

## The Comanches and the Creeks (Kvmince, Maskoken)<sup>1</sup>

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·<sup>n</sup>li·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·<sup>2</sup> 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-Semvnlvlken 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 Semvnlvke tenfaccat  
istima·sko·kakí simano·lakí tínfa·ccâ·t  
so that they would go to and talk with the Comanches:

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<sup>1</sup> Title: kamáynci ma·skó·kin 'Comanche, Muskogee'.

<sup>2</sup> Or also (MM): kô·miyi·.

“Kvmince herkv yacekot acenholwvyēcaken omat,  
kamáynci hílka yá·cikot a·cinholwayí·ca·kín<sup>3</sup> 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 mêyn<sup>4</sup> 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·mín<sup>5</sup>  
“This is what I want to do” as he sat,

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<sup>3</sup> Haas nb has a·cinhólwayi·cakín.

<sup>4</sup> Haas nb has siccihitamêyn.

<sup>5</sup> 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·ka<sup>6</sup> hī·ñin ohhakiñléycit  
But we have clearly left you word, so think about it well,

herkv tat vkvsametskan hērēs ’rehyiceyvrētok  
hílkata·t akasâ·micka·n<sup>7</sup> 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·lakí<sup>8</sup> kamayncimí·kko hicála·ní· apíyala·nô·f  
The second time the Seminoles were going to see the Comanche chief,

este·mvnetvłvke 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 mvnetvłvke 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,

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<sup>6</sup> M: Or also (MM): cínwēyki·ka.

<sup>7</sup> M: Haas nb has akasâ·má·cka·n.

<sup>8</sup> 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·têykit  
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-mvnettvlke 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 reh cenyicvkēt omēs  
hayyô·ma·t hatâm lihcinyêycaki·t o·mí·s  
“Now again we come to you.

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

kerretvn puyacēt cenyicvkēt omēs” maket  
kiłłitán poyá·ci·t cinyêycaki·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·<sup>n</sup>hi·ta·n o·kíckis kēyca·kít o·mēys  
“No. It would be good not to have war,” they said,

vkvsvmeko t̄ayuset likēpen  
akasamíko· t̄ă·<sup>n</sup>yosit leykí·<sup>n</sup>pin<sup>9</sup>  
but he still would not agree as he sat calmly;

vpokusymmvlíket Semvnołvke herkv-hayv tat enken kvwvpaken  
apô·kosām<sup>n</sup>malēykit 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·pkít<sup>10</sup> 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· t̄a·yit follín  
and they couldn’t do anything;

<sup>9</sup> Haas nb has leykí·pin. MM feels leykí·<sup>n</sup>pin, implying casualness, is more natural.

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

Semvnoivke tat em mvnetviken ohtohket  
simano·lakíta·t<sup>11</sup> 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 ohhaláhkin  
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·kin<sup>12</sup>  
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,

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<sup>11</sup> Haas nb has simano·lâlkíta·t.

<sup>12</sup> Haas nb has hoyanipô·kin.

“Hiyomēn cyyacēs” maket vlakvtēs mahokvnts.  
hayyó·mi·n cayá·ci·s ma·kít ala·katí·s má·ho·kánc  
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·t<sup>13</sup>  
“I, who am Comanche, we want peace with the Muskogee Nation,

etehvlvkvv 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·ki<sup>14</sup> 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 weykatí·t ô·mi·s ma·kí·t oná·ho·yí·t o·mánc  
ceased wanting it, it was told long ago.

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<sup>13</sup> M: Or also (MM): itimó·ci·t.

<sup>14</sup> M: Haas nb has istima·skó·ka.