

SPANLARD, JIM

INTERVIEW 6480  
EARLY DAY HUNTING.

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## EARLY DAYS.

An Interview with Jim Spaniard, age 75,  
Tulmochussie town (tulwa) Wetumka,  
Oklahoma

## HUNTING

I no getting along like in my young days. I  
am old. I like ride horses--like hunt, long time  
ago. I like everything when young--but days are  
different now. Country is different. People  
different. No see 'em deer, no see 'em turkey.

Have to stay home and rest, sit in shade and cool  
off rest of days.

Old people use to talk to us, have to be quiet  
and listen. The old people talk to the young people  
today and they no listen, they no mind. I tell 'em  
my old time life but they not believe it. Indians  
has changed worse, white ways too much.

I know old people like Spokog Hadjo, Artusse,  
and old man Bruner, Tokpafka, Calvin. He lives now,  
he knows all of it--young days.

My father sure like hunt. Another Indian, we go  
Kiamichi mountains, lots of it. Before we go, man  
fix bow and arrows, fix guns--grease 'em. Woman pound

sofky corn, make lots of 'em. Make sour corn bread, get coffee, too. Sharp knives, ax and get pans, pots. They get 'em quilt, too, tie 'em up. When ready, they put 'em on top of horse.

Go Kiamichi, cross prairies, cross creeks, rivers, and cross hills and mountains. My dog, Pulsa, he go and bark, too. He like hunt. One day, one night we get there. We make camp one place.

My father take me hunt lots of times but he no let me hunt---just stay and watch camp. Man people go hunt early and way off.

Father say, "Stay watch camp and woman." Woman stay and cook sofky and cornbread. Dinner time, no hunters come. I lonesome all day. Pretty near night, men come in with deer, turkey. Glad to see 'em.

Woman cut meat and strip it to meat. All meat hang on one tree. Meat look pretty with fat on it. Make me watch meat, too.

They let 'em no man, no woman come close to meat, until meat be dry. That is Indian way.

Indian do nothing at camp. Just eat, sleep, drink. Indian get fat and lazy. Get lots of meat.

and when dry we go home. Good times my days.

#### ISPAHECNA'S UPRISING

I lived at the Tulmochusse Town (tulwa) settlement which was near the present Lamar, Hughes County, Oklahoma.

I knew Ispahacna real well. I had heard of Opothleyohola, too, but I had never seen his face. He was an old Anckicutchee man.

I have seen the men that were shot and killed by Ispahacna's men. We heard of the uprising at our settlement. We decided to stand with the law and protect our homes, children and women. Four of us from the Tulmochussie town (tulwa) left our settlement and went by way of Old Wetumka, which was one mile east of the present Wetumka; then to the route through what was Slick City, about fifteen miles south of Okemah, Oklahoma, to join the Lighthorsemen under the command of Captain Jimmie Larney of the Wewoka District. We reached him in the vicinity of the Quasardy Indian Baptist Church, four miles southeast of present Cromwell, Oklahoma. While at the

Lighthorsemen camp, Captain Jimmie Larney said, "They are many. We are few. It is hard to get to the others at Okmulgee. Ispahechs's men may cut us off." He told us four, "You boys better go back to your homes. Take your wives, children and belongings and move them across the Canadian River." We complied with his suggestions and Captain Larney said, "We will wait for you on this side of Okemah." (Leaving south of Okemah.)

We reached home, packed up and started on the journey across the river. We reached our destination and made camp for our families. The next day we began our trip to see if we could reach Larney and his men.

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Just before we reached Old Wetumka, we saw a man on horseback coming towards us very rapidly. It was a man named Neha Yahola Thakko, a member of the Lighthorsemen. He was all out of breath but he said, "They have disbanded us and scattered the men." (referring to Captain Jimmie Larney's men.)

We finally arrived at Old Wetumka and saw three other men of the Lighthorsemen! Their horses were all fatigued and sweaty as were the men. Then we found

out all about it. We got together and said, "We must join the others and make this thing right."

We started out at night. It was bitterly cold with a stinging wind that night.

We traveled along the foot of the mountains west of Dustin and along the Rattlesnake Mountains northwest of Dustin. We stopped one place and made a fire by some logs. We warmed there all night without sleeping.

The next mornin- we proceeded on our journey to Okmulgee. Arriving at the Council House, we saw hundreds of Indians gathered and all of them were armed and in seemingly hostile manner. We didn't know what was the matter until they told us that Ispahchecha's men had killed six of Captain Jimmie Larney's men.

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A majority of the members of the Lighthorsemen of the Muskogee-Creek Nation went to the scene of the fighting southeast of Okeman. At the scene of the fight at a small hill, we saw the body of Oso-chee Emathla and his son, Jonnie, lying side by side. We went a little ways crossing a small stream when we came upon the body of a young man and still a little further to the south of this spot we found the

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bodies of two old men, but we never found the sixth man until several days later and then it must have been a quarter of a mile away. His body was all mangled and torn.

List of the dead

Oso-Chee Amathla	Thloptilocco
His son, Jonnie	"
Billie Moon	"
Co-ka-toe Harjo	Tuckibutcheg
Mitchelle Harjo	"
Wo-xo-chee (young man)	"

We returned to the place of the Lighthorsemen camp. Everything was the same as it was left. The lunches were hanging on the tree branches and I found a large piece of salt meat which I took with me when we left.

We were trailing Ispahecha's group when the agent overtook us and said that the Government troops would take it into their hands.

We returned to Okmulgee. There was a delay by the government troops so that the Lighthorsemen went to trail Ispahecha again. We saw Ispahecha's men who were already into the Sac and Fox Reservation. This group appeared to be a blue streak by the side of the mountain

but were the men in Ispanechea's forces who were crossing the mountain.

The Sac and Fox chief forbade us to enter the Reservation and arrested Ispanechea and his men, taking them back to Fort Gibson. Ispanechea was questioned in regard to his actions and whether he was to abide by the laws or if he was going to make his own laws. Nothing definite was settled and he was finally released.

It was at a later time that Captain Jimmie Larney told of the fight: "My men were preparing the noon meal. We had our fire built along a fallen log with the utensils and other articles of food on the log. Two of my men were scouting around and they had started up a little hill north from where we were. When they reached the top of the hill they came to a sudden stop for they saw two men riding along the side of the hill towards them. As the two men drew nearer they recognized them as being Ispanechea's men. They turned and started back to notify their captain, Jimmy Larney. Shots were fired and the Lighthorsemen were commanded to mount. When the Lighthorsemen were half way up the small hill, they were surrounded by Ispanechea's men who had been traveling along the creek at the



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foot of the hill. This creek is now called Rattle Creek, five and one half miles southeast of Okemah, Oklahoma.

"It was when I knew that we were being surrounded by Ispahecha's men that I told my men to turn back as we were outnumbered. I saw two of my men shot off their horses."

The Nowata district had issued a warrant for the arrest of Mencha Chapee, a member of Ispahecha's band. It was in the attempt to secure Mencha Chapee that a captain of the Lighthorsemen was killed by Ispahecha's men, and the Lighthorsemen of the Nowata district were on their way to Okmulgee to join forces with other Lighthorsemen when this fight took place. This started the uprising.

#### FLIGHT TO SOUTH

I don't remember how old I was but I must have been about eight or ten years old at the outbreak of the Civil War.

I don't know who gave the orders or was the leader but we were ordered to move to the south or some safe place. The gathering place was at Fulmochussie settlement but it was several days before the actual trip was

started. There were no wagons at that time so that preparations for travel had to be made. Sleds took the place of wagons. The sleds were made of bent poles on the ends and boards nailed down on top. Some were low while some were tall which were for the sick.

When everything was ready we began our journey to the south. Some rode horses while some walked. A single horse was hitched to sleds and the packs were loaded on these sleds. For several days we went up the hills and down, crossed streams for there were no roads so we had to cut across.

I remember that there was one sick man on one of these sleds. The sick man's son was leading the horse pulling the sled. We came to one deep river and the mother kept cautioning the boy not to cross at this place but to go around to some shallow place, but the boy only answered, "I am going to cross right here. I don't care if he does drown." Although the sick man grunted at times, he was safely pulled across.

We crossed the Red River a little way from where the Washita River flows into the Red River and made camp there.

We had taken our council fire so that we established it at the place of our camp. Just to forget our troubles and weariness, we began to hold our tribal dances and other forms of tribal customs.

We followed our usual way of living while we were in the south by dancing, hunting, eating and multiplying. We were in Texas for three years before we were finally permitted to return to our homes in the Indian Territory.

## WORK

There was about ten of us working along the Canadian River bottom, cutting cedars for poles.

We had our camp and had a cook as we worked a long time.

We would cut down the trees and trim them off and work at this until noon when we would roll the poles off into the Canadian River so the poles would float down to the sawmill which was near Eufaula. We started this work somewhere below Calvin.

We would progress for about a mile, so the cook would prepare the meal and send it and the whole camp down the river on a raft. The meal was put up in a big pan and tied up and covered.

After we had eaten he (the cook) would proceed further on down the river, about a mile, and make a camp. Supper would be ready when we reached the spot.