

estvmv estomis arat “Erkenvkekvs” komhoyen omat  
*ístama istô-meys a-lâ-t ilkinákikas kómho yín o-mâ-t*  
 wherever I went, I could preach when asked

Hesaketvmesē em opunvkvn este em onayet,  
*hisa-kitamisi· imoponákan ísti imóna-yít*  
 to tell the word of God to all people.

serkenakē arvranat yekcetv enhēcket os komhoyvtēt omēs.  
*sílkina-kí- á-lala-nâ-t yikcítá inhî-ckit ó-<sup>n</sup>s kómho-yatí-t ô-mi-s*  
 They believed that this authority gave me the power to go and preach.

Momen mv vtotketv hvlatvyē monken mucvnettv vlakis,  
*mo-mín ma atotkitá halâ-tayi· môñkin mocanítta alâ-keys*  
 I have been in that work to this day,

Hvyorakko netta paletuccēnat ohrolopē cokperakko hvmken  
*hayolákko nittá· pa-litocci-na-t ohloloپی· cokpilákko hámkín*  
 August 30, nineteen hundred

cokpe ostvpaken paletuccēnen ostvpohkakat, Ceme (James Hill).  
*cókpi ostapâ-kin pa-litocci-nin ostapohká-ka-t cími. (James Hill).*  
 and thirty-nine [1939]. Jim (James Hill)

### [The Civil War]<sup>44</sup>

J. Hill (Haas IV:1–25)

|                  |                 |             |              |  |
|------------------|-----------------|-------------|--------------|--|
| Este-cate        | em ēkvnv        | ofv         | horre        | ocakvtēt os.                                   |
| <i>isticá-ti</i> | <i>imi-kaná</i> | <i>ó-fa</i> | <i>hólli</i> | <i>ó-ca-katí-t ô-<sup>n</sup>s<sup>i</sup></i> |
| [Indian          | their land      | in]         | war          | they had                                       |

They had a war in Indian Territory.

|                  |                   |               |                        |
|------------------|-------------------|---------------|------------------------|
| Ohrolopē         | cokperakko        | hvmken        | cokpe cenvpaken        |
| <i>ohloloپی·</i> | <i>cokpilákko</i> | <i>hámkín</i> | <i>cokpicinapâ-kin</i> |
| year             | thousand          | one           | eight hundred          |

It began around the year eighteen hundred

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<sup>i</sup> Raiford says *ô-s*.

pale ēpaken hvmtkontvlakat mahen vlichehcet, Wvcenv ēmētat 'tekvpahket,  
*pá-li i-pá-kin hamkonalâ-ka-t mâ-hin aleycīhcit wacína i-mi-tá-t 'tikapáhkit*  
 sixty one about it began United States itself (was) divided  
 and sixty-one [1861]. The United States itself divided

horre hayvtēt os. Este-lvsten — vpuekv, wakv, cerakko tis omēn  
*hólli ha-yatí-t ô-ns istilástin — apóyka, wá-ka, 'cilákkoteys ó-mi-n*  
 war made did colored people livestock cattle horses even were like  
 and made war. Colored people, like livestock, cattle, even horses,

vtotkv hayetvn wiyet nēset horkopet komis wihoyēn ocaket  
*ató-tka ha-yitán wayyít ni-sít hólko-pít kô-meys wáyho-yí-n<sup>45</sup> o-cá-kit*  
 worker to make sell bought stole did sold had  
 were bought, sold, and stolen to make workers; they were sold,

este-caten nesepeucaket omvtēs. Monkv este-catet,  
*isticá-tin nisipóyca-kít o-matí-s mójka isticá-tit*  
 Indian made buy for that reason Indians  
 and they made Indians buy them. For that reason, if an Indian

este-lvste ocēt liken omat, nake ockv rakkēn ocēt os  
*istilásti ó-ci-t lâykin o-mâ-t ná-ki ó-cka lákki-n ó-ci-t ô-ns*  
 negroes owned living were estate, property big had (was) did  
 owned Negroes, some Indians

komhoyēn este-cate likē sasvtēt omēs. Momvtētan  
*komhoyí-n isticá-ti laykí sa-satí-t ô-mi-s mo-matí-ta-n*  
 recognized Indian lived was where it was  
 were recognized as having large estates. So it was that

Wvcenv vpvlwvt wiyvkat “Nēslovak wikvkēts” maken  
*wacína apálwat wayyakâ-t<sup>46</sup> ni-sakâ-t wáykakí-c ma-kín*  
 United States part of them/the rest selling buying let’s quit did say  
 when part of the United States was selling Negroes, some said, “Let’s quit buying them.”

vpvlwvt eyacekon, horre eshahyet este-cate awahchcet omhoyen;  
*apálwat iyá-cikon hólli isháh-yit isticá-ti awa-híhcit omhō-yin*  
 the rest didn’t want it war made Indians scattered they did  
 And others didn’t agree, so they made war, and the Indians were scattered.

este-cate etenrvpēt fullet elvwaket em ecerakko tis pvpaket  
*isticá-ti itinlapí-t follít iláwa-kít imicilákkoteys papa-kít*  
 Indians disagreed were about hungered their horses, even they ate  
 The Indians disagreed and were so hungry that some ate

sasvtēt omēs. Momen sulkēt  
*sa:satí-t ô-mi-s mo-mín sólki-t*  
 were some (people ate their own horses) did then a lot of them  
 their own horses. Then many of them,

hoktvke hopuetakuce esyomat vnrwvvn fullvtēs.  
*hoktakí hopoyta-kocí isyô-ma-t ânlawán follatí-s*  
 women children together anywhere wandered about  
 women and children, wandered in the wilderness.

Estemerkv rakkēn hecaket momet hvce Wvsetv hocēfkē vnakvn,  
*istimílka lákki-n hica-kít mo-mít hácci wasíta hocífkí aná-kan*  
 suffering great saw then stream Washita named near by  
 They saw great suffering, and near the river named Washita,

hapo-rakko hayet vpoken  
*hapo-lákkó há-yit apô-kin*  
 a big camp made stayed  
 they made a big camp.

lecekakv enokketvt heciken, sulkēt pvsatken  
*liciká-ka inokkitát hicâykin sólki-t pasa-tkín*  
 small-pox disease caught several died  
 Many caught small pox and died,

ena vrvnakat vtēkusēn, fakke ohranet wihokvtēt omēs.  
*iná alanâ-ka-t atí<sup>n</sup>-kosi-n fákki ôhla-nít wáyho-katí-t ô-mi-s*  
 body out of view only dirt covered quit [did]  
 and just to get them out of sight, they covered them with dirt and left.

Estemerkv sulkēn este-catehkv n etehoyvnehcen, herkv hakvtēt omēs.  
*istimílka sólki-n ística-tíhkan itihoyaníhcin hílka ha-katí-t ô-mi-s*  
 suffering lots of Indians went through peace was made [did]  
 The Indians endured great suffering before peace was made.

Cokperakko hvmken cokpe cenvpaken pale ēpaken cahkepohkakat mahen  
*cokpiláakko hámkín cokpicinapâ·kin pá-li i-pâ·kin cahkipohká·ka-t mâ·hin*  
 [thousand one eight hundred sixty-five about]  
 In about eighteen hundred and sixty-five [1865],

mv horre omēcicē este-cate vwahetv enhakvtē vkerrickv  
*ma hólli omi·cáyci· isticá·ti awa·hitá inha·katí· akilléycka*  
 that war was the cause Indians to scatter started ideas  
 because of the war, the Indians had become scattered about, and their thoughts

vwahē monken mucvnettv oret os, cokperakko hvmken  
*awá·hi· mōnkin mocaníttá ô·lit ó·s cokpiláakko hámkín*  
 not together during today still/continues [thousand one  
 are still not unified to this day,

cokpe ostvpaken pale tuccēnen kolvpohkaken.  
*cókpi ostapâ·kin pá·li toccí·nin kolapohká·kin*  
 hundred nine thirty-seven]  
 nineteen hundred and thirty-seven [1937].

### The Effect of the Civil War on the Indians

J. Hill (Haas IV:127–141)

Wvcenv Lepvpleken este-lvste pucas-seko hayetv eyacen,  
*wacína lipáplikin istilásti pocá·ssiko· ha·yítá iyâ·cin*  
 U.S. the Republican party negroes with no owners to make they wanted  
 The United States Republicans wanted to free the Negroes, made war,

horre eshayē esfullvtē herkv hahkof, Wvcenvt etenfvccetvn  
*hólli ísha·yí· ísfollatí· hílka háhko·f wacínat itinfaccitán*  
 war made were around peace after it was made the U.S.'s agreement  
 and when peace came, the United States

este-caten enhayet omat, este-catet etvlwvt fvccehcet,  
*isticá·tin inha·yít o·mâ·t isticá·ti itálwat faccíticit*  
 Indians making with did the Indian nation decided  
 was making treaties with the Indians, and the Indian [i.e. Muscogee] Nation decided: