

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·t¹
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·n² 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.
imoponáyí 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.

¹ Or perhaps: ka·ki·pô·fata·t.

² Raiford: itita·katí·n.

Momen okat herahēken em punayet
 mo·mín o·kâ·t hiḷā·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 hēret omvtēt omēs.
 tasikayá anokicí· hī·ⁿī·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·[^]
 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·ⁿī·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)³ 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.

³ 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 cokolêyci⁴ 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 yohfólhokíckin⁵ 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·yít⁶ 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,

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

⁵ M: Haas nb has yoffólhokí·ckin.

⁶ Original: imópana·yít.