

## How a Chief Used to Talk to his Citizens

Told by I. Field (V:79-85)

Momen hofonē  
mo·mín hofóni·  
Then a long time ago  
Then a long time ago,

hvsoss-elecv                      esvculvke                      kakēpofv tat,  
hasossilíca                      isacoláki                      ka·kî·pô·fata·t<sup>1</sup>  
in the [southeast]                      the old people                      while they were living there  
when the old people lived in the southeast,

tvsekvyv                      hoponkv                      etetakvkēn                      enpunayet  
tasikayá                      hoponaká                      itita·kaki·n<sup>2</sup>                      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 buskground

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

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 kings.

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

em opunvye hēret estakkak't                      omvtēt                      omēs.  
imoponáyi hī·nłit istákka·k                      to·matí·t                      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.

<sup>1</sup> Or perhaps: ka·ki·pô·fata·t.

<sup>2</sup> Raiford: itita·katí·n.

Momen okat herahēken em punayet  
 mo·mín o·kâ·t hiḷā·<sup>n</sup>hi·kin ímpona·yít  
 Then he, they said in a good way talked to them  
 They spoke in a nice way to them

tvsekvyv vnokecē hēret omvtēt omēs.  
 tasikayá anokicí· hī·<sup>n</sup>ī·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 kakēpvyatē”  
 nítta istô·fatostô·meys nâ·kit amistónkon ka·kî·paya·ti·<sup>^</sup>  
 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 vlikety maketv etekerrē hēret mv oketv omof,  
 imaleykitá ma·kitá itikíḷi· hī·<sup>n</sup>ī·t 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 vlikety [“clans”], as they’re called, knew each other well,

em etecakkeyvte vlke etekerrēt ont kaket omvtēt omēs.  
 imiticakkiyati âlki itikíḷi·t ônt ka·kít 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)<sup>3</sup> they stood them up (the medicine)  
 They stood the cold medicine

kaket omvtēt omēs.  
 ka·kít o·matí·t ô·mi·s  
 [live] that’s the way they did.  
 up for them.

<sup>3</sup> M: Raiford interpreted ahiliskasáppi ‘cold medicine’ as a medicine that had been used. For JM, it’s a medicine containing an herb that keeps the medicine cold even in hot weather.

Mv omofv tat cukolice opunvkv  
 ma ô·mo·fata·t cokolêyci<sup>4</sup> oponaká  
 at that time [women] talk  
 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,  
 mônt o·kín imopona·yô·fata·t  
 Then he meant: while he was talking to them  
 This he said, when he was talking to them,

“Cenkaketv yohfulhoketsken amat,  
 ciŋka·kitá yohfólhokíckin<sup>5</sup> 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 kaketsken amat,  
 ciŋka·kitá loŋhoyí·t ka·kíckin 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 enpapvkē tvlkusen em vhecvkē hēret takkaketon ontskvrēs”  
 hopoytá·kin ínpa·pakí· tâlkosin imahicáki· hĩ·hit takká·kiton ónckáfi·s  
 the children to eat with only they looked after them well in that way you must live  
 you must eat with the children and be a good example for them,”

kicet em opunayet okvtēt omēs.  
 keycít imópona·yít<sup>6</sup> o·katí·t ô·mi·s  
 they, he said to them they talked to them (meaning) that way.  
 he said as he talked to them.

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

<sup>4</sup> M: Haas has cokoléyci, evidently intending cokolêyci. Raiford also suggests this, translating cokolêyci literally as ‘a house standing’.

<sup>5</sup> M: Haas nb has yoffólhokí·ckin.

<sup>6</sup> Original: imópana·yít.