

The Comanches and the Creeks (Kvmince, Maskoken)¹

J. Hill (Hill III:8-10; Haas XX:11-29)

Kvmincvlket Maskokvlken horren enhayetvn eyacēton
kamayncâlkit ma·sko·kâlkin hółlin inha·yítan iyá·ci·ton
The Comanche wanted to make war against the Muskogee,

este-Maskoke etvlwv kerrētōt
istima·skó·ki itálwa kíłli·tot
and the Muskogee Nation learned of it,

horre hakekan hērēs komet este-Maskoke vkerricet omis
hółli há·kika·n hĩ·ⁿli·s kô·mit istima·skó·ki akíłleycít o·mēys
and the Muskogee thought it best not to have war;

etenherkē etvlwv kakvrēn komeyē estomis
itinhíłki· itálwa ká·káli·n ko·miyí·² istô·meys
we wanted the two nations to live in peace with each other,

este-Maskoke toyeyat pomet ohhvpēyēt
istima·skó·ki tō·yiya·t pó·mit óhhapi·yí·t
we the Muskogee wanted to go

etem punahoyetvn kohmēt
itimpona·hoyítan kóhmi·t
and talk with them,

’rem oricēn omat nake herekis ocē tayēs komaket fullet
’limóleycí·n o·mâ·t nâ·ki híłkeys ó·ci· tâ·yi·s kó·ma·kít follít
but they thought something bad might happen when they got there,

herkv hayvkvvrēn este-Semvnolvlken ohtohoyvtēs.
híłka ha·yakáli·n istisimano·lâłkin ohtótho·yatí·s
and to make peace, the Seminoles were sent to them.

Kvmincvlke ’rem orihcē tem punahoyvrēn
kamayncâlki ’limóleyhci· timpona·hoyáli·n
The Muskogees and the Seminoles made an agreement

este-Maskokvke Semvnolvke tenfaccat
istima·sko·kakí simano·lakí tínfa·ccâ·t
so that they would go to and talk with the Comanches:

¹ Title: kamáynci ma·skó·kin ‘Comanche, Muskogee’.

² Or also (MM): kô·miyi·.

“Kvmince herkv yacekot acenholwvyēcaken omat,
kamáynci hílka yá·cikot a·cinholwayí·ca·kín³ o·mâ·t
“If the Comanche do not want peace and become angry with you,

Maskoke toyeyat pomet tepoyeyvrēs” kicaken
ma·skó·ki tô·yiya·t pó·mit ’tipoyíyáfi·s káyca·kín
we the Muskogees will fight with them,” they said,

este-Semvnole vkvsahmet vpēyat
istisimanó·li akasáhmit apí·ya·t
and the Seminoles agreed and went,

Kvmince-mēkko ’rem oricet
kamayncimí·kko ’himolēycit
they arrived before the Comanche chief

“Herkv etem ocēt Kvmince Maskoke ’tepakat
hílkan itimó·ci·t kaméynci ma·skó·ki ’tipâ·ka·t
and said, “If both of you, the Comanche and the Muskogee

kakatsken omat hērēs komeyatet
ká·ká·ckin o·mâ·t hí·hí·s kô·miya·tít
could live in peace with one another, it would be good, we believe,

cenycet omēs” kicaket oman,
cinyêycit o·mí·s káyca·kít o·mâ·n
and that is why we come to you,” they told him,

Kvmince-mēkko tat “Herkv cvyaceks.
kameyncimí·kkota·t hílka cayá·ciks
but the Comanche chief said “I do not want peace.

’Tepokv min cvyacēs” maket,
’tipo·kamêyn cayá·ci·s ma·kít
I would rather battle,” he said,

esvkpv tat eccvktvkse enrē nake sechetv min ’svhopayet
isákpata·t iccakotáksi inlí· nâ·ki sichitá mêyn⁴ sáhopa·yít
and using his arm like he was shooting something with a bow and arrow, he said,

hiyomēcetv min cvyacēs maket liket omen
hayyomi·cítá mêyn cayá·ci·s ma·kít lēykit o·mín⁵
“This is what I want to do” as he sat,

³ Haas nb has a·cinhólwayi·cakín.

⁴ Haas nb has siccihitamêyn.

⁵ M: Hill here and below describes the Comanche practice of using Plains Sign Language.

“Mon omat fulecbranēs
mó·n o·mâ·t folícala·ní·s
“Then we are going back.

Momis opunvkv tat cenwikēkv hēren ohhvkericet
mo·mēys oponakáta·t cínweykí·ka⁶ hī·ñin ohhakiñléycit
But we have clearly left you word, so think about it well,

herkv tat vkvsametskan hērēs ’rehyiceyvrētok
hílkata·t akasâ·mícka·n⁷ hī·ñi·s ’ihyeyciyáli·to·k
if you agree to peace, it will be good. We will be back,

estomvranetskat fvccēcet liketsken yicēn omat
istó·mała·nícka·t faccî·cit léykíckin yeycí·n o·mâ·t
decide what you are going to do and when we return,

’tem punahokv espokētarēs kihcet ’rvwēpvtēs.
’timpona·hoká ispo·kí·tá·lí·s kényhcit láwi·patí·s
we will talk for the last time,” they said, and returned home.

’Svhokkolat Semvnołvke Kvmince-mēkko hecbranē vpeyvranoł
’sahókko·lá·t simano·lakí⁸ kamayncimí·kko hicáła·ní· apíyała·nô·f
The second time the Seminoles were going to see the Comanche chief,

este·mvnettvłke yekcvkē ceyvlhoyē tayan
istimanittálki yikcakí· ciyálho·yí· tâ·ya·n
they took with them many strong young men

sulkēn ēyvpahyet svpēyvtēs.
sólki·n i·yapáhyit sápi·yatí·s
who could fight hard.

Momet yv mvnettvłke em punayet,
mo·mít ya ’manittálki ímpona·yít
And they talked with the young men, [saying,]

“Puhvpon tvkkvpokatsken,
pohapó·n takkapô·ká·ckin
“You will stay at the camp,

⁶ M: Or also (MM): cínwēyki·ka.

⁷ M: Haas nb has akasâ·má·cka·n.

⁸ M: Haas nb has simano·lálki.

Kvmince-mēkko tem punayeyan,
kamayncimí·kko tímpona·yiyâ·n
and when we talk with the Comanche chief,

herkv pum vkvsvmeko tayen kērrēn omat,
híłka pomakasámiko· tâ·yin ki·łłi·n o·mâ·t
if we find out he doesn't agree to peace,

punken kvwapēn omat yahkatskvrēs.
pōŋkin kawa·pí·n o·mâ·t yá·hká·ckáli·s
if we raise our hands, you will shout.

Mont yahket a-epuhpefatiket
mónt ya·hkít a·?ipohpifa·tēykit
And still shouting, you will run toward us

Kvmince-mēkkon hvlvtackvrēs” kicahken
kamayncimí·kkon halatá·ckáli·s keycáhkin
and take hold of the Comanche chief,” they ordered them;

este-mvnettvłke ehvpon fekhonnaken
istimanittálki ihapó·n fikhonnâ·kin
the young men stayed at their camp,

vculvke tat vpēyet Kvmince-mēkko ehomv ’rorihcet
acolakíta·t apí·yit kamayncimí·kko ihóma ’łoléyhcit
and the old ones went before the Comanche chief, [saying,]

“Hiyomat hvtvm rehceryicvkēt omēs
hayyô·ma·t hatâm lihcinycákí·t o·mí·s
“Now again we come to you.

Herkv vkvsvmē tayet vkerricatsken omat
híłka akasamí· tâ·yit akiłłēycá·ckin o·mâ·t
We have come to you wanting to know

kerretvn puyacēt cencyicvkēt omēs” maket
kiłłitán poyá·ci·t cinyēycákí·t o·mí·s ma·kít
if you have decided to agree to peace,” they said;

Semvnolvke tat Kvmince-mēkkon em punvyaket oman
simano·lakíta·t kamayncimí·kkon imponáya·kít o·mâ·n
the Seminoles talked with the Comanche chief, but he said,

“Herkv tat cvyaceks. Horre min cvyacēs” maket
hílkata·t cayá·ciks hółli mêyn cayá·ci·s ma·kít
I do not want peace. I would rather have war,” he said,

Kvmince-mēkko tat likēpen
kamayncimí·kkota·t leykí·pin
and the Comanche chief sat undisturbed;

“Kos. Horre sekat mit hērētan oketskes kicaket omis,
kos hółli sikâ·t mêyt hí·ⁿhi·ta·n o·kíckis kēyca·kít o·mēys
“No. It would be good not to have war,” they said,

vkvsvmeko t̄ayuset likēpen
akasamíko· t̄ă·ⁿyosit leykí·ⁿpin⁹
but he still would not agree as he sat calmly;

vpokusymmvlíket Semvnołvke herkv-hayv tat enken kvwvpaken
apô·kosāmⁿmalēykit simano·lakí hílkahá·yata·t íŋkin kawápa·kín
and after sitting a long time, the Seminole peace-makers raised their hands,

Semvnole este-mvnettvlke tat yahiket, yahket, ohpefatiket,
simano·li istimanittálkita·t ya·hâykit ya·hkít ohpifa·tēykit
and the young Seminoles whooped and yelled and ran toward them,

’svculvke vpokan ’roricen,
’sacoláki apô·ka·n lóleycín
and as they got to where the old ones sat,

Kvmince mvnettvlkeu vpvkēt omvtētok:
kamáynci ’manittálkiw apáki·t ô·mati·to·k
the young Comanches were there:

em eccvkvkse cvwaket nēpket kotvksēcakof,
imiccakotáksi cawâ·kit ni·pkít¹⁰ kotaksí·ca·kô·f
they took their bows, and when they pulled them back and bent them,

eccvkvkse enkvēken rē tis enkvēken
iccakotáksi íŋkaci·kín hí·teys íŋkaci·kín
the bows broke, even the arrows broke,

estomvkeko tayet fullen
isto·makíko· t̄ă·yit follín
and they couldn’t do anything;

⁹ Haas nb has leykí·pin. MM feels leykí·ⁿpin, implying casualness, is more natural.

¹⁰ ni·pkítá = to pull back on bow (old-time word). [MM doesn’t know this word.]

Semvnoivke tat em mvnetviken ohtohket
simano·lakíta·t¹¹ immanittâlkin ôhto·hkít
the Seminoles drove their young men forward:

“Kvmince-mēkkon hvltvks” kicahken hvltakof
kamayncimí·kkon halátáks keycáhkin haláta·kô·f
“Take hold of the Comanche chief,” they ordered them, and when they got hold of him,

wenakē monken, ekvhvrpen encopahket, raspefatkehpen,
wina·kí· môḡkin ikahálpin incopáhkit la·spifa·tkíhpin
he was still alive, and they took his scalp and ran back with it,

Kvmince ēyvtelohyet a·assēcet fullof
kamáynci i·yatilóhyit a·ʔá·ssi·cít follô·f
and when the Comanche gathered themselves and gave chase,

vnrpēt hotvlē·rvkkot oske·rvkko vpvkēt ohhvlahken
anłapí·t hotali·lâkkot oskiłákkó apáki·t ohhaláhkín
a strong wind with great rain came upon them,

uelvokē·rvkko tis hakaken, estomvkeko tayet fekhonnahken,
oylawki·lâkkoteys há·ka·kín isto·makíko· tâ·yit fikhonnáhkin
a lot of flooding took place, and they could do nothing and had to stop;

ayen netta vnvcomēt yvfyaken uelvokē hoyvnē poken
a·yín nittá· anacomí·t yafyâ·kin oylawkí· hoyáni· pô·kin¹²
many days passed, the flood waters all passed,

Kvmince em opunayv tat ayet Semvnoivke ʔrem oran
kaméynci imoponá·yata·t â·yit simano·lakí límo·lâ·n
and the speaker for the Comanche went to the Seminoles, and on arriving,

em mēkko ekvhvrpe tat senhvyatket encukorvkkon nvkvftēt
immí·kko ikahálpita·t sinhayâ·tkit incokolâkkon nakáfti·t
because of his chief’s scalp, [the Seminoles] had stayed up all night, meeting at their
square ground,

Semvnoivke vpoken roret enkesmelkvn konkohicet ʔtetvkkayet
simano·lakí apô·kin lo·lít inġkismílkan konkohêycit ʔtitakkâ·yit
and he reached the Seminoles and bending and hooking his forefingers together,

¹¹ Haas nb has simano·lâlkíta·t.

¹² Haas nb has hoyanipô·kin.

“Hiyomēn cvyacēs” maket vlakvtēs mahokvnts.
hayyó·mi·n cayá·ci·s ma·kít ala·katí·s má·ho·kác
he came saying, “This is what I want,” it was told.

“Kvmince toyvyat este-Maskoke etvlwv tat herkvn etem ocēt
kamáynci tô·yaya·t istima·skó·ki itálwata·t hílkan itimô·ci·t¹³
“I, who am Comanche, we want peace with the Muskogee Nation,

etehvlvtkvn ocetvn puyacēs” maketvn omvtēs,
itihalátkan o·citán poyá·ci·s ma·kitán o·matí·s
binding us together,” he said,

enkesmelkv ’tettvkkayat.
iṅkismílka ’titákka·yâ·t
the forefingers joined together.

Monkv este-Maskoke etvlwv horre enhayetv eyacē
môṅka istima·skó·ki¹⁴ itálwa hóḷi inha·yitá iyá·ci·
Therefore the Comanche Nation who had wanted to wage war with the Muskogee Nation,

Kvmince etvlwv fullvtētat wikvtēt omēs makēt onahoyēt omvnts.
kaméynci itálwa follatí·ta·t weykati·t ô·mi·s ma·kí·t oná·ho·yí·t o·mánc
ceased wanting it, it was told long ago.

¹³ M: Or also (MM): itimó·ci·t.

¹⁴ M: Haas nb has istima·skó·ka.