

Cokperakko hvmken cokpe cenvpaken pale ēpaken cahkepohkakat mahen
cokpiláakko hámkin 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· mônkin mocaníttá ô·lit ó·s cokpiláakko hámkin
 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. Muskogee] Nation decided:

“Este-lvste nēseyvtē vhonevpse esyomat,
istilásti ni-siyáti· ahonápsi isyô·ma·t
 negroes that we bought descendants of together (with)
 “Though they are not asking for it, we want the Negroes that we bought,

etvlwv tvsekvyv toyeyat, ētvpomēn
itálwa tasikayá tō·yiya·t i·tapó·mi·n
 nation citizens (of the nation) we who were (citizens of the nation) just the same
 together with their descendants, to be citizens just like those of us

tvsekvyvt omvrēn, vpohē tokon este-lvste puyacēs” maket,⁴⁷
tasikayát omáli·n apô·hi·⁴⁸ tó·ko·n istilásti poyá·ci·s ma·kít
 the citizens to be we did not ask for negroes we want them said
 who are citizens of the nation,” they said.

Este-Maskoke Etlwvt ēyem opunvyēpan em oh-vkvsahmet,
isti ma·skó·ki itálwat i·yimopónayi·pâ·n imohhahasáhmit
 the Muscogee Nation because they talked for themselves they approved for them
 And the Muscogee Nation discussed the matter and approved it,

este-lvsten este-maskoke entvsekvyvn Wvcenvt hayvtēt omēs.
istilástin istima·skó·ki intasikayán wacínat ha·yatí·t ô·mi·s
 the negroes the Creeks their citizens the U.S. made them did
 and the U.S. made the Negroes Muscogee citizens.

Ohrolopē cokperakko hvmken cokpe cenvpaken pale ēpaken ēpohkakat ofvn
ohlolopí· cokpilákko hámkín cókpi cinapâ·kin pá·li i·pâ·kin i·pohká·ka·t ó·fan
 year thousand one hundred eight sixty- six in
 The United States government understood the issue very well in the year eighteen hundred

Wvcenv etlww kērusvtēs. Estvmv vtēn este-lvstehkvn
wacína itálwa kī·ⁿhosáti·s ístama atí·n⁴⁹ istilastíhkan
 U.S. Gov’t it knew it very well whereabouts came from the negro
 and sixty-six [1866]. It understood where it came from, and how the Negro

ēyvpvkē hayvtēt omat, este-cate entvsekvyv hakē tayē
i·yapáki· ha·yatí·t ô·ma·t ísticá·ti intasikayá há·ki· tá·yi·
 (made them) apart (of itself) made did Indian citizens can, could (not) become
 was made to be a part of [the Muscogee Nation], but that Negroes

tokot omat kērrvtēs. Lepvpleken, Temoklit em etenrvvwn
tó·ko·t ô·ma·t kî·llati·s lipáplikin temaklä·t imitínlawan
 not did knew that Republic[an] Democrat between (them)
 were not entitled to become Indian citizens. [The Indians] were split between

vtēhkvvtēs. Horre ofv este-lvste tat mohmen
ati·hkatí·s⁵⁰ hólli ó·fa istilástita·t móhmin
 they (the Ind.) were (between the 2 parties) war- time the negro then
 the Republicans and the Democrats. In the war, the Negro won

Lepvpleken em eyackvn epoyekv
lipáplikin imiyá·ckan ipô·yika
 the Republican's wants, desires for they won (their desires)
 in the Republican victory,

este-lvste estēmē mont wihoyan
istilásti isti·mí· mónt wáyho·yâ·n
 the negro that were being traded were and were sold
 because they didn't want trading and selling of Negroes.

eyacekat vrahkvt, horre eshahyet
iyá·cika·t aláhkat hólli isháhyit
 because they didn't want that for that reason war they made about
 And for that reason they made war over it,

este-cate naken akerrēt omekot oman, etekvpvyēcihcē etepoyicet,
isticá·ti nâ·kin a·kílli·t omíkot o·mâ·n itikapayi·cýchci¹ itípoynecít
 Indians anything knew about didn't (did) they divided them they made them fight
 and the Indians, not having anything to do with it, were divided and made to fight,

estemerkv honnēn este-caten ohwvkēcet, em enak-ockv,
istimílka honnî·n⁵¹ isticá·tin ohwakî·cit iminâ·kó·cka
 suffering great Indians caused upon their estate
 and great hardships were imposed on the Indians. All their possessions,

¹ Raiford: *itikapayicýchcit*.

ehute omvlkvn mont em ēkvnv tis enkvpyyecicen
ihóti omálkan mónt imi·kanáteys iŋkapayicēycin
 their houses all then their land, even separated from them
 and their houses, and even their lands were taken from them

ohrolopē ēpakat orvtēs. Cerakko tis wihkē pefathokvtē
ohlolopí· i-pâ-ka-t o-latí-s 'cilákkoteys wáyhki· pífá-tho-katí·
 years six got to be horses, even that were left ran away
 for six years. Horses that were left when they ran away

honecvkēpekv, estimvt enaket omat estit kerrē tayat
honicakí·pika istēymat inâ-kit ô-ma-t istēyt killi· tâ-ya-t
 they had gotten wild whose it is, who it belongs to is anyone that could know
 had become wild, so nobody knew whose they were,

sekot tvleme hakēpekv,
siko-t 'talimí ha-kí-pika
 there wasn't (anyone) public (property) it has become
 and they became public property.

cerakko-honēce tat este estomis assēcet
'cilakkohoní·cita-t ísti istô-meys á-ssi-cít
 the horses wild person, any (person) that runs after them
 So anyone who chased after a wild horse

hvlvtēpat ēyvnakuecet pohoyvtēt os.
haláti-pâ-t⁵² i-yaná-koycít⁵³ pó·hoyatí-t⁵⁴ ô^{ns}
 and if they catch them claims it is his and got them all (in that way) did
 and caught it, could claim it for himself until all were gone.

“Nake ymahkvtē fēkarēs” Wvcenv makvtēs.
nâ-ki yamahkatí· fī-ká-li-s wacína ma-katí-s
 that that was destroyed I will pay the U.S. said
 The U.S. said, “I will pay for losses,”

Lepvpleken em vnicvtē tvlkusēn. Democrat em vnicvtē
lipáplikin imáneycatí· tâlkosi-n témakrät imáneycatí·
 the Republicans those that helped the Rep. only (those) the Democrats that helped
 but only to those who helped the Republicans. Those who helped the Democrats,

Wvcenv ētat estemerrkuecvtēt ont omat
wacína i-tá-t⁵⁵ istimillákoycatí-t ónt o-mâ-t
 the U.S. itself caused with suffering with them (the Dem.) did
 the U.S. itself made suffer,

“Fēkarēs” makvtē ohrolopē pale kolvpakat hoyanet omētan
fī-ká-li-s ma-katí ohtolopí pá-li kolapâ-ka-t hoyâ-nit o-mí-ta-n
 I will pay it said years seventy passed have (passed)
 and seventy years have passed since they said “I will pay,”

fēketv eyaçēsekon mocvnett v oret os. Naked hiyomvkēn
fī-kitá iyā-n-ci-sikon⁵⁶ mocanítta o-lít⁵⁷ ô-n-s nâ-ki hayyo-makí-n
 to pay it doesn't want to to this day it has come things like this
 with no intention of paying to this day. Through these sorts of actions,

este-cate 'sestemerrkuehcet este-lvste pucassekon hayekv,
isticá-ti sistimillakóyhcit istilásti poca-ssikón há-yika
 the Indian made them suffer negroes no owners have made, therefore,
 they made the Indians suffer and freed the Negroes,

omvkv n Wvcenvt entvsekvyvn hayvten omat fvccvt omvranvtēs.
omálkan wacinát intasikayán ha-yatín o-mâ-t fáccat omála-natí-s
 all of them U.S. its own citizens to make (if) right it would have been
 so it would have been right if the U.S. had made all of them its own citizens.

Mont oman ohhvtvlakat, este-lvste pucasseko hayvtēt
mônt o-mâ-n ohhatalâ-ka-t istilásti poca-ssikó· ha-yatí-t
 therefore further on negroes no-owners made them (freedmen)
 And on top of that, they freed the Negroes,

ēkvnv este-maskoke etvlwv enaken etewahlet
i-kaná istima-skó-ki itálwa inâ-kin itíwa-hlít
 the land (of the) Muskogee Nation belonging to they divided
 divided the land belonging to the Muskogee Nation,

este-lvsten ēmvtēt os. Este-cate nēsvtē vhonvpse
istilástin i-matí-t ô-n-s isticá-ti ní-satí· ahonápsi
 negroes did give (to the negroes) did Indians that bought them descendants
 and gave it to the Negroes. They gave it not just to the descendants of those bought

tvlkekon Wvcenv entvsekvv maḡusan sulkēn vpahyet,
tálkiko-n wacína intasikayá mā-ⁿhosa-n sólki-n apáhyit
 not only U.S. its (own) citizens own many put with
 by Indians, but they also added many of the United States' own citizens.

nake fvccekon celayet omakvtē eskērkv este vhonekvtkv enrahmet,
nā-ki fácciko-n cila-yít oma-katí iski-lka ísti ahoḡkátka inláhmit
 something unjust handled it they did the proof the roll of people opened it
 They fraudulently fixed the rolls of the Creek people,

este-maskoke etvlwv heciceko ṭayusēt omvtēt os.
istima-skó-ki itálwa hicéyciko- ṭá-ⁿyosi-t o-matí-t ó-ⁿs
 The Muskogee Nation to show them (not) could not
 and the Muscogee Nation was not allowed to see them.

Neklo Wa. Herkv hahken hoyvnēpvtētan ohrolopē ēpakat mahe oren
níklú wá- hílka háhkin hoyáni-patí-ta-n ohlólópi- i-pâ-ka-t mâ-hi ô-lin
 peace made afterwards year six about time
Negro War. After peace was made, about six years later,

este-cate 'ti-maskoke etvlwv etekvpahket eccv as etencawet
isticá-ti 'tima-skó-ki itálwa itikapáhkít ícca a-sitincâ-wit
 Indians Creek Nation divided guns got
 the Creek Indian Nation divided, and people took their guns

esfullē ocvtēt os. Momis tohottowv nēkren
ísfollí- o-catí-t ó-ⁿs mo-mâys toho-ttowá ni-klín
 being around happened But gun-powder burnt (powder)
 around. But the gun-powder burnt,

rē eteyoposkē ocekon este ecatv pvlvtkekon
lí- itiyopóski- ó-cikon ísti ícá-ta palátkikon
 bullets exchanged didn't happen people's blood did not waste
 there was no exchange of bullets, human blood was not spilled,

fekhonnēpvtēt os. Nake vrahkvn omvtē kērrat este sahsekos.
fíkhónni-patí-t ó-ⁿs nā-ki aláhkan o-matí- kí-lla-t ísti sáhsiko-s
 was quieted/stopped what reason was (no person) knows (no) person no
 and it stopped. Nobody knows the reason it happened.

Mohmen mv hoyanat, ohrolopē kolvpakat mahe oren
móhmin ma hoyanâ-t ohlolo-pí· kolapâ-ka-t mâ·hi ô·lin
 then that after, further year seven (yrs.) about had elapsed
 Then after that, about seven years later,

hvtvm este-cate maskoke etvlwv etekvpahket
hatâm isticá-ti ma-skó-ki itálwa itikapáhkit
 again Indians Creek Nation divided
 again the Creek Indian Nation divided,

horre hayē ocvtēt os. Neklo Wa rem ehomv
hólli ha-yí· o-catí-t ô·s níkla wá· 'limihomá
 war made there was a time that negro war before
 and there was a time when they made war. Before the Negro War

este-cate mēkko hokkolen ocēt omvtēs. Mēkko hvmket
isticá-ti mí-kko hokkô·lin ó-ci-t o-matí-s mí-kko hámkit
 Indian chiefs two had did chief one
 the Indians had two chiefs. One chief

Kvnēte mēkkon kihocen hvmken Uecate mēkkon kihocen
kaní-ti mí-kkon kényho·cín hámkin oycá-ti mí-kkon kényho·cín
 Canadian chief (was) called (him) (the other) one Arkansas chief (was) called
 was called the Canadian [river] chief, and one was called the Arkansas [river] chief.

herkv hahkof Wvcenv, este-cate etenfvccetv ohrolopē cokperakko hvmken
hílka háhko·f wacína isticá-ti itinfaccitá ohlolo-pí· cokpilákko hámkin
 peace afterwards U.S. Indians agreement, treaty year [thousand one
 And when peace returned, after the United States and the Indians

cokpe cenvpaken pale ēpaken ēpohkaken etenhahyof, este-cate
cókpi cinapâ·kin pá-li i-pâ·kin i-pohká·kin itinháhyo·f isticá-ti
 hundred eight sixty-six] made (with each other) Indian
 made a treaty in the year eighteen hundred and sixty-six [1866], the Indians

vhakv empvtakvn hayet omat mēkko hvmkusēt omvrēs makēt omen
ahá-ka impatá·kan ha-yít o-mâ-t mí-kko hámkosi-t omáli-s ma·kí-t ô·min
 law foundation made did chief one will be provides, says
 made a constitution providing for just one chief,

mvn vnrvpēt fullet omvtēs. Mēkko hokkolan eyacēt
man anlapi-t follít o-matí-s mí-kko hokkô-la-n iyá-ci-t
 that opposed were about did chiefs two wanted
 and some were opposed to that. They wanted two chiefs;

Kaccēmarv, Espahehcv hocefkēn
ka-cci-má-la ispa-hihca hocíski-n
 (town name) (boyhood name)=“several to whoop” named
 they were named Katcha Emathla and Isparhecher,

enhomahtv hahken fullet omvtēs.
inhomá-hta háhkin follít o-matí-s
 leader became were about did, was
 and they became leaders.

Vhakv vnrapat nvcomēt fullet omvtēs.
ahá-ka anlâ-pa-t nacómi-t follít o-matí-s
 law against few were about were/did
 There were a few who were against the law.

Okēm̄v tempen tepohyet este nvcomusēn pvsah̄tet pefatkat
o-kí-ma túmpin 'tipóhyit ísti nacómosi-n pasáhtit pifâ-tka-t
 Okemah near fought people few killed fled
 They fought near Okemah, killed a few people, and when they fled,

Wvsase ēkv̄nv rescehyet vpoken hofonemahekon Wvcenvt
wasá-si i-kaná liscihyit apô-kin hofonimá-hikon wacínat
 Osage land went into stayed long ago not very U.S.
 they entered the Osage Nation and stayed.ⁱ And before long, the U.S.

“Eckemelen ēmēt omēs” maket cvtoknawvn este-caten ēmēt omen;
ickim̄lin i-mí-t o-mí-s ma-kít catokná-wan isticá-tin i-mí-t o-min
 orphan gave did said money Indian gave was, did
 said, “We are giving this for orphans,” and gave the Indians money;

ⁱ Raiford: The Osage call themselves *wá-sa-si* (Creek *wasá-si*).

“Punakeu vpvkēt omēs makēt
poná·kiw’ apáki·t *ô·mi·s ma·kí·t*
 ours, too to be with (our money was with) was said
 “Our part is included in that,” they said,

Wvsase enkvpahket rapefatket ēwikēs maket erylcvtēt
wasá·si inkapáhkit la·pifā·tkit i·wāyki·s ma·kít ilyaycatí·t
 Osage separated from (Osage) run back gave up said came back
 and they left the Osage and ran back,

mv vtēken herkv hakvtē mucvnett v oren herkv os.
ma atí·kin hílka ha·katí· mocanítta ô·lín hílkat ô·^{ns}
 then ever since (then) peace had today until (today) peace is
 gave themselves up, and peace was made up to today.

Wvsase ohpefatkeko monkof hvpo hayet
wasá·si ohpifā·tkiko· mōŋko·f hapó· ha·yít
 Osage (before) they went (there to Osage country) before camp made
 Before they ran off to the Osage, they made camp

estvcako hute·leskv enkvsvppofvn vpoken vhakv empvtakv em vnicvlket
istacá·ko hotilíska iŋkasappó·fan apô·kin ahá·ka impatá·ka imaneycâlkit
 old agency north stayed constitution those in favor of
 and stayed north of the Old Agency, and those who supported the constitution

oh·vpēyen keriyet pefatkat tvlofuce Hvfmvn tempen
óhhapi·yín kiléyyit pifā·tka·t ’talo·focí háfman túmpin
 were going upon found out ran, fled little town Hoffman near
 were going to them. They found out and fled, and a man named Peter Larney

este hvmet Pētv Lane hocefkēt liken,
ísti hámkit pi·talá·ni hocífkí·t lēykin
 person one Peter Lani by the name of living
 was living near the little town of Hoffman,

pvkanv lokcekon wvsiket sem pefatkvēt omen okat
paká·na lókciko·n wasēykit simpífa·tkatí·t ô·min o·ká·t
 Green Peach thrashed and ran away with them did meant
 and they thrashed [his] unripe peaches and fled with them,

Pvkanv Lokceko enhorren kihocēn mucvnettv orēt os.
paká-na lókciko· inhóllin kýchó-cí-n mocanítta olí-t ó-ns
 Peaches Green (its) war they call it/it was called today to (this day)
 so it's called the Green Peach war to this day.

Maskoke etvlwv hoporrenēt omakis onkv,
ma-skó-ki itálwa hopolliní-t omâ-kays oṅká
 Creek Nation intelligent, sensible they are for
 The Creek Nation is sensible:

Pvkanv lokcekan horre enhayeko tayēt omētis
paká-na lókcika-n hólli inhá-yiko· tâ-yi-t ô-mi-teys
 Green Peach war not make should is
 they did not make war over green peaches,

este-cate hoporreneko omēn hayetvn okakēs
isticá-ti hopolliniko· ó-mi-n ha-yitán oka-kí-s
 Indians with no sense, intelligence like to make intention
 but they aimed to make the Indians look stupid,

este-hvtket okakekv. Kaccēmarv enhorre,
istihátkit oka-kiká ka-cci-má-la inhólli
 white people that's what they mean [Katchimathla's war]
 because it was white people who called it that. Katchimathla's War,

Espahehcv enhorre, Pvkanv Lokceko enhorre horre hvmkusēt omēs.
ispa-hihcaⁱ inhólli paká-na lókciko· inhólli hólli hámkosi-t ó-mi-s
 [Isparhecher's war] Green Peach [its war] war one is
 Isparhecher's War, and Green Peach War are the same war.

'Ste-lvste tat — vpuekv, wakv, cerakko, omakat tis omen,
stilástita-t — apóyka wá-ka 'cilákko, omâ-ka-tteys ó-min
 [colored people livestock cattle horses and such it is]
 Colored people, like livestock, cattle, horses,

ⁱ Or: *ispa:yihca*.

vtotkv hayetv komat nēset wiyet horkopet omhoyvtēt omēs.
ató-tka ha-yítá kô-ma-t ni-sít, wayyít hólko-pít ómho-yatí-t ô-mi-s
 [worker to make wanting bought sold stolen they were it is]
 and such, were bought, sold, and stolen to use as workers.

The Coming of the White Man

J. Hill (Haas XV:79–89)

Hofonof este-cate tat este enaheckv 'mvrakhē sekon fullēpet omvtēs.
*hofó-no-f isticá-tita-t isti ina-hicka*⁵⁸ 'maláhki· síko-n fólli-pít o-matí-s⁵⁹
 Long ago the Indians went about with no difference in the appearance of people's bodies.

Momvtētan este ena hvthvkēt enyihcen, hecaket fullvtēs.
mo-matí-ta-n isti iná· hathakí-t inyéyhcin hica-kít follatí-s
 But then people with white bodies came, and [the Indians] saw them there.

Momet vkerricet opunvyēcaket fullvtēs.
mo-mít akílleycít oponayí-ca-kít follatí-s
 Then [the Indians] went around thinking about it and talking about it.

Estvmvn monkat estvmi awet enyicet omat kerrake sekot onkv,
*ístaman mónka-t ístamêy a-wít*⁶⁰ inyéycit o-mâ-t killã·nki síkot onka
 They didn't know where or which way [the white people] had come from to get there:

ēkvnvt estvn liken, este vpoke taye onkot, enrenakv orat vtēkusat,
*i-kanát istan léykin isti apó-ki tâ-yi onkot*⁶¹ inliná-ka ô-la-t atí-kosa-t
 where was this land? It's an unlikely place for people to live. As far as their eyes could

uewvt sotvn 'tepvkvransis omēn enheckvt omen hēcet fullvtēt onkv,
*óywat sotán 'tipakalá-noseys*⁶² ô-mi-n inhickat ô-min hi-cít follatí-t onka
 reach, they saw that the water appeared to come together with the sky, so

momaten estet ēkvnv encokfvlvww yvpahwet, ēkvnv aem ohcemēcet fullet omen
mo-mâ-tin ístít i-kaná incokfaláwa yapáhwit i-kaná a-imohcimí-cit follít o-mín
 then the people came to the edge of the land, when they saw [the white people] climb up

hecakat vkerricet opunvyēcaket omvtēs.
*hica-kâ-t akílleycít oponayí-ca-kít o-matí-s*⁶³
 onto their land and roam around on it, they thought about it and talked about it.