

## Autobiography

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

Etvlvv Vsselanvpe hocefkē este vpopokat ofvn neskv-cukot ocvtēs.  
itálwa assila·napí hocífkí· ísti apo·pô·ka·t<sup>27</sup> 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  
hólli síko· mōŋko·f  
war (before) not before  
Before the [Civil] War,

Sekomahv (James McHenry) hocefkēt neskv-cuko hayēt omvtēs.  
'sikomá·ha<sup>28</sup> (James McHenry) hocífkí·t niskacóko há·yi·t o·matí·s.  
man's name named store he had it was  
[a man] named Sikomaha [Nothing-at-all or James McHenry] operated a store.

Mv neskv-cuko tempusan cvhēcket omvtēs.  
ma niskacóko tímposa·n cahi·ckít o·matí·s  
that store close to I was born it was  
I was born near that store.

Mohmen este-lvste hoktēt cvhocēfvētēs,  
móhmin istilásti hoktí·t cahóci·fatí·s  
And then colored woman she named me  
And a black lady named me,

“Ceme” maket, cvrke tat Helle hocefkvt omvtēs.  
cími ma·kít cálkita·t hílli<sup>29</sup> hocífkat ô·mati·s  
Jimmy she said my father Hilly his name it was  
“Jimmy,” she said, and my father's name was Hilly.

Sekomahv ēwvwnv echuswvt cvrket omvtēs.  
'sikomá·ha i·wánwa ichóswat cáłkit ô·mati·s.  
James McH. his sister her child my father he was  
Sikomaha's sister's son was my father.

<sup>27</sup> M: Corrected from apo·kâ·ka·t to match Hill ms.

<sup>28</sup> '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.

<sup>29</sup> M: Corrected from hili based on Hill ms.

Hvyuce enhvse ohrolopē cokpe-rakko hvmken  
 hayóci inhasí ohłolopí· cokpiłákkó hámkin  
 July its month the year thousand one  
 I was born in July in the year

cokpe cenvpaken palē ēpaken  
 cókpi cinapâ·kin pá·li· i·pâ·kin  
 hundreds eight sixty  
 eighteen hundred and

hvmkontvlakat omof cvhēcket omvtēs.  
 hamkonalâ·ka·t ô·mo·f cahi·ckít o·matí·s  
 one (1861) when it was I was born it was  
 sixty-one [1861].

Momof Wvcenv Kvsappv Lekothv horre etenhayē  
 mo·mô·f wacína kasá·ppa likó·tha hółli 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 ēkvvnv yohcēyvranof  
 imokitán ma hółli ística·takí imi·kanán yohcí·yała·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 tekvpakvtēs.  
 ística·takí tíkapa·katí·s  
 the Indians they separated.  
 the Indians divided.

Honvntake vpvłwvt Kvsappv ensuletawv haken,  
 honantá·ki apálwat kasá·ppa insolitá·wa ha·kín  
 The men some of them the North its soldiers they become  
 Some men became soldiers for the North,

vpvłwvt Lekothv ensuletawv haken,  
 apálwat likó·tha insolitá·wa ha·kín  
 others the South its soldiers they became  
 some became soldiers for the South,

momen este-honvntake vcolakat, hoktvke, hoktvłvke, 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 the old men, women, elderly women, and small children,

vpvlwvt Kvsvpof fvccvn vpēyen  
 apálwat kasappo·ffácca<n> api·yín  
 some up north they went  
 some went to the North,

vpvlwvt Lekothof fvccvn vpēyen  
 apálwat likotho·ffáccan api·yín  
 some down south they went  
 and some went to the South,

cuko nake vtēhkat sulkēn wicket,  
 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 wihakket pefatket omvtēs.  
 imapóykaw weykáhkít pifa·tkít o·matí·s.  
 their livestock, too, they left them running they were  
 leaving their livestock, too, they ran.

Cvpvwv 'svcolat Lekothv ensuletawv hakvtēs.  
 capáwa<sup>30</sup> 'sacô·la·t likó·tha insolitá·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.  
 iminâ·k ó·cka apálwa wéyhkit  
 their belongings the rest of they left them  
 leaving some of their belongings behind.

Este sulkē tohkvkēt vpēyen,  
 ísti sólki· tohkálki·t api·yín<sup>31</sup>  
 people a lot together were going  
 Many people traveled together,

<sup>30</sup> Mother's brother's name was ayíkca (boyhood), yaholi·má·la (town-name).

<sup>31</sup> M: Corrected (MM) from api·yít.

este sulkat fekhoniyet vpoken,  
 ísti sólka·t fikhonēyyit apô·kin  
 people a lot when they stopped they camped  
 [but] many people stopped and camped,

cvpuse tatēt echuswv cēpvnē hvmken ēyvpvyēt  
 capósitá·ti·t ichóswa ci·paní· hámkin i·yapáyí·t<sup>32</sup>  
 my grandmother (now deceased) her child boy one she brought  
 and my late grandmother, taking one of her sons with her,

rasfuliket wakvn yesfulkvtēt omēs.  
 ła·sfolēykit wá·kan yísfolkatí·t ô·mi·s.  
 when she returned cattle she took back did.  
 returned and got cows.

Wakv ’nvcqmusēt omvtēs.  
 wá·ka ’nacô·<sup>m</sup>mosi·t <ô·mati·s>  
 cattle not many, a few they were  
 It was just a few cows.

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

Kvsappv suletawv estvn vpoket monkat fullēpis ohmēs komat  
 kasá·ppa solitá·wa ístan apo·kít mónḡka·t fólli·pēys óhmi·s ko·mâ·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  
 cáłkin honantá·ki í·ta hokkô·lit apâ·kin<sup>33</sup>  
 my father and the men other two (other men) being with him  
 my father and two other men

vketēckvn vtothoyvtēs.  
 akítí·ckan atótho·yatí·s.  
 as guards they were sent  
 were appointed to scout around.

<sup>32</sup> M: Corrected from i·yapáyí·t to match Hill ms.

<sup>33</sup> Corrected from apâ·ki based on Hill ms.

Momen estehvpo-rakko enkvpahket hopvyēn vpēyet fullvtēs.  
 mo·mín istihapo-lákko iŋkapáhkit hopáyi·n apî·yit follatî·s.  
 Then big camp got away from away off they went and were around  
 And leaving the main camp they went far off.

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

“Ēkvnv cefahlakan fulleyof,  
 i·kaná cifahlâ·ka·n folliyô·f  
 “Land rocky, rugged when we were about  
 “When we were in rugged country,

Helle yopot encaten, fekhonnet vpokēn, somkehpēn  
 hílli<sup>34</sup> yopó·t ínca·tín fikhônnet apô·ki·n somkíhpin  
 Hilly’s nose bleeding we stopped and we camped he died  
 Hilly’s nose started bleeding, we stopped and stayed there, and he died,

matan hopēleyvnks,” maket onvyakvtēt omēs.  
 ma·tá·n hopî·liyánks ma·kít onáya·katí·t ô·mi·s.  
 right there we buried him” they said they told it did  
 and we buried him there,” they said.

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

Momis Cahtv ēkvnt omē wívtēs.  
 mo·mēys 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 kíłako· mōnkin ili·patí·t ô·mi·s  
 Therefore, so my father not know I did he died did  
 So my father died before I knew him.

Horre oketv ofvn momvtēton,  
 hółli okíta ó·fan mo·matí·ton  
 It happened during war time,

<sup>34</sup> M: Corrected from hili based on Hill ms.

nake mahokat kerryvĕ hakĕ ayof,  
nâ·ki má·ho·kâ·t kíłłayi· ha·kí· a·yô·f  
and things that were said I began to understand, and as time went on,

“Hvce Uecate-Rvkko tempen vpokĕt omĕs” mahokĕn: kĕrrvyvntvs.  
hácci oyca·tíłłakko tímpin apô·ki·t o·mí·s má·ho·kí·n kí·łłayántas  
they said, “We live near the Red River”: I found [that] out.

Tinesen Tikses tempet omvtĕs.  
teynisín<sup>35</sup> téyksis tímpit o·matí·s.  
It was near Denison, Texas.

Coko ’tewōlicusĕ vpokeyate Paskofv, Mĕkkĕmarv, Tvlwvyvholv, Tewvwihke,  
cokó ’tiwō·nłĕycosi· apo·kiyâ·ti<sup>36</sup> pa·skó·fa mi·kki·má·łā talwayahóla tiwawéyhki  
Houses close together that we lived in--Paskofa, Mikkimathla, Talwayahola,

Konoyvholv yv estvlket em estvlke ocvkĕt vpokaken vpoket omeyvntvs.  
konoyahóla ya istálkit imistálki o·cakí·t apo·kâ·kin apo·kít o·miyántas  
Tiwawayhki, Konoyahola-- these men lived with their families and we lived there, too.

Vhopvyĕcusat cuko sulkĕt omvtĕs.  
ahopayĕ·cosa·t cokó sólki·t o·matí·s.  
Not too far away there were many houses.

Etopolokĕ cuko eshayvkvĕt cuko hōłwahokusĕn vpoket omeyvntvs.  
itopoló·ki· cokó ishâ·yakáti· cokó hōł<sup>wa</sup>·hō·kosi·n apo·kít o·miyántas  
We used to live in houses made of logs, ugly little houses.

Momen mv oketv este estemerkvkĕt fullet omeyvntvs.  
mo·mín ma okíta ísti istimiłkakí·t follít o·miyántas.  
At that time we went suffering.

Monkv cufe·comottv ehvrpen neshoyĕt omvcoken,  
mōŋka coficomó·tta iháłpin nísho·yí·t o·macókin<sup>37</sup>  
Now rabbit skins were being bought,

cĕpvnvke este vculvkĕ stomis cufe hopoyet pvsatat  
ci·panákí ísti acolakí· stô·meys cofi hopo·yít pasa·tâ·t  
and young men and even older men hunted rabbits, and killing them,

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<sup>35</sup> M: Corrected from teynisán based on Hill ms.

<sup>36</sup> M: Corrected (MM) from apo·kiyâ·ti.

<sup>37</sup> Portion beginning here was inserted later.

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

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

pvphoyekot omvntvs.  
paphoyíkot o·mántas<sup>38</sup>  
so it was not eaten.

Ohrolopē ostat senhoyvnusēn,  
ohłolopí· ô·sta·t sinhoyánosi·n<sup>39</sup>  
For a little over four years,

hompetv sekon,  
hompitá síkon  
there was no food,

accvkē tateu sekon,  
a·ccakí·tá·tiw síkon  
there were no clothes,

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

enatyłkakuset fulleyvntvs.  
ina·tānlkâ·kosit folliyántas  
we went around naked.

Momen mv horre herkv hahkof,  
mo·mín ma hółłi híłka háhko·f  
And after the war became peace,

pum ēkvnv raohfolēcēt eryiceyat  
pomi·kaná la·ohfolí·ci·t ílyeyciyâ·t  
we returned to our lands

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<sup>38</sup> End of insert.

<sup>39</sup> M: Corrected from simhoyánosi·n to match Hill ms.

Kvnēte vfopken vpoket omeyis,  
kaní·ti<sup>40</sup> afó·pkin apô·kit o·miyêys.  
and lived along the edge of the Canadian [River],

hompētṽ seko accvkē sekat emonken,  
hompitá sikó· a·ccakí· sikâ·t imôṅkin  
but still without food, without clothes,

ohrolopē toccēnat mahe orvtēs.  
ohłolopí· toccî·na·t mâ·hi o·látí·s.  
for about three years.

Vce tat lokcen hocet,  
acíta·t lo·kcín ho·cít  
Pounding ripe corn,

tvklike hayet,  
takléyki ha·yít  
making bread,

osafkeu hayet mvn hompet fullat,  
osá·fkiw ha·yít man hompít follá·t  
making sofkee, too, and going about eating that,

“Elvoko tat etehoyvnēcēs” komhoyvtēs.  
iláwkota·t<sup>41</sup> itihoyanî·ci·s kómho·yatí·s  
they thought, “We have come through starvation.”

Vpeswv neha omakat seko estomis.  
apíswa nihá· o·mâ·ka·t sikó· istô·meys  
Without even any fat, grease, and such.

Momen wakv tis elēhocewitat  
mo·mín wá·kateys ilí·ho·ciwēyta·t  
And when a cow was butchered,

vpeswv wakvnehat hēckvtēs.  
apíswa wa·kanihá·t hi·ckatí·s  
we had meat and beef fat.

Oketv kocōknusat vpeswv hompvkē tayat  
okíta kocō·<sup>n</sup>knosa·t apíswa hómپaki· tâ·ya·t  
For a short time meat was available for eating,

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<sup>40</sup> M: Corrected from kanéyti here and below to match Hill ms. The older pronunciation is kaní-ti.

<sup>41</sup> M: Or (MM): iláwkata·t.

eco, penwv omakat tayet omis,  
icó pínwa o·mâ·ka·t tă·<sup>n</sup>yit o·mêys  
deer, turkey, and such in abundance,

eccv enrē, tohottowv, cvtolanuce omakat şaşēsekok  
ícca inlí· toho·ttowá catola·nocí o·mâ·ka·t şă·<sup>n</sup>si·síko·k  
but because there were no bullets, gunpowder, caps, and such,

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

Momen fvllēckv maket ēkvnv çotkus mahen vhocet  
mo·mín fallí·cka ma·kít i·kaná cō·<sup>n</sup>tkos mâ·hin aho·cít  
Now they planted cotton on a small piece of land,

lokcicet vyocet enken nērvv sencawet  
lókceycít ayo·cít inkin ní·lka<sup>42</sup> sínca·wít  
raised it, gathered it, and removed the seeds by hand,

’setekaskv esfvllēckv estarkv hēckekv  
’sitiká·ska isfallí·cka istá·lka hî·ckika  
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·t<sup>43</sup> fálli·cít  
my late grandmother would draw out the cotton and spin it into rolls,

vfoshonoke hayet solēcof --  
afoshonóki ha·yít soli·cô·f  
and when she had a large amount of thread --

estarkv tat Tvfforakko hocēfkēt este likat encoko ofvn ocekv  
istá·lkata·t taffoá·kko hocífkí·<t> ísti lēyka·t incokó ó·fan ô·cika  
the loom was located in the house of a man named Taffothlakko [Big Grasshopper],

mvn mv estarkv ’tvlemet omewitvēs.  
man ma istá·lka ’talimít o·miwēytati·s  
so it was probably a public loom.

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<sup>42</sup> M: Order corrected from ní·lka inkin to match Hill ms. (either way is fine).

<sup>43</sup> M: Order corrected from capósitá·ti·t ha·yít to match Hill ms.

Mvn vfoshonoke hayvtē cvcke tatēt tvrepuecen  
man afoshonóki ha·yatí· cáckitá·ti·t talípoycín  
My late mother would weave with the thread she had made,

totkvfvlkv·cēkfv omēn hayof  
to·tkafalkací·kfa ó·mi·n ha·yô·f  
and when she made a thick material,

tarkv makēt yokkofketv capkēn vnhahoyen accet arvyvntvs.  
tá·lka ma·kí·t yokko·fkitá cá·pki·n anha·hô·yin â·ccit a·layántas.  
tarkv [“woven”], 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 apô·ki·n ohlôlopí· ’satócci·nâ·t mâ·hiteys o·matí·s  
And we lived about three years next to the Canadian.

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

hvcce cotkusē Folahpv Hvcce kihocēn hvccet wakken  
hácci cótkosi· folahpahácci kényho·cí·n<sup>44</sup> háccit wâ·kkin  
and lived in an ugly house they built

mv tempen cuko hōlwakusēn hahoyen vpokeyvntvs.  
ma tímpin cokó hōl<sup>n</sup>wâ·kosi·<n> ha·hô·yin apo·kiyántas.  
near a small creek by the name of Shell Creek.

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 ô·n<sup>s</sup><sup>45</sup>  
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 síko·k  
At the new place where we were living there were no fields,

Kvnite vfopkē ētan vce vhocet lokcicet omhoyen,  
kanéyti afó·pki· i·tá·n ací aho·cít lókceycít ómho·yín  
so corn was planted and raised along the Canadian, too;

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<sup>44</sup> M: Corrected to kényho·cí·n to match Hill ms.

<sup>45</sup> This sentence was inserted later.

este vculēt Semmvtmvye hocefkēt sokhv ocēpet omen  
ísti acóli·t simmatmayí hocífkí·t sókha oci·pít<sup>46</sup> o·mín  
an old man named Simmatmayi had hogs

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

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

vpeswv neha hēckēhaken,  
apísua nihá· hi·cki·hâ·kin  
so we began to get pork grease,

wakv-tēhvkeu avcolakekv wakv-vtotkvlken hayet  
wa·kati·hakíw a·acóla·kiká wa·kaato·tkâlkin ha·yít  
and as the steers grew, we made them into oxen

mvn hvlvtepuacet,  
man halátipocít  
and hitched them,

vce tat estvn neshoyen omat erwiyet  
acíta·t ístan nísho·yín o·mâ·t ílweyyít  
and if corn was being bought somewhere, they'd go sell it

hockvtē-hvtke kafe okcvnwv neshoyē hakvtēt os.  
hockati·hátki ká·fí okcánwa nísho·yí· ha·katí·t ô·ns  
and began to buy white flour, coffee, and salt.

Momen mv vce wiyēpat,  
mo·mín ma ací wéyyi·pâ·t  
And as they sold corn,

vccusvkē tayat esnesephoyet omis,  
áccosáki· tâ·ya·t isnisípho·yít o·mêys  
they began to buy clothing,

totkvfvlkv·cēkfv neshoyewiten omat  
to·tkafalkací·kfa nísho·yiwēytin o·mâ·t  
but even when they bought the thick material,

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<sup>46</sup> M: Corrected (MM) from o·cî·patin.

yokkofketv-cvpko accvyē monket avrvyvntvs.  
yokko·fkitacápko a·ccayí· mōŋkit a·łayántas  
I continued to wear the long shirt.

Vm vculkv ohrolopē palē ostohkakē mahe orat  
amacólka ohłolopí· pâ·li· ostohkâ·ki· mâ·hi ô·łá·t  
My age was about fourteen years,

momen mv oketv mahe omof  
mo·mín ma okíta mâ·hi ô·mo·f  
and about that time,

nakcokv este Maskoke em opunvkv eshoccat  
nâ·kcó·ka istima·skó·ki imoponáka ishô·cca·t  
I had learned to read books

ohhonvyetv cvkerrē haket arvyvntvs.  
ohhonayítá cakíłli· hâ·kit a·łayántas  
written in the Muskogee language.

Vmvhahoyē tokon  
amahá·ho·yí· tó·ko·n  
No one taught me:

ētv etemvhayephoyan astem apohicvyat tvlkusēt kērrvyvtēt os.  
í·ta ítimaha·yípho·yâ·n a·stimá·poheycayâ·t tâłkosi·t kí·łłayáti·t ô·ns  
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·łka cahkí·pa·t tá·ti·s  
The nearest school was five miles away.

Momen cokvheckv vyarē vcohyekcicvrē este sekon,  
mo·mín co·kahicka ayá·li· acohyikcéycáli· 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·kahicka ayá·li· iyá·ciko·t ôŋka  
my father was gone, and my grandmother didn't want me to go to school,

hvse-vkērkv hvmkuisis cokv vmvhahoyvtē sekot os,  
hasi?akí·łka hâmkoseys có·ka amaha·hoyáti· síko·t ô·ns.  
so I was never taught for even one hour,

accvkē ocvkat omēcicēn.  
a·ccakí· ó·caka·t omi·céyci·n  
because I had no clothes.

Vm vculkv ohrolopē palē kolvpohkakē orvranē tasahcan,  
amacólka ohłolopí· pâ·li· kolapohkâ·ki· ołáła·ní· tá·sa·hcâ·n  
The spring just before I was seventeen,

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

pvkpvkē·hvtke vhohcín lokcen mvyocit wiyit ohmē tvlket  
pakpaki·hátki ahóhceyn<sup>47</sup> lo·kcín máyo·céyt weyyéyt óhmi· tálkit  
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·ti<sup>48</sup> ô·ma·t a·ccayí· ha·katí·t ô·ns.  
did I begin to wear clothes as others did.

Momen ohrolopē toccēnat mahe orat  
mo·mín ohłolopí· toccî·na·t mâ·hi o·łá·t  
Then within about three years

Espahehcv hocēfkēt este este-Maskoke em vhakv empvtakvn vnrähpet  
ispa·híhca hocífkí·t ísti istima·skó·ki<sup>49</sup> imahá·ka impatá·kan anłáhpit  
a man named Ispahihcha opposed the Muskogee constitution,

em esteu solehctet  
imístiw solíhctit  
gathered many of his people,

vhakv empvtakv vsvpaklvken vnrvpēt horren hayet  
ahá·ka impatá·ka asapa·klálkin anłapí·t hółłin ha·yít  
made war against the supporters of the constitution,

este Maskoke etvlwv etekvpvyēcicvtēt os.  
istima·skó·ki itálwa itikapayí·ceycatí·t ô·ns  
and divided the Muskogee Nation.

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<sup>47</sup> Corrected from aho·céyn based on Hill ms.

<sup>48</sup> Corrected (MM) from isfólho·yâ·ti.

<sup>49</sup> Corrected from hocífkí·t istima·skó·ki based on Hill ms.

Este-cate mahhe vculvkē mahat omvlkv̄t Espahehevn em vnicēt fullvtēt os.  
isticá·ti máhhi acolakí· mâ·ha·t omáلكat ispa·híhcan imanéyci·t follatí·t ô·ns.  
All the old full-bloods supported Ispahihcha.

Vhakov empvtakv vsvpaklv̄lken vpakit arvyvtēt os.  
ahá·ka impatá·ka<sup>50</sup> asapa·klâlkin apâ·keyt a·layáti·t ô·ns.  
I was with the supporters of the constitution.

Vhvmkv este sulkat Okmvlken vpokat  
ahámka ísti sólka·t okmáلكin<sup>51</sup> apô·ka·t<sup>52</sup>  
One time many people were in Okmulgee

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

Espahehevn em esteu vketēcvlke nvcomosē ētat fullvten,  
ispa·híhca imístiw akiti·câلكi nacómosi· i·tá·t follatín  
Ispahihcha'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;

vhakov em vnicē fullvtēt pefatken  
ahá·ka imanéyci· follatí·t pifa·tkín  
those in favor of the constitution ran,

este kolvpakat pvsah̄tet sulkat omvlkv̄t pefatkv̄tēs.  
ísti kolapâ·ka·t pasáhtit sólka·t<sup>53</sup> omáلكat pifa·tkatí·s  
the [others] killed seven men and they all ran.

Momen Yofalv Kvntvckv Tamvs Pok vhakov 'mvnicvt omen,  
mo·mín yofá·la kantácka tá·mas pô·k ahá·ka 'manéycat ô·min  
And in Eufaula District Thomas Polk was the prosecuting attorney,

Sam Smith fvccēcv̄t omet  
Sam Smith<sup>54</sup> faccí·cat ô·mit  
and Sam Smith was the judge,

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<sup>50</sup> Haas nb has impa·tá·ka.

<sup>51</sup> Used to say okmólki. Now say okmáلكi.

<sup>52</sup> Corrected from apô·kit based on Hill ms.

<sup>53</sup> Added sólka·t based on Hill ms.

<sup>54</sup> séym smí·t in Creek.

este vculvke vhakv vnravv herkv vnravvt omaket os maket senkērkvn enhahyet  
ísti acolakí ahá·ka anlá·pa hílka anlá·pat omâ·kit ó·ns ma·kít siŋkí·lkan inháhyit  
and he said the elders opposing the law are against peace,

em ecervkkohkakv yekcetvn ēmof,  
imiciłakkohká·kan yikcitán i·mô·f  
and when he gave his lighthorsemen authority,

rvkkohkakv este svlvfkueckv yekcetv ocat  
łakkohká·ka ísti salafkóycka yikcitá ô·ca·t  
only five lighthorsemen had the authority

este cahkēpusēt onkv, em vnicvranat,  
ísti cahkí·posi·t ôŋka imanéycała·nâ·t  
to arrest people, so to help them,

“Este palet ohhvpvkekvs” mahket,  
ísti pâ·lit ohhapákikas máhkit  
he wanted ten more people,

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

“Este vculvke mahe Yofalv Kvntvckv vtehkan svlvfkuecvks” mahket,  
ísti acolakí mâ·hi yofá·la kantácka atíhka·n salafkakóycaks máhkit  
“Arrest all of the oldest people in Eufaula District,” he said,

hocefhokv pumhohyen fullēkv,  
hocifhoká pomhóhyin follí·ka  
and gave us names and we went,

este vculvke sulkēn svlvfkuehcēt vpoyet vhecicēn;  
ísti acolakí sólki·n salafkakóyhci·t apô·yit ahíceycí·n  
so we arrested many old people and kept them and watched over them;

fvccēcv colvlke enhohiken nvkvfitet em vfastat  
faccí·ca co·lálki<sup>55</sup> inho·hâykin nakafēytit imáfa·stâ·t  
the judge called for a jury, and after meeting and trying them,

“Yv vculvke tat omvlkv rokafkvkekvs, vhakv vevkkvyēn” maket,  
ya acolakíta·t omálkat<sup>56</sup> loka·fkakíkas ahá·ka acakkayí·n ma·kít  
they said, “Let all these old ones be whipped, according to the law”;

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<sup>55</sup> co·l- in co·lálki from English jury.

<sup>56</sup> Corrected from omálka based on Hill ms.

enfvccēhohcen vpoket,  
infacci·hóhcin apô·kit  
and after being sentenced,

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

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

“Mocvnett̄v ayē netta ’svtuccēnat fvccvlike hoyanat  
mocanítta a·yí·<sup>57</sup> nittá· ’satócci·nâ·t faccaléyki hoyâ·na·t  
“I will wait three days from today

hvse·vkēkv hokkolat vtēkusēn em ehakarēs” fvccēcv mahken,  
hasi?akí·lka hokkô·la·t atí·kosi·n imihá·ká·li·s faccí·ca máhkin  
until exactly two o’clock,” the judge said,

vhakvhayv este hokkolet vpaken vpehyen  
aha·kahá·ya ísti hokkô·lit apâ·kin apíhyin  
so the lawyer accompanied by two people went

mv este vcuvlke tat vpoken vhecicet fulleyvntvs.  
ma ísti acolakíta·t apô·kin ahíceycít folliyántas.  
and we guarded the old people that were there.

Momen mv este vcuvlke vhecicetv em penkvlvkateu sulkēt̄ot omis  
mo·mín ma ísti acolakí ahíceycítá impin̄kaláka·tiw<sup>58</sup> sólki·tot o·mēys  
And though many were afraid to guard the old people,

estomvkeko tayekv fullemvts.  
isto·makíko· tâ·yika follimác  
they could not do anything.

Hofonē vcuvlke tatē ohhonkv pohakvtēt omēcicen  
hofóni· acolakítá·ti· ohhonáka poha·katí·t omí·ceycín  
Because they had heard stories from long ago about the old ones,

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<sup>57</sup> Corrected from a·yí·n to match Hill ms. (better without n).

<sup>58</sup> M: Corrected from impin̄kalâ·ka·tiw to match Hill ms. (either way).

empenkvlaket omakemvts.  
impinǵál<a·k>ít oma·kimác.  
they were afraid.

Momen merkv vpohv rehyicekon  
mo·mín mǵlka apó·ha lǵhyécikon  
Now those who had gone to ask for clemency had not returned

netta hvse-vkērkvo vnǵkuecusē hakēpof  
nittá·hasi?akí·lkaw anǵ·<sup>n</sup>kōycosi· há·ki·pô·f  
and as the day and hour were drawing near,

rokafhoyvranē vpkat este rokafvranē fullat  
lōka·fhoyála·ní· apô·ka·t ísti lōká·fała·ní·<sup>59</sup> follâ·t  
those who were to be whipped and those who were to do the whipping,

omvlkvt feksomkvkē oketvt ocemvts.  
omáلكat fiksomkakí· okítat o·cimác  
all felt panic at that time.

Hvse-vkērkv orēpekv hvse-vkērkuce palehokkolen ’mehahkit  
hasi?akí·lka oli·piká hasi?aki·lkocí pa·lihokkô·lin ’miháhkeyt  
“It is time, but I will wait twenty minutes,

estomvranat makarēs fvccēcv makof ohhvtvlvkusē feksomketv hakemvts.  
istó·mała·nâ·t má·ká·li·s faccí·ca ma·kô·f ohhatalakósi·<sup>60</sup> fiksomkitá ha·kimác  
and then I will say what is to happen,” the judge said, and fear grew even more.

“Estomvrē tē?” maket etempohet esterokafvlke taranat fullemvts.  
istó·małí· ti·<sup>n</sup>^<sup>61</sup> ma·kít<sup>62</sup> itímπο·hít istilōka·fǵlki tá·la·nâ·t follimác.  
“What’s going to happen?” the floggers went around asking one another.

Momen fvccēcv oketv mellat orē maḡusan,  
mo·mín faccí·ca okíta mǵlla·t o·lí· mā·<sup>n</sup>hosa·n  
And right at the time the judge had set,

merkv vpohv eryihcen enhuehhohken  
mǵlka apó·ha ilýéhcin inhoyhhóhkin<sup>63</sup>  
those seeking clemency returned,

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<sup>59</sup> M: Corrected (MM) from lōká·foła·ní·.

<sup>60</sup> M: Corrected from ohhatalakósi·n based on Hill ms.

<sup>61</sup> Fannie Sulphur: stó·małí·ti·<sup>n</sup>^.

<sup>62</sup> M: Corrected from ma·kí· based on Hill ms.

<sup>63</sup> M: Corrected from imhóyhho·kín based on Hill ms.

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 ímimi·hleys ma·kí·t ô·n cinkí·hkoycéys faccí·can kényho·cô·f  
when the judge was told that the chief had pardoned the old ones,

este omvlkvt afvckakemvts.  
ísti omáلكat a·fácka·kimác  
everyone rejoiced.

Monkv vculvke em etektvntkat “Cehutetaken vpeyepvks.  
môjka acolakí imitiktankâ·t cihótítá·kin apiyipáks  
So when the old ones were freed, the judge told them, “Return to your homes.

’Svnnvcomv herkv vyvmahkē vhakv vnrvpē vkerricē nvkaftē fuliyatskvs” kicet,  
’sanacóma hílka ayáma·hkí· ahá·ka anlapí· akíhleycí· naka·ftí· folléyyá·ckas<sup>64</sup> keycít  
Never again disturb the peace or conduct meetings opposing the law,”

fvccēcv empunahyen, vwahemvts.  
faccí·ca imponáhyin awa·himác  
the judge warned them, and they dispersed.

Ohrolopē palecahkēpvnkē mahet omvtēs.  
ohłolopí· pa·licahkí·paŋkí· mâ·hit o·matí·s  
That was about fifty years ago.

Espahehcv enhorre ohrolopē hokkolat oren herkv hakof  
ispa·híhca inhóli ohłolopí· hokkô·la·t ô·lin hílka ha·kô·f  
Ispahihcha’s war lasted two years and when peace was declared,

ohrolopē cokpervkko hvmken cokpe cenvpaken palecenvpaken hokkolohkakan omvtēs.  
ohłolopí· cokpiłákkko hámkin 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 ohłolopí· pa·lihokkô·li· hamkonalâ·ka·t ohí·tá·ti·s  
At that time my age was twenty-one years.

Momen mv vtēkē atē ohrolopē cokpervkkohvmkē cokpe ostvpakē palē vpakat  
mo·mín ma atí·ki· a·tí· ohłolopí· cokpiłakkohámki· cókpi ostapâ·ki· pâ·li· apâ·ka·t  
And from that year to the year nineteen hundred and ten [1910],

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<sup>64</sup> M: Haas nb has folléyyá·ckas.

vlakat vm vretv opvkvvhaco hayēckvvpvkv uehomē esketv 'tekvpakusē  
alâ·ka·t amałítá opankahá·co ha·yi·ckapánka oyhomí· iskitá<sup>65</sup> 'tíkapa·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  
[men's] ball-games, women's ball-games, whatever a tribal town did,

nake hēren momēcaket etvlwv lilaket os komēt vkerricit omvko estomis  
nâ·ki hī·n<sup>66</sup>in momí·ca·kít itálwa leylâ·kit ó·ns kó·mi·t akíłłeycéyt omáko· istô·meys  
in good activities I did not favor one tribal town over another,

nvkvftetv estvmvt estofvn fulhoyvranat kerrvyēt on omat  
nakaftitá ístamat istô·fan folhoyála·nâ·t kíłłayi·t ô·n o·mâ·t  
whenever there was something going on and I heard about it,

erorvyē vlkēt omvtēt os.  
ilółayi· álki·t o·matí·t ô·ns.  
I always went.

Momis vm vculkv momēpē estomis cvcke vmpunayat em apohicvyēt  
mo·mēys amacólka mo·mí·pi· istô·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·ká·t mó·mała·néyn o·kí·s iñkó·mayi· a·łayâ·t omi·céyci·t  
and because I knew I must do as told,

vretv holwahokat enkvvpvkēt arvyvtēt os.  
alíta holwa·hō·ka·t iñkapáki·t a·łayáti·t ô·ns.  
I was not involved in anything bad.

Ohrolopē cokpervkko hvmken cokpe cenvpaken pale-ostvpaken cahkepohkakat  
ohłolopí· cokpiłákko hámkin cókpi cinapâ·kin pa·li?ostapâ·kin cahkipohká·ka·t  
In the year eighteen hundred and ninety-five [1895],

otwoskuce enhvse omof  
otawo·skocí inhasí ô·mo·f  
in the month of September,

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<sup>65</sup> M: The Hill ms. has the order oyhomí· iskitá ha·yi·ckapánka, but MM prefers the order Haas has.

<sup>66</sup> M: Corrected from hī·n<sup>66</sup>in based on Hill ms.

este Maskoke etvlwv em vhakv vevkkvyēn 'temvrkv t ocen,  
istima·skó·ki itálwa imahá·ka acakkayí·n 'timálkat o·cín  
the Muskogee Nation, according to the constitution, held an election,

Helvpe-Kvnēte etvlwv Mēkko cokopikv cvhahoyvtēt os.  
hilapikani·ti itálwa mí·kko cokopéykan cahá·ho·yati·t ô·ns  
and I was made a representative to the [House of] Kings for Hillabee Canadian.

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

otwoskuce hvse hvtvm 'temvrkv ocen  
otawo·skocí hasí hatám '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 cokpervkko hvmken cokpe ostvpaken ēpakat omof  
ta·sahcocí nittá· sô·sta·t ohłolopí· cokpiłákko hámkin cókpi ostapâ·kin i·pâ·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 cokpervkko hvmkē cokpe ostvpakē cenvpakē vpakat omof  
móhmin ohłolopí· cokpiłákko hámki· cókpi ostapâ·ki· cinapâ·ki· apâ·ka·t ô·mo·f  
Then in the year nineteen hundred and eight [1908]

pvnkv pokkechetv uehomē esketv omakat omvlkv wihkit arin  
pánka pokkichitá<sup>67</sup> oyhomí· iskitá o·mâ·ka·t omálkan wéyhkeyt a·léyn  
I quit all dancing, ball-playing, and whisky-drinking

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<sup>67</sup> M: Or (MM): pokkiccitá.

ayen vm vkerrickv 'mvraken arit omikv,  
a·yín amakiñléycka 'mafá·hkin a·léyt o·máyka  
and as time passed my thinking changed,

Hesaketvmesē emvhakv em elec vretv mit vkvsvmkv vnhēckekv,  
hisa·kitamisí· imahá·ka imilicá alíta mêyt akasámka anhî·ckika<sup>68</sup>  
I found the faith to live under God's law instead,

mēkusapvlke kihocē este fullat min vpvketvn kohmit,  
mi·kosa·pâlki kényho·cí· ísti follâ·t mêyn apakitán kóhmeyt  
and wanted to be a member of the group called Christians instead,

Cēsvs Klist vksomecihocvrē vpohvtē vcvkkvyēn  
cí·sas kláyst<sup>69</sup> aksomiceyhocáli· apo·hatí· acakkayí·n  
and as Jesus Christ asked to be baptised

Ue·vksomkvlke em mēkusvkv·cuko 'Rewahle Este·cate em Mēkusvkv·cokon arit  
oyaksomkâlki<sup>70</sup> immi·kosapkacóko 'ñiwáhli isticá·ti immi·kosapkacókon a·léyt  
I went to a Baptist church, Thlewahle Indian Church,

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

ohrolopē cokpervkkohvmke cokpe ostvpake palen vpkat eholē·hvse omof  
ohłolopí· cokpiñakkohámki cókpi ostapâ·ki pâ·lin apâ·ka·t iholi·hasí ô·mo·f  
in November of the year nineteen hundred and ten [1910]

erkenkv Svnte Fif hocéfkēt erke eppuce puyvfekcv vcaat  
iñkináka sánti fâyf hocífkí·t ílki ippocí poyafíkca acâ·ka·t  
a preacher named Sandy Fife baptised me in the name of the father, the son

enhocefkv ofv uewv svcvksomecihcen mēkusapvlke vpvkē hakvyvtēt os.  
inhocífká ó·fa óywa 'sacaksomicéyhcin<sup>71</sup> mi·kosa·pâlki apakí· ha·kayáti·t ô·ns  
and the holy ghost, and I became a member with these Christians.

Mēkusvkv·cuko sulkē eteliketv hahoyvtē  
mi·kosapkacóko sólki· itileykitá ha·ho·yati.<sup>72</sup>  
Many churches were established by

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<sup>68</sup> Corrected (MM) from ánhi·ckiká.

<sup>69</sup> Corrected from krayst based on Hill ms.

<sup>70</sup> Corrected from oyaksomi·câlki based on Hill ms. (either way is possible).

<sup>71</sup> M: Corrected (MM) from sacaksomicéyhcin.

<sup>72</sup> M: Corrected from há·yati based on Hill ms.

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

Mv ennvkvftetv ohrolopē cokpervkkohvmke cokpe ostvpake  
ma innakafitá ohłolopí· cokpiłakkohámki cókpi ostapâ·ki  
At their meeting in the year nineteen hundred

palen hokkolohkakat omof  
pâ·lin<sup>73</sup> hokkolohká·ka·t ô·mo·f  
and twelve [1912]

Minecen Pot este kolvpake enwiketv hayat vcvpahoyēn arin  
meynicín pô·t ísti kolapâ·ki inweykitá ha·yâ·t acapa·hô·yi·n<sup>74</sup> a·léyn  
the Managing Board appointed seven people, and I was one of them

cvfekhonnihocekon ohrolopē kolvpakat orvtēs.  
cafikhonneyhocíkon ohłolopí· kolapâ·ka·t o·látí·s  
and served for seven years without disruption.

Momen ohrolopē cokpervkko hvmke cokpe ostvpake palen cvhkepohkakat omof  
mo·mín ohłolopí· cokpiłákko hámki cókpi ostapâ·ki pâ·lin cahkipohká·ka·t ô·mo·f  
And in the year nineteen hundred and fifteen [1915],

mēkusvpkv-cukot cukovfastv yekcetv esfvckan vtotkv cvhahoyvtēt os.  
mi·kosapkacókot cokoafá·sta yikcítá isfácka·n ató·tka cahá·ho·yatí·t ô·<sup>ns</sup>  
the church made me head deacon with full credentials.

Mohmen ohrolopē cokpervkko hvmke cokpe ostvpake palen kolvpohkakat omof,  
<móhmin ohłolopí·> cokpiłákko hámki cókpi ostapâ·ki pâ·lin kolapohká·ka·t <ô·mo·f>  
Then in the year nineteen hundred and seventeen [1917],

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

erkenkv em vtotketvt omēn mēkusvpkv-cukot vtotkv cvhayvtēt os.  
iłkináka imatótkita·t ô·mi·n<sup>75</sup> mi·kosapkacókot ató·tka caha·yatí·t ô·<sup>ns</sup>.  
similar to the work of a preacher, and the church made me a worker.

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<sup>73</sup> M: Corrected (MM) from pá·li.

<sup>74</sup> M: Corrected from acapa·hô·yi· based on Hill ms.

<sup>75</sup> M: Corrected from ó·mi· based on Hill ms.

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

hvyorvkko netta palehokkole cenvpohkakak omof,  
hayolákko nittá· pa·lihokkô·li cinapohká·ka·t ô·mo·f  
on August 28,

erkenvketv yekcetv esfvckan vtotkv cvhahoyvtēt os.  
iłkinakítá yikcítá isfácka·n ató·tka caha·hoyáti·t ô·ns.  
I was given full authority to preach.

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

enke vcchwvkēcet emēkusvpahken hoyanof,  
iŋki acchwakî·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 iłkinákíkas kómho·yín o·mâ·t  
wherever I went I could preach when asked

Hesaketvmesē em opunvkvn este em onayet  
hisa·kitamisí· imoponákan ísti imóna·yít  
to tell the word of God to all people;

serkenakē arvranat yekcetv enhēcket os komhoyvtēt omēs.  
síłkina·kí· á·łala·ná·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 mocvnettvlakis,  
mo·mín ma atotkítá halâ·tayi· mōŋkin mocanítta alâ·keys  
I have been in that work to this day,

Hvyorvkko netta paletuccēnat ohrolopē cokpervkko hvmken  
hayolákko nittá· pa·litoccî·na·t ohłolopí· cokpilákko hámkin  
August 30, nineteen hundred

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