

¹⁴⁰ Or: -tá·ha·nít.

hvtvm yvkvfhotēt omēs.
 hatâm ʾyanakáfhō·tí·t¹⁴¹ ô·mi·s
 again they meet back (in the same place) do
 they come together again.

Mv nerē panet hofonekon wihket nocicen hvyvtiken,
 ma nií· pa·nít hofónikon weyhkít nocêycin hayatêykin
 that night they dance (in) not very long they quit they go to sleep when it gets day
 They dance that night and before long they quit and sleep until dawn,

hoktvke pvnvranat
 hoktakí pánaŋa·nâ·t
 the women those that are to dance (going to dance)
 and the kings appoint two men

ohyekcivrē honvntake hokkolen mēkkvket enwiketv hayēn,
 ohykcéycáli· honantá·ki hokkô·lin mi·kkâlkit inweykitá há·yi·n
 to exact upon them men two the chiefs appoint them generally do
 to urge the women to dance,

mvt ʾsenhomahtv vwihēkv
 mat sinhomá·hta¹⁴² awayhí·ka
 the the leader and (the one) following (the leader) = the second
 and they make arrangements for a leader and the one to follow directly behind him,

ʾtepakem em etetakucet, “Em etetakaks” kicet,
 ʾtipâ·kin imitítá·koycít “imitítá·kaks” keycít
 both together get things ready for them you-all get ready they tell them
 and tell [the women], “Get ready,”

estehvpo omvlkvn ʾsencukopericet welakvntot fekhonnet,
 istihapó· omáŋkan sincokópīeycít wila·kántot fikhonnít
 camps all of them they visit them once in a while they’re about they stop
 and they go about together visiting all the camps [four times], resting each time around,

welakē es osticat “Lvpecicēt a vwaks” kicet
 wila·kí· isósteycâ·t “lapicéyci·t a·awáks” keycít
 and being about the fourth time (you-all) hurry up and go in they say
 and the fourth time around they say, “Hurry up and come,”

opvkvk ēkvvnv ra enhuehken oh·vpēyat,
 opáŋka i·kanán ła·ínhoyhkin óhhapi·yâ·t
 dance- ground they call from (the dance-ground) while going towards it
 and call from the dance-ground, so they all go to it,

¹⁴¹ Raiford: yinakáfhō·tí·t (either way is okay).

¹⁴² Raiford would prefer: ma sinhomá·hta.

takfulwv es ēwvnaket encvpkē ēkvnv tekkekvrānusen,
 takfólwa isi·wanâ·kit incapki· i·kaná tikkikaļā·ⁿnosin
 ribbons they tie around them (in) their length the ground nearly touching (the ground)
 with ribbons tied around them almost long enough to touch the ground

entvphē estomēn eyacat,
 intaphi· istó·mi·n iyâ·ca·t
 (in) their width (they are) whatever (width) they want
 of whatever width they want,

mohmet 'kvwelēpkvn takfulwv cahmelikv
 móhmit 'kawilí·pkan¹⁴³ takfólwa cahmiléyka
 Then head-decoration ribbon of different colors
 and they tie ribbons of many colors to their head-piece

mont encvpkē estomēn eyacat ,
 mônt incapki· istó·mi·n iyâ·ca·t
 Then the length is whatever (kind) they want
 of whatever length they want,

'svwvnawicet 'sekvwelēpet ascehyet vpokof,
 'sawana·wēycit 'sikawilí·pit a·scíhyit apo·kô·f
 they tie it on they put it over (their backs) and when they come in and sit down)
 and tie them all over their dress and head-piece, and when they have all come in and sat
 down,

“Tetaket os. Opvnaks” empohattv kicof,
 'titâ·kit ó·ⁿs opánaks impohá·tta¹⁴⁴ keycô·f
 ready for them it is dance (pl.)! [the coach] when he tells them
 The empohattv [“inviter”] tells them, “It’s ready. Dance!”

asvpvkilet takhaket svpaklof,
 a·sapakēylit takhâ·kit sapa·klô·f
 they stand up they get in line (side by side) when standing
 and when they all stand up and stand in line [side by side],

empohattv hvmket enhomahtet,
 impohá·tta hámkít ínhoma·htít
 the coach one, a certain (he) leads her (the leader)
 one empohattv leads them,

¹⁴³ Literally, “something that goes over the head”.

¹⁴⁴ sinhomá·hta = the leader (a woman in this case); impohá·tta = the coach (a man); inyahéyka = singers (two men). There is only one coach.

Mv ohliketv ocat omvlkvt oh-vpokvrēn eyacēt
 ma ohleykitá ô·ca·t omáلكat ohhapô·káfi·n iyá·ci·t
 that sitting-place where (it is) all of them want them to sit there they want
 The mekkos sit wanting everyone to be on the benches there,

mēkkvlke kaken, huehhoken
 mi·kkálki kâ·kin hóyhho·kín
 the chiefs (2 or more) are sitting they do call
 and call,

a awet pokof,
 á·a·wít po·kô·f
 they begin coming in when the last one is in
 and when all have come,

totkvn tehcet vpoket tafv 'mvpe hopoyvranat vtothohyen
 tó·tkan tíhcit apô·kit ta·famápi hopóyala·ná·t atothóhyin
 fire they make and sit down feather-handle to hunt for someone sends them
 they light the fire and sit, sending some to search for feather sticks,

res yicof, tafv-hvtken 'mvtvrtihcet,
 lísyeycô·f ta·fahátkin 'mataátéyhcit
 when they get back with it white feathers they hang them to (something)
 and when they come back with them, they hang white feathers on each one,

cukuce ehomv cukele ocakat,
 cokóci ihóma cokíli o·câ·ka·t
 little house in front of the posts where they are
 and where there are posts in front of the arbors,

omvlkvn eceskv tafv-hvtken escakevhēcet vpoken,
 omáلكan icíska ta·fahátkin iscakcahî·cit apô·kin
 all of them at the foot of the (post) the white feathers they stick them up they sit there
 they sit with all of the sticks with white feathers in the ground at the base of every post,

heleswv hahoyan ēsket
 hilísua ha·hó·ya·n i·skít
 medicine that is made they drink
 and without eating they sit drinking the medicine

vwotet vpokat hompekot vpoket onkv
 awo·tít apo·kâ·t hóm píko·t apo·kít ôḡka
 they vomit while sitting not eating they remain (for)
 that has been prepared and vomit,

mvt posketvt omēs.
mat poskitát ô·mi·s
that (is) busking is
so that is posketv [“fasting” or “busking”].

Ēelvwēcat vtēkat
i·iláwi·câ·t atí·ka·t
those that are fasting (one or more) every one (that is fasting)
All those who are fasting,

poskēn kihocēt omvnts.
po·skí·n kényho·cí·t o·mánc
busking they call that do
they call those poskē [“one who is fasting”].

Monkv poskof, tafv·hvtke es esē vlkēt es opanet,
mōŋka po·skô·f ta·fahátki isísi· álki·t isópa·nít
Therefore when they busk white feather holding each one dancing with
So when they fast, each one dances holding a white feather,

pvnkv cahmelikēn opanet, heleswv ēsket vwotet,
pāŋka cahmiléyki·n opa·nít hilíswa i·skít awo·tít
dances of different kinds they dance medicine they drink they vomit
they dance different dances, drink medicine and vomit,

kulkē eshayetv eto·taluceu hopoyvntot vpoken
kolkí· isha·yitá itota·locíw hopo·yántot apô·kin
light something to make it with dry brush, too sometimes they hunt they sit
gather dry brush to furnish light, and sit, and when it gets to be evening,

yafkof, uewvn aklohpet eryihcet vwahhet,
ya·fkô·f óywan aklóhpit iłyéyhcit awáhhit
when it gets to be evening water they bathe in they return they disperse, scatter
they bathe in the water, come back, disperse,

hompakēt omvnts.
hómpa·kí·t o·mánc
eat they do
and eat.

Mv yomockan pvnāken hvyvtiken vwahen omat,
ma yomo·ckâ·n pană·ⁿkin hayatēykin awa·hín o·mâ·t
that night they dance till day comes and if they scatter
That night they dance till daylight comes and when they dismiss,

etvlwv hvmēcat posketv enhoyanēt omēs.
itálwa hamî·ca·t poskitá ínhoya·ní·t ô·mi·s
(all of) one town the busk is generally over (for that town)
the whole town is generally finished with the busk.

Ohrolopē hvmkat vrahkv ohrolopē omvlkvv Hvyuce, Hvyo-rakko 'tepakat
ohłolopí· hámka·t ałáhka ohłolopí· omáلكan hayóci hayolákko 'tipâ·ka·t
year (for) one (year) for year all of it July (and) August together
For the whole year, every year, July and August

posketv enhvset omakēs.
poskitá inhasít omâ·ki·s
the busking month they are
are the busking months.

Etvlwv encukorakko ocēsasat omvlkvv heyv onvkv ocat,
itálwa incokolákko ó·ci·sâ·sa·t omáلكat hiyá onáka ô·ca·t
towns (their) buskgrounds (those) that have all of them (that) this saying have
All those towns who have buskgrounds have this understanding,

encukorakko ocēsasat
incokolákko ó·ci·sâ·sa·t
buskground that have
every town that has a buskground,

vtēkat omvlkvv enfulletv momvkē vlkēt omēs.
atî·ka·t omáلكat infollitá mó·maki· álki·t ô·mi·s
every one all of them their ways, custom that is (for) each one it is
their ways are each like this.

Momis Tokepahce, Kilice 'tepakat
mô·meys tokipáhci kaylêyci 'tipâ·ka·t
But the Tukabahchee Kayleidji together, both of them together
But Tukabahchee and Kayleidji's customs

enfulletv mvrahkusēn fullēt poskēt omakēs.
infollitá 'małáhkosi·n follí·t po·skí·t omâ·ki·s
their ways a little different being around busking they are
are a little different when they busk.

Momet cukorakko yvmahken oketv ocakvtēs
mo·mít cokolákko yama·hkín okíta ó·ca·katí·s
Then buskground, big house became [wasted] the time there once was
There's a story that the buskgrounds

maketv ocat
ma·kitá ô·ca·t
that saying that is
were once destroyed,

cukorakko ocakat
cokolákko o·câ·ka·t
big house (buskgrounds) those that have
but all the buskgrounds

omvlkvt yvmahkvtē vlkēt omēs.
omáلكat yama·hkatí· álki·t ô·mi·s
all of them have been destroyed each one has been
have been destroyed.

Momen hiyomat etvlwv encukorakko wikvtē sulkēt omēs.
mo·mín hayyô·ma·t itálwa incokolákko weykatí· sólki·t ô·mi·s
Then at this time towns (several) buskground have quit several there are
And now many towns have abandoned their buskgrounds.