

TEXTS BY J. HILL

Autobiography

J. Hill (Hill II:14–20; Haas XVII:1–79)

Etvlvw Vsselanvpe hocefkē este vpopokat ofvn neskv-cukot ocvtēs.
itálwa assila-napí hocíski ísti apo-pô-ka-t¹ ó-fan niskacókot o-catí-s.
 a town Greenleaf named people living in it store there was
 Where people lived in a town by the name of Greenleaf, there was a store.

Horre seko monkof Sekomahv (James McHenry) hocefkēt
hólli siko· mónko-f 'sikomá-ha¹ (James McHenry) hocíski-t
 war (before) not before man's name named
 Before the [Civil] War, [a man] named Sikomaha [Nothing-at-all or James McHenry]

neskv-cuko hayēt omvtēs. Mv neskv-cuko tempusan cvhēcket omvtēs.
niskacóko há-yi-t o-matí-s. ma niskacóko tímposa-n cahí-ckít o-matí-s
 store he had it was that store close to I was born it was
 operated a store. I was born near that store.

Mohmen este-lvste hoktēt cvhocēfvētēs, “Ceme” maket,
móhmin istilásti hoktí-t cahóci-fatí-s cími ma-kít
 And then colored woman she named me Jimmy she said
 And a black lady named me. “Jimmy,” she said,

¹ *'sikomá-ha* = almost nothing at all. There is an old man over at Hanna named this. He was a seven month's baby and was so small they didn't expect him to live. Hence his name.

cvrke tat Helle hocefkv̄t omvtēs. Sekomahv ēwv̄nwv echuswv̄t
cáłkita-t h̄ll̄i² hoc̄f̄kat ô-mati-s 'sikomá-ha i-wánwa ichóswat
 my father Hilly his name it was James McH. his sister her child
 and my father's name was Hilly.

cvrket omvtēs. Hvyuce enhvse ohrolopē cokpe-rakko hvmken
cáłkit ô-mati-s. hayóci inhasí ohlólópi· cokpilákkó hámkin
 my father he was July its month the year thousand one
 My father was Sikomaha's sister's son. I was born in July in the year

cokpe cenvpaken palē ēpaken hvmkontvlakat omof, cvhēcket omvtēs.
cókpi cinapâ-kin pá-li· i-pâ-kin hamkontalâ-ka-t ô-mo-f cahi-ckít o-mati-s
 hundreds eight sixty one (1861) when it was I was born it was
 eighteen hundred and sixty-one [1861].

Momof Wvcenv Kvsappv, Lekothv horre etenhayē
mo-mô-f wacína kasá-ppa likó-tha hól̄li itínha-yí·
 At that time the United States the North the South war they making on each other
 At that time the United States, North and South, were engaged in war,

em oketvn mv horre este-catvke em ēkv̄nv̄n yohcēyvr̄nof,
imokitán ma hól̄li ística-takí imi-kanán yohcí-yala-nô-f
 during that time that war the Indians their land when they were entering it
 and when the war was coming into Indian Territory,

este-catvke tekvpaktēs. Honvntake v̄pvlwv̄t
ística-takí tikapa-katí-s honantá-ki apálwat
 the Indians they separated. The men some of them
 the Indians divided. Some men

Kvsappv ensuletawv haken, v̄pvlwv̄t Lekothv ensuletawv haken,
kasá-ppa insolitá-wa ha-kín apálwat likó-tha insolitá-wa ha-kín
 the North its soldiers they become others the South its soldiers they became
 became soldiers for the North, and some became soldiers for the South.

momen este-honvntake v̄culakat, hoktvke, hoktv̄lvke, hopuetakuce esyomat
mo-mín istihonantá-ki acolâ-ka-t hoktakí hoktaláki hopoyta-kocí isyô-ma-t
 Then the men old ones women old women little children them together
 And of the old men, women, elderly women, and small children,

vpvlwvt Kvsppof fvccvn vpēyen, vpvlwvt Lekothof fvccvn vpēyen
apálwat kasappo:ffácca<n> api·yín apálwat likotho:ffáccan api·yín
 some up north they went some down south they went
 some went to the North, and some went to the South,

cuko nake vtēhkat sulkēn wiket,
cokó nâ·ki atî·hka·t sólki·n weykít
 house things that were in the house much they left it
 leaving many things in their homes,

em vpuekvo wikahket pefatket omvtēs.
imapóykaw weykáhkit pífa·tkít o·matí·s.
 their livestock, too, they left them running they were
 and leaving their livestock too, they ran.

Cvpvwv 'svculat Lekothv ensuletawv hakvtēs.
capáwaⁱ 'sacô·la·t líkó·tha insolítá·wa ha·katí·s.
 My mat. uncle older one South's soldier he became.
 My mother's eldest brother became a soldier for the South.

Momen Lekothof fvccvn 'svcvpēhoyvtēs,
mo·mín likotho:ffáccan 'sacapi·ho·yatí·s
 Then down south they went and took me along
 So they took me toward the South,

em enak·ockv vpvlwv wihket. Este sulkē tohkvkēt vpēyen,
iminâ·k ó·cka apálwa wéyhkit ísti sólki· tohkálki·t api·yín³
 their belongings the rest of they left them people a lot together were going
 leaving some of their belongings behind. Many people traveled together,

este sulkat fekhoniyet vpoken, cvpuse tatēt
ísti sólka·t fikhonēyyit apô·kin capósitá·ti·t
 people a lot when they stopped they camped my grandmother (now deceased)
 [but] many people stopped and camped, and my late grandmother,

ⁱ Mother's brother's name was *ayíkca* (boyhood), *yaholi·má·la* (town-name).

echuswv cēpvnē hvmken ēyvpvyēt rasfuliket
ichóswa ci·paní· hámkin i·yapáyi-t⁴ la·sfoléykit
 her child boy one she brought when she returned
 taking one of her sons with her,

wakvn yesfulkvēt omēs. Wakv 'nvcqmusēt omvtēs.
wá·kan yísfolkátí·t ô·mi·s. wá·ka 'nacōⁿ·mosi·t <ô·mati·s>
 cattle she took back did. cattle not many, a few they were
 returned and got the cattle. It was just a few cattle.

Momen horre ofv penkvlkē em oketvt onkv,
mo·mín hólli ó·fa pinkálki· imokitát ôḡka
 Then war in frightening, scary during it was
 It was during the frightening time of war, so

Kvsappv suletawv estvn vpoket monkat fullēpis ohmēs komat,
kasá·ppa solitá·wa ístan apo·kít mónḡka·t fól·li·pēys óhmi·s ko·má·t
 North soldiers where they camped or around might be they thought
 thinking there might be Northern soldiers in the area,

cvrken honvntake ētv hokkolet vpaken
cálkin honantá·ki í·ta hokkô·lit apá·kin⁵
 my father and the men other two (other men) being with him
 my father and two other men

vkētēckvn vtohoiytēs. Momen estehvpo·rakko enkvpahket
akítí·ckan atótho·yatí·s. mo·mín istihapo·lákko iḡkapáhkkit
 as guards they were sent Then big camp got away from
 were appointed to scout around. And leaving the main camp,

hopvyēn vpēyet fullvtēs.
hopáyi·n apí·yit follatí·s.
 away off they went and were around
 they went far off.

Momen honvntake hokkoluset 'rvlahohket okat,
mo·mín honantá·ki hokkô·losit 'lala·hóhkkit o·ká·t
 Then men two of them came back and said
 Then only two men came back, saying,

“Ēkvnv cefahlakan fulleyof, Helle yopot encaten,
i-kaná cifahlá-ka-n folliyó:f híllí⁶ yopót inca-tín
 “Land rocky, rugged when we were about Hilly’s nose bleeding
 “When we were in rugged country, Hilly’s nose started bleeding.

fekhonnet vpokēn, somkehpen, matan hopēleyvnks”
fikhōnnit apô-ki-n somkíhpin ma-tá-n hopî-liyáŋks
 we stopped and we camped he died right there we buried him”
 We stopped and stayed there, and he died, and we buried him there,”

maket onvyakvtēt omēs.
ma-kít onáya-katí-t ô-mí-s.
 they said they told it did
 they said.

Ēkvnv estvmvn cvrke ēlet omvtē kerrvkot os.
i-kaná ístaman cáłki i-lít o-matí· killako-t ô-ⁿs.
 Land, place where my father died did know not I do
 I don’t know the land where my father died.

Momis Cahtv ēkvnvt omē wívtēs.
mo-méys cá-hta i-kanát o-mí· wēytati-s.
 but Choctaw Nation it is it might be
 But it might be Choctaw country.

Monkv cvrke kerrvko monken elēpvtēt omēs.
mōŋka cáłki killako· mōnkin ili-patí-t ô-mí-s
 Therefore, so my father not know I did he died did
 So my father died before I knew him.

Horre oketv ofvn momvtēton, nake mahokat kerrvyē hakē ayof,
hólli okíta ó-fan mo-matí-ton nâ-ki má-ho-kâ-t kílłayi- ha-kí- a-yó:f
 It happened during wartime, and I began to understand things that were said, and as time

“Hvce Uecate-Rakko tempen vpokēt omēs” mahokēn: kērrvyvntvs.
hacci oyca-tiláčko tímpin apô-ki-t o-mí-s má-ho-kí-n ki-łłayántas
 went on, people said, “We live near the Red River”: I figured that out.

Tinesen Tikses tempet omvtēs. Coko ʼtewɔlicusē vpokeyate
teynisín⁷ téyxis tímpit o-matí-s. cokó ʼtiwóⁿlêycosi· apo·kiyâ-ti⁸
 It was near Denison, Texas. We lived in houses close together—

Paskofv, Mëkkēmarv, Tvlwvyvholv, Tewvwihke, Konoyvholv
pa·skó·fa mi·kki·má·la talwayahóla tiwawéyhki konoyahóla
 Paskofa, Mikkimathla, Talwayahola, Tiwawayhki, Konoyahola—

yv estvlket em estvlke ocvkēt vpokaken vpoket omeyvntvs.
ya istálkit imistálki o·cakí·t apo·ká·kin apo·kít o·miyántas
 these men lived with their families, and we lived there too.

Vhopvyēcusat cuko sulkēt omvtēs.
ahopayî·cosa·t cokó sólki·t o·matí-s.
 Not too far away there were many houses.

Etopolokē cuko eshaykvkē cuko hɔlwahokusēn vpoket omeyvntvs.
itopoló·ki· cokó ishá·yakáti· cokó hólⁿwa·hō·kosi·n apo·kít o·miyántas
 We used to live in houses made of logs, ugly little houses.

Momen mv oketv este estemerkvkēt fullet omeyvntvs.
mo·mín ma okíta ísti istimilkakí·t follít o·miyántas.
 At that time we were suffering.

Monkv cufe-comottv ehvrpen neshoyēt omvcoken,
mōhka coficomó·tta ihálpin nísho·yí·t o·macókin⁹
 Now rabbit skins were being bought,

cēpvnvke este vculvkē stomis cufe hopoyet pvsatat
ci·panáki ísti acolakí· stō·meys cofí hopo·yít pasa·tâ·t
 and young men and even older men hunted rabbits and, killing them,

hvrpen encawet em vpeswv tat vpvlvthoyvntvs.
hálpin ínca·wít imapíswata·t apalátho·yántas
 took the skins and threw away the meat.

Mv omof, este-cate tat cufe vpeswv pvpstv tokot omēs makakēt onkv,
ma ô·mo·f ísticá·tita·t cofí apíswa papíta tó·ko·t ô·mi·s. má·ka·kí·t ôhka
 At that time, Indians were not to eat rabbit meat, they said,

pvpohyekot omvntvs. Ohrolopē ostaat senhoyvnusēn, hompetv sekon, accvkē tateu sekon,
paphoyíkot o-mántas¹⁰ ohlolopí· ô-sta-t sinhoyánosi-n¹¹ hompitá síkon a-ccakí-tá-tiw síkon
 and so it was not eaten. For a little over four years, there was no food, there were no clothes,

cēpvnvke em vculkv ohrolopē palē kolvpohkakat mahē em elec v ayat
ci·panáki imacólka ohlolopí· pá·li· kolapohká-ka-t mâ·hi· imilicá â·ya-t
 and boys about the age of seventeen and under

enatykkakuset fulleyvntvs.
ina-tānlkâ-kosit folliyántas
 went around naked.

Momen mv horre herkv hahkof, pum ēkvnv raohfolēcēt eryiceyat
mo·mín ma hólli hílka háhko·f·pomi·kaná la·ohfolí·ci-t íyeyciyâ-t
 After the war became peace, we returned to our lands and lived along

Kvnēte vfopken vpoket omeysis, hompetv seko accvkē sekat emonken,
kaní-ti¹² afó·pkin apô·kit o·miyēys. hompitá síkó· a-ccakí· síkâ-t imôñkin
 the edge of the Canadian [River], but we were still without food, without clothes

ohrolopē toccēnat mahe orvtēs. Vce tat lokcen hocet, taklike hayet,
ohlolopí· toccē-na-t mâ·hi o·latí·s. acíta-t lo·kcin ho·cít takléyki ha·yít
 for about three years. Pounding ripe corn, making bread,

osafkeu hayet mvn hompet fullat,
osá·fkiw ha·yít man hompít follâ-t
 making sofkee too, and eating it,

“Elvoko tat etehoyvnēcēs” komhoyvtēs. Vpeswv neha omakat seko estomis.
iláwkota-t¹³ itihoyanî·ci·s kómho·yati·s apíswa nihá· o·mâ·ka-t síkó· istô·mēys
 they thought, “We have come through starvation.” Without even any fat, grease, and such.

Momen wakv tis elēhocewitat vpeswv wakvnehat hēckvtēs.
mo·mín wá·kateys ilí·ho·ciwēyta-t apíswa wa·kanihá-t hi·ckatí·s
 And when a cow was butchered, we had meat and beef fat.

Oketv kocqknusat vpeswv hompvkē tayat eco, penwv omakat t̄ayet omis,
okíta kocō·ⁿknosa-t apíswa hóm·paki· tá·ya-t icó·pínwa o·mâ·ka-t t̄â·ⁿyit o·mēys
 For a short time meat was available for eating: deer, turkey, and such in abundance,

eccv enrē, tohottowv, cvtolanuce omakat şaşēsekok
icca inlí· toho·ttowá catola·nocí o·mâ·ka·t sã·ⁿsi·siko·k
 but without bullets, gunpowder, caps, and such,

estohmet ponvtv honecakat pvsatet homhopeko tayē oketvt omvtēt os.
istóhmit ponátta honicâ·ka·t pasa·tít homhopíko· tâ·yi· okítat o·matí·t ô·ⁿs
 it was a time when we could not kill and eat wild game.

Momen fvllēckv maket ēkvnv çotkus mahen vhocet, lokcicet, vyocet,
mo·mín fallí·cka ma·kít i·kaná cõ·ⁿtkos mâ·hin aho·cít lókceycít ayo·cít
 Now they planted cotton on a small piece of land, raised it, gathered it,

enken nērkv sencawet 'setekaskv esfvllēckv estarkv hēckekv,
ijkin ní·lka¹⁴ sínca·wít 'sitiká·ska isfallí·cka istá·lka hí·ckika
 and removed the seeds by hand, and having obtained a card, spinning wheel, and loom,

fvllēckv 'telekmicet polopokusēn hayet cvpuse tatēt fvllēcet
fallí·cka 'tilíkmeycít polo·pokósi·n ha·yít capósitá·ti·t¹⁵ fálli·cít
 my late grandmother would draw out the cotton and spin it into rolls

vfoshonoke hayet solēcof. Estarkv tat Tvfforakko hocēfkēt este
afoshonóki ha·yít soli·cõ·f istá·lkata·t taffolá·kko hocífkí·<t> isti
 when she had a large amount of thread. The loom was located in the house

likat encuko ofvn ocekv, mvn mv estarkv 'tvlemet omewitvtēs.
lēyka·t incokó ó·fan ô·cika man ma istá·lka 'talimít o·miwēytati·s
 of a man named Taffothlakko [Big Grasshopper], so it was probably a public loom.

Mvn vfoshonoke hayvtē cvcke tatēt tvrepuecen, totkvfvkv·cēkv omēn hayof,
man afoshonóki ha·yatí· cáckitá·ti·t talípoycín to·tkafalkací·kfa ó·mi·n ha·yô·f
 My late mother would weave with the thread she had made, and when she made a thick

tarkv makēt yokkofketv capkēn vnhahoyen accet arvyvntvs.
tá·lka ma·kí·t yokko·fkitá cá·pki·n anha·hō·yin â·ccit a·layántas.
 material, tarkv ['weaving?'] they called it, a long shirt was made for me, and I wore it.

Momen mv Kvnēte vfopken vpokēn ohrolopē 'svtoccēnat mahe tis omvtēs.
mo·mín ma kaní·ti afó·pkin apó·ki·n ohlolopí· 'satócci·ná·t mâ·hiteys o·matí·s
 And we lived about three years next to the Canadian River.

Ēkvnv vpuekv enfulletv hēran mahoken conecikēt,
i-kaná apóyka infollitá hīⁿla-n má-ho-kín conicēyki-t
 They talked of good land for livestock, so we moved.

hvcce cutkusē Folahpv Hvcce kihocēn hvccet wakken,
hácci cótkosi·folahpahácci kényho-ci-n¹⁶ háccit wâ-kkin
 There was a small creek called Shell Creek,

mv tempen cuko hōlwakusēn hahoyen vpokeyvntvs.
ma tímpin cokó hōlⁿwâ·kosi-<n> ha·hō·yin apo·kiyántas.
 and we lived in an ugly house they built near that.

Mv liketv vcule Folahpv Hvcce tempusat ētan cuko ocit likvyēt os.
ma leykitá acóli folahpahácci tímposa-t i-tá-n cokó ô·ceyt leykayí-t ôⁿs¹⁷
 Also near the old place by Shell Creek is a house I have, and I live there.

Mv liketv mocvsē vpokeyat 'cvpofvt sekok
ma leykitá mocási·apô·kiya-t 'capó-fat siko·k
 At the new place where we were living there were no fields,

Kvnite vfopkē ētan vce vhocet lokcicet omhoyen,
kanéyti afô·pki·i-tá-n aci aho·cít lókceycít ómho·yín
 so corn was planted and raised along the Canadian River too.

este vculēt Semmvtmvye hocēfkēt sokhv ocēpet omen,
ísti acóli-t simmatmayí hocífkí-t sókha oci-pít¹⁸ o·mín
 An old man named Simmatmayi had hogs

cvpuse tatē vcen senyoposiken,
capósitá-ti·acín sinyoposēykin
 and my late grandmother traded corn with him [for hogs].

mvt honapsen sokhv tat rakraken psvsvthoyekv,
mat hona·psín sókhata-t lákla-kín pasátho·yiká
 Those [hogs] multiplied, and they were butchered when grown,

vpeswv neha hēckēhaken, wkv-tēhvkeu avculakekv wkv-vtotkvlken hayet
apíswa nihá·hi·cki·hâ·kin wa·kati·hakíw a·acóla·kiká wa·kaato·tkálkin ha·yít
 so we began to get pork grease. As the steers grew, we made them into oxen

mvn hlvtepuacet, vce tat estvn neshoyen omat erwiyet
man halátipoycít acíta-t ístan nísho-yín o-mâ-t ílweyyít
 and hitched them, and if corn was being bought somewhere, they'd go sell it

hockvtē-hvtke kafē okcvnwv neshoyē hakvtēt os. Momen mv vce wiyēpat,
hockati-hátki ká-fí okcánwa nísho-yí ha-katí-t ôⁿs mo-mín ma ací wéyyi-pâ-t
 and began to buy white flour, coffee, and salt. And as they sold corn,

vccusvkē tayat esnesephoyet omis, totkvfvlkv-cēkfv neshoyewiten omat,
áccosáki-tâ-ya-t isnisípho-yít o-mēys to-tkafalkací-kfa nísho-yiwēytin o-mâ-t
 they began to buy clothing, but even when they bought the thick material,

yokkofketv-cvpko accvyē monket avrvyvtvs.
yokko-fkitacápko a-ccayí-môhkit a-alayántas
 I continued to wear the long shirt.

Vm vculkv ohrolopē palē ostohkakē mahe orat momen mv oketv mahe omof
amacólka ohlolopí-pâ-li-ostohká-ki-mâ-hi ô-la-t mo-mín ma okíta mâ-hi ô-mo-f
 My age was about fourteen years, and about that time,

nakcokv este-Maskoke em opunkv eshoccat ohhonvyetv cvkerrē haket arvyvtvs.
nâ-kcô-ka istima-skô-ki imoponâka ishô-cca-t ohhonayítá cakílli-hâ-kit a-layántas
 I had learned to read books written in the Muskogee language.

Vmvhahoyē tokon, ētv etemvhayephoyan astem apohicvyat tvlkusēt kērrvyvtēt os.
amahá-ho-yí-tô-ko-n í-ta itimaha-yípho-yâ-n a-stimá-poheycayâ-t tâlkosi-t ki-llayátí-t ôⁿs
 No one taught me: I learned by listening while others were being taught.

Momen cokv-mvhakv-coko vwolusmahat vkērkv cahkēpat tatēs.
mo-mín co-kamaha-kacóko awolosmâ-ha-t akí-lka cahkí-pa-t tá-ti-s
 The nearest school was five miles away.

Momen cokvheckv vyarē vcohyekciavrē este sekon,
mo-mín co-kahícka ayá-li-acoHyikécýcáti-ísti síkon
 And there was no one to encourage me to go to school;

cvrkeu sekon, cvpuse tat cokvheckv vyarē eyacekot onkv,
cálkiw síkon capósita-t co-kahícka ayá-li-iyá-ciko-t ôhka
 my father was gone, and my grandmother didn't want me to go to school,

hvse-vkērkv hvmkuisis cokv vmvhahoyvtē sekot os, accvkē ocvkat omēicēn.
hasi?akí-lka hâmkoseys có-ka amaha-hoyáti· síko-t ô-ns. a-ccakí· ó-caka-t omi-céyci-n
 so I was never taught for even one hour, because I had no clothes.

Vm vculkv ohrolopē palē kolvpohkakē orvranē tasahcan,
amacólka ohlolopí· pâ-li· kolapohká-ki· olála-ní· tá-sa-hcâ-n
 The spring just before I was seventeen,

vcvrahkv̄t ēkv̄nv satkē hokkolosēn 'cvpofvn hahyit,
acaláhkat i-kaná sa-tkí· hokkô-losi-n 'capó-fan háhyeyt
 I made a field for myself on two acres of land,

pakpvkē-hvtke vhohein lokcen mvyocit wiyit ohmē tvlket
pakpaki-hátki ahóhceyn¹⁹ lo-kcín máyo-céyt weyyéyt óhmi· tâlkit
 planted cotton, and when it was ripe, I picked it and sold it, and only then

mv oketv accvkē esfulhoyate omat accvyē hakvtēt os.
ma okíta a-ccakí· isfólho-yâ-ti²⁰ ô-ma-t a-ccayí· ha-katí-t ô-ns.
 did I begin to wear clothes as others did.

Momen ohrolopē toccēnat mahe orat Espahehev hocēfkēt este
mo-mín ohlolopí· toccî-na-t mâ-hi o-lâ-t ispa-híhca hocífkí-t ísti
 Then within about three years, a man named Isparhecher

este-Maskoke em vhakv empvtakvn vnrahpet, em esteu solehcet
istima-skó-ki²¹ imahá-ka impatá-kan anlâhpit imístiw solíhcit
 opposed the Muscogee constitution, gathered many of his people,

vhakv empvtakv vsvpaklvlken vnrvpēt horren hayet
ahá-ka impatá-ka asapa-klâlkin anlápí-t hóllin ha-yít
 made war against the supporters of the constitution,

este-Maskoke etvlwv etekvpyēicivtēt os. Este-cate mahhe vculvkē mahat omvkv̄t
istima-skó-ki itálwa itikapayí-ceycatí-t ô-ns isticá-ti máhhi acolakí· mâ-ha-t omálkat
 and divided the Muscogee Nation. All the old full-bloods

Espahehcvn em vnicēt fullvtēt os.
ispa-híhcan imanéyci-t follatí-t ô-ns.
 supported Isparhecher.

Vhakv empvtakv vsvpaklvken vpakit arvyvtēt os.
*ahá-ka impatá-ka*²² *asapa-klálkin apâ-keyt a-layáti-t ô-ns.*
 I was with the supporters of the constitution.

Vhvmkv este sulkat Okmvlken vpokat
*ahámka ísti sólka-t okmálkinⁱ apô-ka-t*²³
 One time many people were in Okmulgee,

vketēcvlke este nvcomusēn vpēyecihocen fullof,
akiti-cálki ísti nacómosi-n api-yiceyhô-cin follô-f
 and when a few men were sent out as scouts,

Espahehcv em esteu vketēcvlke nvcomusē ētat fullvten,
ispa-hihca imístiw akiti-cálki nacómosi- i-tá-t follatín
 Isparhecher's people also had a few scouts about,

etefvciyet etēchet esfullen;
itifacēyyit iti-chít ísfollín
 and they came upon each other and began shooting at each other;

vhakv em vnicē fullvtēt pefatken, este kolvpakat pvsahet sulkat omvlkv t pefatkv tēs.
*ahá-ka imanéyci- follatí-t pifa-tkín ísti kolapâ-ka-t pasáhtit sólka-t*²⁴ *omálkat pifa-tkatí-s*
 those in favor of the constitution ran, the [others] killed seven men, and they all ran.

Momen Yofalv Kvntvckv Tamvs Pok vhakv 'mvnievt omen,
mo-mín yofá-la kantácka tá-mas pô-k ahá-ka 'manéycat ô-mín
 In Eufaula District, Thomas Polk was the prosecuting attorney,

Sam Smith fvccēcv t omet,
Sam Smithⁱⁱ faccí-cat ô-mít
 and Sam Smith was the judge,

“Este vculvke vhakv vnrapv herkv vnrapvt omaket os” maket senkērkvn enhahyet,
ísti acolakí ahá-ka anlá-pa hílka anlá-pat omâ-kit ô-ns ma-kít síŋkí-lkan inháhyit
 and he said, “The elders opposing the law are against peace.”

ⁱ Used to say *okmólki*. Now say *okmálki*.

ⁱⁱ *séym smí-t* in Creek.

em ecerakkohkakovn yekcetvn ēmof, rakkohkakov este svlvfkueckv yekcetv ocat
imicilakkohká-kan yikcitán i-mô-f lakkohká-ka ísti salařkóycka yikcitá ô-ca-t
 When he gave his lighthorsemen [or sheriffs] authority, only five lighthorsemen

este cahkēpusēt onkv, em vnicvranat, “Este palet ohhvpvkekvs” mahket,
ísti cahkî-posi-t ôřka imanéycala-nâ-t ísti pâ-lit ohhapákikas máhkit
 had the authority to arrest people, so to help them he said, “Let ten people join,”

este enhopoyat vcvpahyet,
ísti inhopo-yâ-t acapáhyit
 and included me in the search [i.e., the posse]:

“Este vculvke mahe Yofalv Kvntvckv vtehkan svlvfkvkecaks” mahket,
ísti acolakí mâ-hi yofá-la kantácka atihka-n salařkakóycaks máhkit
 “Arrest all of the oldest people in Eufaula District,” he said,

hocefhokv pumhohyen fullēkv, este vculvke sulkēn svlvfkvkeuecēt
hocifhoká pomhóhyin follí-ka ísti acolakí sólki-n salařkakóyhci-t
 and gave us names and we went. So we arrested many old people

vpoyet vhecicēn; fvccēcv colvlke enhohiken
apô-yit ahiceyci-n faccí-ca co-lálkiⁱ inho-hâykin
 and kept them and watched over them. The judge called for a jury,

nvkvfitet em vfastat “Yv vculvke tat omvlkvt rokafvkekvs,
nakafēyit imáfa-stâ-t ya acolakíta-t omálkat²⁵ loka-řkakikas
 and after meeting and trying them, they said, “Let all these old ones be whipped,

vhakv vcakkvyēn” maket, enfvccēhohcen vpoket,
ahá-ka acakkayi-n ma-kít infacci-hóhcin apô-kit
 according to the law.” After being sentenced,

“Pum vhakvhayvt ahyet mēkkot pum merrvrēn pum empohekvs” makaken,
pomaha-kahá-yat áhyit mí-kkot pommilláli-n pomimpohikas má-ka-kín
 [the old people] said, “Our lawyer should go and ask the chief for a pardon,”

ⁱ *co-l-* in *co-lálki* from English *jury*.

fvccēcv vhakv-mvnicv em vkvsvmahket okat,
facci-ca aha-kamanéyca imakasamáhkit o-kâ-t
 and the judge and the prosecuting attorney agreed.

“Mucvnett v ayē netta ’svtuccēnat fvccvlike hoyanat
mocaníttá a-yí²⁶ nittá ’satócci-nâ-t faccaléyki hoyâ-na-t
 “I will wait three days from today,

hvse-vkērkv hokkolat vtēkusēn em ehakarēs” fvccēcv mahken, vhakvhayv
hasiʔakí-lka hokkô-la-t atí-kosi-n imihá-ká-li-s faccí-ca máhkin aha-kahá-ya
 until exactly two o’clock,” the judge said. So the lawyer

este hokkolet vpaken vpehyen, mv este vcuvlke tat vpoken vhecicet fulleyvntvs.
isti hokkô-lit apâ-kin apíhyin ma ísti acolakíta-t apô-kin ahíceycít folliyántas.
 went, accompanied by two people, and we guarded the old people that were there.

Momen mv este vcuvlke vhecicetv em penkvlvkateu sulkētōt omis
mo-mín ma ísti acolakí ahíceycitá impiṅkaláka-tiw²⁷ sólki-tot o-méys
 And though many were afraid to guard the old people,

estomykeko tayekv fullemvts. Hofonē vcuvlke tatē ohhōnvkv pohakvtēt omēcicen,
isto-makíko-tâ-yika follimác hofōni- acolakítá-ti- ohhónáka poha-katí-t omí-ceycín
 they could not do anything. Because they had heard stories from long ago about the old

empenkvlaket omakemvts. Momen merk v pohv rehyicekon,
impiṅkál<a-k>ít oma-kimác. mo-mín mílka apó-ha lihyécikon
 ones, [the guards] were afraid. Now those who had gone to ask for clemency

netta hvse-vkērkvo vṅakuecusē hakēpof,
nittá hasiʔakí-lkaw anāⁿkôycosi- há-ki-pô-f
 had not returned and as the day and hour were drawing near,

rokafhoyvranē vpokat este rokafvranē fullat,
loka-šhoyála-ní- apô-ka-t ísti loká-fala-ní²⁸ follá-t
 those who were to be whipped and those who were to do the whipping

omvkvvt feksomkvkē oketvt ocemvts.
omákkat fíksomkakí- okítat o-cimác
 all felt panic at that time.

Hvse-vkērkv orēpekṽ hvse-vkērkuce palehokkolen ’mehahkit
hasiʔaki-lka oli-piká hasiʔaki-lkocí pa-lihokkô-lin ’miháhkeyt
 “It is time, but I will wait twenty minutes,

estomvranat makarēs fvccēcv makof ohhvtvlvkusē feksumketv hakemvts.
istó-mala-nâ-t má-ká-li-s faccí-ca ma-kô-f ohhatalakósi.²⁹ fiksomkitá ha-kimác
 and then I will say what is to happen,” the judge said, and the fear grew even more.

“Estomvrē tē?” maket etem pohet esterokafvlke taranat fullemvts.
istó-malí-ti^{n^i} ma-kít³⁰ itimpo-hít istiloka-fálki tá-la-nâ-t follimác.
 “What’s going to happen?” the floggers went around asking one another.

Momen fvccēcv oketv mellat orē maḡusan, merkv vpohv eryihcen enhuehhohken,
mo-mín faccí-ca okíta milla-t o-lí-măⁿhosa-n mílka apó-ha ihyéyhcin inhoyhhóhkin³¹
 And right at the time the judge had set, those seeking clemency returned,

fvccēcv ehomvn vculvke tat vpohken,
faccí-ca ihóman acolakíta-t apóhkin
 and the old ones came and sat before the judge.

mēkko tat “Mv vculvke em mērris makēt on cenkērkuecis” fvccēcvn kihocof,
mí-kkota-t ma acolakí immi-lléys ma-kí-t ô-n cinkí-lkoycéys faccí-can kényho-cô-f
 When the judge was told that the chief had pardoned the old ones,

este omvlkvṽt afvcakemvts. Monkv vculvke em etektvntat
isti omálkat a-fácka-kimác môḡka acolakí imitiktankâ-t
 everyone rejoiced. So when the old ones were freed,

“Cehutetaken vpeyepaks. ’Svnmcomv herkv vyvmahkē
cihótítá-kin apiyipáks ’sanacóma hílka ayáma-hkí-
 the judge told them, “Return to your homes. Never again disturb the peace

vhakv vnrvpē vkerricē nvkaftē fuliyatskvs” kicet,
ahá-ka anlapi-akílleycí-naka-ftí-folēyyá-ckas³² keycít
 or conduct meetings opposing the law.”

ⁱ Fannie Sulphur: *stó-mahí-ti^{n^i}.*

fvccēcv empunahyen, vwahemvts.

facci-ca imponáhyin awa-himác

Thus the judge warned them, and they dispersed.

Ohrolopē palecahkēpvnkē mahet omvtēs.

ohlolopí· pa-licahkî·paŋkî· mâ-hit o-matí·s

That was about fifty years ago.

Espahehcv enhorre ohrolopē hokkolat oren herkv hakof

ispa-híhca inhólli ohlolopí· hokkô-la-t ô-lin hílka ha-kô·f

Isparhecher's war lasted two years and when peace was declared,

ohrolopē cokperakko hvmken cokpe cenvpaken palecenvpaken hokkolohkakan omvtēs.

ohlolopí· cokpilákko hámkín cókpi cinapâ-kin pa-licinapâ-kin hokkolohká·ka-n o-matí·s

it was the year eighteen hundred and eighty-two [1882].

Momof vm vculkv ohrolopē palehokkolē hvmkontvlakat orētātēs.

mo-mô·f amacólka ohlolopí· pa-lihokkô-li· hamkontalâ·ka-t olí-tá-ti·s

At that time my age was twenty-one years.

Momen mv vtēkē atē ohrolopē cokperakko hvmkē cokpe ostvpakē palē vpakat

mo-mín ma atî·ki· a-tí· ohlolopí· cokpilakkohámki· cókpi ostapâ·ki· pâ-li· apâ·ka-t

And from that year to the year nineteen hundred and ten [1910],

vlakat vm vretv opvnkvhaco hayēckvvpvkv uehomē esketv 'tekvpakusē

alâ·ka-t amalítá opankahá·co ha-yi·ckapánka oyhomí· iskitá³³ 'ítapa·kosí·

I went to crazy dances, fiddle dances, drank whisky,

pokkechetv hoktvke empokkechetv ocakē etvlwv like tayat

pokkichitá hoktakí impokkichitá ó-ca-kí· itálwa léyki tâ-ya-t

played [men's] ball-games, women's ball-games, and whatever a tribal town did.

nake hēren momēcaket etvlwv lilaket os komēt vkerricit omvko estomis

nâ·ki hí·ⁿtin³⁴ momí·ca-kít itálwa leylâ·kit ó·ⁿs kó·mi-t akílleycéyt omáko· istô·meys

In good activities I did not favor one tribal town over another,

nvkvftetv estvmvt estofvn fulhoyvranat kerryvēt on omat erorvyē vlkēt omvtēt os.

nakaftitá ístamat istô·fan folhoyála-nâ-t kíllayi-t ô·n o-mâ-t ilólayi· álki-t o-matí-t ô·ⁿs.

whenever there was something going on and I heard about it, I always went.

Momis vm vculkv momēpē estomis cveke vmpunayat em apohicvyēt
mo-mēys amacólka mo-mí-pi- istō-meys cácki ámpona-yâ-t ima-pohéycayi-t
 Even though I was grown, my mother talked to me and I obeyed,

nake makat momvranin okēs enkomvyē arvyat omēcicēt
nâ-ki ma-kâ-t mó-mala-néyn o-kí-s iñkó-mayi- a-layâ-t omi-céyci-t
 and because I knew I must do as I was told,

vretv holwahokat enkvvkēt arvyvtēt os.
alíta holwa-hô-ka-t iñkapâki-t a-layâti-t ô-ns.
 I was not involved in anything bad.

Ohrolopē cokperakko hvmken cokpe cenvpaken pale-ostvpaken cahkepokakat
ohlolopí- cokpilákko hámkín cókpi cinapâ-kin pa-li-ostapâ-kin cahkipohká-ka-t
 In the year eighteen hundred and ninety-five [1895],

Otvwoskuce enhvse omof,
otawo-skocí inhasí ô-mo-f
 in the month of September,

este-Maskoke etvlwv em vhakv vcakkyvēn 'temvrkv ocen,
istima-skó-ki itálwa imahá-ka acakkayí-n 'timálkat o-cín
 the Muscogee Nation held an election according to the constitution,

Helpe-Kvnēte etvlwv Mēkko cokopikvn cvhahoyvtēt os.
hilapikaní-ti itálwa mí-kko cokopéykan cahá-ho-yati-t ô-ns
 and I was made a representative to the [House of] Kings for Hilabi Canadian.

Mohmen ayen ohrolopē cokperakkohvmkē cokpe cenvpake pale ostvpake ostvpohkake
móhmin a-yín ohlolopí- cokpilakkohámki- cókpi cinapâ-ki pá-li-ostapâ-ki ostapohká-ki
 As time passed, in the year eighteen hundred and ninety-nine [1899],

otvwoskuce hvse hvtvm 'temvrkv ocen,
otawo-skocí hasí hatâm 'timálka o-cín
 in the month of September, another election was held,

vne ētan Mēkko cukopikv cvhahoyvtēt os.
aní i-tá-n mí-kko cokopéyka cahá-ho-yati-t ô-ns
 and I was again elected representative to the [House of] Kings.

Momen mv vhakv etvlwv em mēkketv ocē ’temvrkv ocvtē
mo·mín ma ahá·ka itálwa immi·kkitá ó·ci· ’timálka o·catí·
 As elected tribal leaders, our terms ended

tasahcuce netta sostat ohrolopē cokperakko hvmken cokpe ostvpaken ēpakat omof
ta·sahcoci nittá· sô·sta·t ohlolo·pí· cokpilá·kko hámkin cókpi ostapá·kin i·pá·ka·t ô·mo·f
 on March 4, nineteen hundred

pum eyoksēpvtēt os.
pomiyóksi·patí·t ô·ns
 and six [1906].

Mohmen Wvcenv em ohmēkketv em elec v min vtēhkeyvtēt os.
móhmin wacína imohmi·kkitá imilicamēyn ati·hkiyáti·t ô·ns.
 We were then under the jurisdiction of the United States.

Mohmen ohrolopē cokperakko hvmkē cokpe ostvpakē cenvpakē vpakat omof
móhmin ohlolo·pí· cokpilá·kko hámki· cókpi ostapá·ki· cinapá·ki· apá·ka·t ô·mo·f
 Then in the year nineteen hundred and eight [1908],

pvkv pokkechetv uehomē esketv omakat omvlkv vihkit arin
pánka pokkichitá³⁵ oyhomí· iskitá o·má·ka·t omá·lkan wéyhkeyt a·léyn
 I quit all dancing, ball-playing, and whisky-drinking,

ayen vm vkerrickv ’mvrakhen arit omikv,
a·yín amakilléycka ’malá·hkin a·léyt o·má·yka
 and as time passed my thinking changed.

Hesaketvmesē emvhakv em elec vretv mit vkvsvmkv vnhēckekv,
hisa·kitamisí· imahá·ka imilicá alíta méyt akasámka anhi·ckika³⁶
 I found the faith to live under God’s law instead

mēkusapvlke kihocē este fullat min vpvketvn kohmit,
mi·kosa·pálki kényho·cí· isti follá·t méyn apakitán kóhmeyt
 and wanted to be a member of the group called Christians instead.

Cēsvs Klist aksomecihocvrē vpohvtē vcakkvyēn
ci·sas kláyst³⁷ aksomiceyhocáli· apo·hatí· acakkayí·n
 And as Jesus Christ asked to be baptised

Ue-aksomkvke em mēkusvpkv-cuko 'Rewahle Este-cate em Mēkusvpkv-cokon arit
*oyaksomkâlki*³⁸ *immi-kosapkacóko 'liwáhli isticá-ti immi-kosapkacókon a-léyt*
 I went to a Baptist church, Thlewahle Indian Church,

uewv aksomketv vhakv vkvsvmvyēt onkv ēyohkērkuecin;
óywa aksomkitá ahá-ka akasamáyi-t óŋka i-yohkí-lkoycéyn
 and confessed that I believed in the requirement of baptism;

ohrolopē cokperakkohvmke cokpe ostvpake palen vpakat eholē-hvse omof
ohlolopí· cokpilakkohámki cókpi ostapâ-ki pâ-lin apâ-ka-t iholi-hasi ô-mo-f
 in November of the year nineteen hundred and ten [1910],

erkenvkv Svnte Fif hocēfkēt erke eppuce puyvfekcv vcaat
ilkináka sánti fâyf hocífkí-t ilki ippocí poyafíkca acâ-ka-t
 a preacher named Sandy Fife baptised me in the name of the Father, the Son

enhocefkv ofv uewv svcaksomecihcen mēkusapvlke vpvkē hakvyvtēt os.
*inhocífká ó-fa óywa 'sacaksomicéyhcin*³⁹ *mi-kosa-pâlki apakí- ha-kayáti-t ô-ns*
 and the Holy Ghost, and I became a member with these Christians.

Mēkusvpkv-cuko sulkē eteliketv hahoyvtē
*ma-kosapkacóko sólki- itileykitá ha-ho-yati*⁴⁰
 Many churches were established by

Maskoke, Semvnole, Wecetv em eteliketv hocēfkēt omēs.
ma-skó-ki simanó-li wicíta imi<ti>leykitá hocífkí-t ô-mi-s
 an organization named the Muscogee, Seminole, and Wichita [Baptist Association].

Mv ennvkvftetv ohrolopē cokperakko hvmke cokpe ostvpake
ma innakaftitá ohlolopí· cokpilákko hámki cókpi ostapâ-ki
 At their meeting in the year nineteen hundred

palen hokkolohkakak omof, Minecen Pot este kolvpake enwiketv hayat
*pâ-lin*⁴¹ *hokkolohká-ka-t ô-mo-f meynicín pô-t ísti kolapâ-ki inweykitá ha-yâ-t*
 and twelve [1912], the Managing Board appointed seven people,

vcvpahoyēn arin, cvfekhonnihocekon ohrolopē kolvpakat orvtēs.
*acapa-hô-yi-n*⁴² *a-léyn cafikhonneyhocíkon ohlolopí· kolapâ-ka-t o-latí-s*
 and I was one of them and served for seven years without disruption.

Momen ohrolopē cokperakko hvmke cokpe ostvpake palen cahkepohkakāt omof
mo·mín ohlólópi· cokpiláakko hámkí cókpi ostapâ·ki pâ·lin cahkipohká·ka·t ô·mo·f
 And in the year nineteen hundred and fifteen [1915],

mēkusvkv-cukot cukovfastv yekcētṽ esfvckan vtotkv cvhahoyvtēt os.
mi·kosapkacókot cocoafá·sta yikcitá isfácka·n ató·tka cahá·ho·yatí·t ô·ⁿs
 the church made me head deacon with full credentials.

Mohmen ohrolopē cokperakko hvmke cokpe ostvpake palen kolvpohkakāt omof,
 <*móhmin ohlólópi·*> *cokpiláakko hámkí cókpi ostapâ·ki pâ·lin kolapohká·ka·t <ô·mo·f>*
 Then in the year nineteen hundred and seventeen [1917],

mēkusvkv-cuko em vcahnvn mahket,
mi·kosapkacóko imacá·hnan máhkit
 they appointed me exhorter in the church,

erkenvkv em vtotketvt omēn mēkusvkv-cukot vtotkv cvhayvtēt os.
ilkináka imatótkitá·t ó·mi·n⁴³ mi·kosapkacókot ató·tka caha·yatí·t ô·ⁿs.
 similar to the work of a preacher, and the church made me a worker.

Momen arin ohrolopē cokperakko hvmke cokpe ostvpake palehokkole hvmkontvlakat
mo·mín a·léyn ohlólópi· cokpiláakko hámkí cókpi ostapâ·ki pa·lihokkô·li hamkontalâ·ka·t
 Time passed, and in the year nineteen hundred and twenty-one [1921]

hvyorakko netta palehokkole cenvpohkakāt omof,
hayoláakko nittá· pa·lihokkô·li cinapohká·ka·t ô·mo·f
 on August 28,

erkenvketv yekcētṽ esfvckan vtotkv cvhahoyvtēt os.
ilkinakitá yikcitá isfácka·n ató·tka caha·hoyátí·t ô·ⁿs.
 I was given full authority to preach.

Erkenvkvke Mase Haco, James McCombs, Joe Kvlpvt yv toccēnat
ilkinakálki ma·sihá·co, James McCombs, Joe kálpát ya toccí·na·t
 Ministers Marsey Harjo, James McCombs, Joe Colbert: these three

enke vcohvkvēcet emēkusvpahken hoyanof,
íjki acohwakí·cit imi·kosapáhkin hoyá·nô·f
 laid hands on me and prayed, and afterwards,

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-ⁿs 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 ohlolopí· 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]⁴⁴

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-ⁿsⁱ</i>
[Indian	their land	in]	war	they had

They had a war in Indian Territory.

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

It began around the year eighteen hundred

ⁱ Raiford says *ô-s*.