

**In the Land of the Indian (Este-cate em ēkvnv ofv)<sup>50</sup>**

Told by J. Hill (IV:1-25)

Horre ocakvtēt os.  
hólli ó·ca·katí·t ô·<sup>ns</sup><sup>51</sup>  
war they had  
They had a war.

Ohrolopē cokperakko hvmken cokpe cenvpaken pale ēpaken hvmkontvlakat  
ohłolopí· cokpilákko hámkín cokpicinapâ·kin pá·li i·pá·kin hamkotalâ·ka·t  
year thousand one eight hundred sixty one  
It began in about the year eighteen hundred and

mahen vlicehcet  
mâ·hin aleycíhcit  
about it began  
sixty-one [1861].

Wvcenv ēmētat 'tekvpahket  
wacína i·mi·tá·t 'tikapáhkit  
United States itself (was) divided  
The United States itself divided

horre hayvtēt os.  
hólli ha·yatí·t ô·<sup>ns</sup>  
war made did  
and made war.

Este-lvsten -- vpuekv, wakov, cerakko tis omēn  
istilástin -- apóyka, wá·ka, 'ciłákkoteys ó·mi·n  
colored people livestock cattle horses even were like  
Colored people were like livestock, cattle, even horses,

vtotkv hayetvn wiyet nēset horkopet komis  
ató·tka ha·yítán wayyít ni·sít hółko·pít kô·meys  
worker to make sell bought stole did  
bought, sold, and stolen to make workers,

wihoyēn ocaket este-caten nesepecaket omvtēs.  
wáyho·yí·n o·câ·kit isticá·tin nisipóyca·kít o·matí·s  
sold had Indian made buy  
they were sold and they made Indians buy them.

<sup>50</sup> Title: isticá·ti imi·kaná ó·fa 'in the land of the Indian'

<sup>51</sup> Raiford says ô·s.



Momen sulkēt hoktvke hopuetakuce esyomat  
mo·mín sólki·t hoktakí hopoyta·kocí isyô·ma·t  
then a lot of them women children together  
Then many of them, women and children,

vnrvwvn fullvtēs.  
ânławán follatí·s  
anywhere wandered about  
wandered in the wilderness.

Estemerkv rakkēn hecaket  
istimíłka łákki·n hica·kít  
suffering great saw  
They saw great suffering

momet hvce Wvsetv hocefkē vnakvn,  
mo·mít hácci wasíta hocífkí· aná·kan  
then stream Washita named near by  
and near the river named Washita

hapo·rvkko hayet vpoken lecekakv enokketvt heciken,  
hapo·łákko hâ·yit apô·kin liciká·ka inokkitát hicâykin  
a big camp made stayed small-pox disease caught  
they made a big camp and caught small pox,

sulkēt pvsatken ena vrvnakat vtēkusēn,  
sólki·t pasa·tkín iná· ałanâ·ka·t atí·kosi·n  
several died body out of view only  
many died, and only to put them out of sight,

fakke ohranet wihokvtēt omēs.  
fákki ohła·nít wáyho·katí·t ô·mi·s  
dirt covered quit [did]  
they covered them with dirt and left.

Estemerkv sulkēn este·catehkvn etehoyvnehcen,  
istimíłka sólki·n ística·tíhkan itihoyanihcin  
suffering lots of Indians went through  
The Indians endured great suffering

herkv hakvtēt omēs.  
híłka ha·katí·t ô·mi·s  
peace was made [did]  
and peace was made.

Cokperakko hvmken cokpe cenvpaken pale ēpaken cvhkepokkakat mahen  
 cokpiřákko 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  
 ma hółhi omi·cáyci· isticá·ti awa·hitá ínha·kati·  
 that war was the cause Indians to scatter started  
 because of the war, the Indians had become scattered about

vkerrickv vwahē monken  
 akiłléycka awá·hi· mónkin  
 ideas not together during  
 and their thoughts are still not united

mucvnettv oret OS,  
 mocanítta ô·łit ó·ns  
 today still/continues  
 to this day,

cokperakko hvmken cokpe ostvpaken pale tuccēnen kolvpohkaken.  
 cokpiřákko hámkin cókpi ostapâ·kin pá·li toccî·nin kolapohká·kin  
 [thousand one hundred nine thirty- seven]  
 nineteen hundred and thirty-seven.

### Negro War (Neklo Wa)<sup>52</sup>

Herkv hahken hoyvnēpvtētan  
 híłka háhkin hoyáni·patí·ta·n  
 peace made afterwards  
 After peace was made

ohrolopē ēpakat mahe oren  
 ohłolopí· i·pâ·ka·t mâ·hi ô·łin  
 year six about time  
 it was about six years later,

este-cate ʼti-maskoke etvlwv etekvpahket  
 isticá·ti ʼtima·skó·ki itálwa itikapáhkít  
 Indians Creek Nation divided  
 the Creek Indian Nation divided

<sup>52</sup> Subsection title: níklu wá:

eccv as etencawet esfullē ocvtēt os  
ícca a·sitincâ·wit ísfolli· o·catí·t ô·<sup>ns</sup>  
guns got being around happened  
and people took their guns around.

momis tohottowv nēkren rē etēyoposkē ocekon  
mo·mâys toho·ttowá ni·kłín li· iti·yopo·skí· ó·cikon  
But gun-powder burnt (powder) bullets exchanged didn't happen  
But the gun-powder burnt and there was no exchange of bullets,

este ecatv pvlvtkekon fekhonnēpvtēt os.  
ísti icá·ta palátkikon fikhónni·patí·t ô·<sup>ns</sup>  
people's blood did not waste was quieted/stopped  
human blood was not spilled and stopped.

Nake vrahkvn omvtē kērrat este sahsekos.  
ná·ki aláhkkan o·matí· kî·łła·t ísti sáhsiko·s  
what reason was (no person) knows (no) person no  
Nobody knows the reason it happened.

Mohmen mv hoyanat,  
móhmin ma hoyâ·na·t  
then that after, further  
Then after that,

ohrolopē kolvpakat mahe oren  
ohłolopí· kolapâ·ka·t mâ·hi ô·łin  
year seven (yrs.) about had elapsed  
about seven years later,

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

horre hayē ocvtēt os  
hółli ha·yí· ó·cati·t ô·<sup>ns</sup>  
war made there was a time that-  
and there was a time when they made war.

Neklv wa rem ehomv este·cate mēkko hokkolen ocēt omvtēs.  
níkla wa· ʼłimihomá isticá·ti mí·kko hokkô·lin ó·ci·t o·matí·s  
negro war before Indian chiefs two had did  
Before the Negro War the Indians had two chiefs.

Mēkko hvmket Kvnēte mēkkon kihocen  
mí·kko hámkit kaní·ti mí·kkon kényho·cín  
chief one Canadian chief (was) called (him)  
One chief was called the Canadian [river] chief,

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

herkv hahkof Wvcenv este·cate etenfvcetv  
híłka háhko·f wacína isticá·ti itinfaccitá  
peace afterwards U.S. Indians agreement, treaty  
and when peace returned, after the United States and the Indians

ohrolopē cokperakko hvmken cokpe cenvpaken  
ohłolopí· cokpiłákko hámkin cókpi cinapâ·kin  
year [thousand one hundred eight  
made a treaty in the year eighteen hundred

pale ēpaken ēpohkaken etenhahyof  
pá·li i·pâ·kin i·pohká·kin itinháhyo·f  
sixty-six] made (with each other)  
and sixty-six [1866],

este·cate vhakv empvtakvn hayet omat  
isticá·ti ahá·ka impatá·kan ha·yít o·mâ·t  
Indian law foundation made did  
the Indians made a constitution

mēkko hvmkuset omvrēs makēt omen  
mí·kko hámkosit omáli·s ma·kí·t ô·min  
chief one will be provides, says  
providing for just one chief,

mvn vnrvpēt fullet omvtēs.  
man anłapí·t follit o·matí·s  
that opposed were about did  
and some were opposed to that.

Mēkko hokkolan eyacēt  
mí·kko hokkô·la·n iyá·ci·t  
chiefs two wanted  
They wanted two chiefs,

Kaccēmarv Espahehev hocefkēn  
ka·cci·má·la ispa·híhca hocífkí·n  
(town name) (boyhood name)=“several to whoop” named  
they were named Katchaimathla and Ispahihcha

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

Vhakov 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 tímpin ’tipóhyit ísti nacómosi·n pasáhtit pifã·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  
wasá·si i·kaná h̄scíhyit apô·kin  
Osage land went into stayed  
they entered the Osage Nation and stayed,<sup>53</sup>

hofonemahekon Wvcenvt “Eckemelen  
hofonimá·hikon wacínat ickimílin  
long ago not very U.S. orphan  
and before long, the U.S. said,

ēmēt omēs” maket  
i·mí·t o·mí·s ma·kít  
gave did said  
“‘We are giving this for orphans,”

cvtoknawvn este-caten ēmēt omen;  
catokná·wan isticá·tin i·mí·t o·min  
money Indian gave was, did  
and gave the Indians money;

“Punakeu vpvkēt omēs makēt  
ponâ·kiw apáki·t ô·mi·s ma·kít  
ours, too to be with (our money was with) was said  
“‘Our part is included in that,” they said

<sup>53</sup> Raiford: The Osage call themselves wâ·sa·si (Creek wasá·si).

Wvsaset enkvpahket                      rapefatket  
wasá·si inkapáhkit                      ła·pifâ·tkit  
Osage separated from (Osage)        run back  
leaving the Osage and ran back

ēwikēs maket erylvtēt    mv vtēken                      herkv hakvtē  
i·wâyki·s ma·kít ilyaycatí·t    ma atí·kin                      hílka ha·katí·  
gave up said came back then ever since (then) peace had  
gave themselves up and peace was made

mucvnett v oren                      herkv t os.  
mocaníttá ô·lín                      hílkat ô·<sup>ns</sup>  
today until (today) peace is  
up to today.

Wvsase ohpefatkeko                      monkof  
wasá·si ohpifâ·tkiko·                      mōŋko·f  
Osage (before) they went (there to Osage country) before  
Before they ran off to the Osage,

hvpō hayet estvcako hute·leskv    enkvsvppofvñ vpoken  
hapó· ha·yít istacá·ko hotilíska    iŋkasappó·fan apô·kin  
camp made old agency                      north stayed  
they made camp and stayed north of the Old Agency,

vhakv empvtakv    em vnicvlket                      oh·vpēyen  
ahá·ka impatá·ka    imaneycálkit                      óhhapi·yín  
constitution                      those in favor of (the constitution) were going upon  
and those who supported the constitution were going to them,

keriyet    pefatkat  
kilēyyit    pifâ·tka·t  
found out ran, fled  
they found out and fled,

tvlofuce    Hvfmvñ tempen este    hvmket Pēt v Lane    hocefkēt    liken,  
ʼtalo·focí háfman tímpin ísti    hámkít pi·talá·ni    hocífkí·t    lēykin  
little town Hoffman near person one Peter Lani by the name of living  
and a man named Peter Lani was living near the little town of Hoffman,

pvkanv lokcekon    wvsiket    sem pefatkv tēt                      omen okat  
paká·na lókciko·n    wasēykit    simpífa·tkatí·t                      ô·min o·kâ·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  
paká-na lókciko· inhółłin kényho·cí·n  
Peaches Green (its) war they call it/it was called  
so it's called the Green Peach war

mucvnettv orēt os.  
mocaníttá ołłi·t ô·s  
today to (this day)  
to this day.

Maskoke etvlwv hoporrenēt omakis onkv  
ma·skó·ki itálwa hopołłini·t omâ·kays oŋká  
Creek Nation intelligent, sensible they are for  
The Creek Nation is sensible,

Pvkanv lokcekan horre enhayeko tayēt omētis  
paká-na lókcika·n hółłi inhá·yiko· tâ·yi·t ô·mi·teys  
Green Peach war not make should is  
so the Green Peach War was not about peaches,

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

este-hvtket okakekv.  
istihátkit oka·kiká  
white people that's what they mean  
because it was white people who called it that.

Kaccēmarv enhorre, Espaehecv enhorre, Pvkanv Lokceko enhorre  
ka·cci·má·ła inhółłi ispa·híhca<sup>54</sup> inhółłi paká·na lókciko· inhółłi  
[Katchimathla's war Ispahihcha's war] Green Peach [war]  
Katchimathla's War, Ispahihcha's War, Green Peach War

horre hvmkusēt omēs.  
hółłi hámkosi·t ô·mi·s  
war one is  
are the same war.

'Ste-lvste tat -- vpuekv, wakv, cerakko,  
stilástita·t -- apóyka wá·ka 'ciłákkó,

Colored people--like livestock, cattle, horses

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<sup>54</sup> Or: ispa·yíhca.

omakat tis      omen, vtotkv    hayetv   komat      nēset  
o·mâ·ka·tteys    ô·min   ató·tka    ha·yitá   kô·ma·t      ni·sít,

and such, were bought, sold,

wiyet   horkopet   omhoyvtēt   omēs.  
wayyít   hólko·pít   ómho·yati·t   ô·mi·s

and stolen to use as workers.